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A SANSKRIT READER

Text and Vocabulary and Notes

BY

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PREFACE.

THE results of comparative philology are now so generally incorporated into our modern classical grammars, lexicons, and text-books, that even a slight knowledge of Sanskrit, if it be accurate so far as it goes, is of great service to the classical teacher in making his instruction interesting and effective. As independent disciplines, moreover, Sanskrit and comparative philology, and the literatures and religions of India, are constantly gaining in importance, so that, for example, Sanskrit is now taught at all but one of the twenty universities of the German Empire.

The design of this work, then, is twofold. In the first place, it is to serve as an introduction to these subjects for the students of our colleges and universities. The excellent Chrestomathy of BOEHTLINGK has no vocabulary; and few persons can be expected to buy the costly dictionary of WILLIAMS or that of BOEHTLINGK AND ROTH, at the outset, when they are uncertain whether Sanskrit will be of sufficient interest or use to them to warrant their continuing its study. What the beginner needs is an elementary work comprehending both text and vocabulary in a single volume. And accordingly, this Reader is meant to furnish ample material for about fifty weeks' reading, in a course of three hours a week, and, with the text, the appropriate lexical apparatus. The Reader is made as a companion-volume to WHITNEY's *Sanskrit Grammar*, and these two books supply all that is needed for the first year's study.

This Reader is designed, in the second place, to render a knowledge of Sanskrit accessible to the classical teachers of high-schools, academies, and colleges. These teachers, if they pursue this study at all, usually do so without the aid of an instructor. And it is especially *the requirements of unaided private study* that I have taken constant pains to meet. I state this fact thus explicitly, because, both here at Cambridge, and during my connection with the Johns Hopkins University (where the plan for this work was formed), numerous inquiries for such a book have been addressed to me by persons very remote from any of the higher institutions of learning.

If, incidentally, this work should help to correct some of the false notions which are prevalent respecting the relations of Sanskrit to other languages of the Indo-European family, and to save the literature from

undue depreciation and from exaggerated praise, it will have served a worthy object.

So cumbrous or so meagre have been hitherto the appliances for acquiring even a moderate knowledge of Sanskrit, that classical students, when seeking such knowledge as an auxiliary to their special work, have found the labor discouragingly great. These students unquestionably have a legitimate and sufficient reason for undertaking Sanskrit, and I venture to hope that the difficulties of the beginning (see p. xv) have been so materially lessened that they will now find even a modicum of Sanskrit well worth the trouble of attainment.

In making my selections¹ from the various Sanskrit writings, I have had two practical aims in view: first, to provide abundant material for thorough drill in the language of the classical period; and, secondly, to furnish a brief introduction to the works of the Vedic period, Mantra, Brāhmana, and Sūtra. Accordingly I have not sought to give any thing new, but rather that which is best suited for beginners. The easy Nala is the Xenophon's Anabasis of Sanskrit students, and quotations from it appear very often in the grammars. And the first five chapters here given form a complete story. For an elementary reader, the Hitopadeṣa is unrivalled, and to leave it out would have been an inexcusable omission, unless, indeed, its place were taken by the Panchatantra. From this latter work I attempted to prepare some selections; but the text is in so unsatisfactory a condition, that I relinquished the plan. And so, although the Hitopadeṣa has been printed very often, I have given a considerable part² of it here, choosing the fables on the ground of their intrinsic excellence and their interest as originals of well-known occidental stories.³ For similar reasons the six tales from the Kathā-sarit-sāgara were selected. On account of their easy style and simple narrative, they furnish admirable matter for exercise in rapid reading. The selections from "Manu" are so made as to illustrate some of the most important and interesting matters of Hindu custom and belief.⁴

Among the Vedic hymns (or Mantra-material) are, first, some of the easiest⁵; then some taken on account of their poetic⁶ or dramatic⁷ merit, or

¹ These include 68 pages of classical Sanskrit and 37 pages of Vedic Sanskrit.

² Nineteen fables: there are forty-three in all.

³ See the introductions to the fables in the Notes.

⁴ Compare the table of contents. The text-selections are intended to be mutually illustrative as far as may be. Thus the passage 64⁸ ff. is given for its interesting bearing on Rigveda x.18.7 (86¹⁷), the verse

which was appealed to as scriptural authority for the practice of widow-burning. Compare also the notes on 28²³, 57³, and 65⁹ ff., with those on 65⁶, 91¹⁶, and 97² respectively.

⁵ Such are selections xxxi. (Rigveda i.1), xxxiii., xxxviii., xxxix., xli., xlv., xlv., and lix.

⁶ Selection xxxii. is the best.

⁷ Selections xxxv., xxxvii., and lvi. are in dramatic form (see WHITNEY, page xviii), and are among the most difficult.

their ethical interest¹; and finally some taken because of their historical importance.² For the most part, a repetition of the hymns given by DELBRUECK and by BOEHTLINGK in their Chrestomathies has been avoided. The Brāhmana pieces are chosen in such a way as to show the relation of this kind of literature to the hymns or Mantras.³ The selections from the Grihya-sūtras are the two most interesting chapters of Indian private antiquities, the wedding and the burial service. These texts are, to a certain extent, rubrics, and prescribe that numerous specified stanzas of the Rigveda be repeated at these ceremonials. Care has therefore been taken that all the stanzas here cited by their first words should be given in full among the selections from the hymns.⁴

Concerning the text, little need be said. It would have been either folly or idle pretense to make elaborate text-studies for the short extracts of which the Reader is composed.⁵ I have accordingly contented myself, in the main, with reprinting the text of the best editions. Misprints have of course been corrected, and I have endeavored to make the orthography conformable to the best standard⁶ and consistent throughout.⁷ Of some slight emendations, due mention will be made in the Notes. For the Nala, I followed the edition of BUEHLER in his *Third Book of Sanskrit*⁸; for the Hitopadeṣa, the text of BOEHTLINGK in the second edition of his Chrestomathy, and MUELLER; for the Kathā-sarit-sāgara, BROCKHAUS; and for "Manu," LOISELEUR DESLONGCHAMPS. I regret that the results of the studies of BUEHLER, BURNELL, HOPKINS, and JOLLY on the text of "Manu" are not yet available.

¹ Such are the Varuna-hymns, selections xliii.-xlv.

² Such are the hymns for the dead and the wedding-hymn; likewise selection xxxvii., and selection xxxvi. (which contains the Sāvitrī). Selection lxii. is the Maitrāyaṇī version of the Hiranya-garbha hymn, Rigveda x. 121, and is given partly in order that those who possess copies of the Rigveda may study the two versions comparatively.

³ Thus the Brāhmana selections lxvi., lxvii., lxviii., and lxxii. stand in connection with the Mantra selections lvi., xlvii., lxii., and xlv. respectively.

⁴ The stanzas required for the wedding ceremonial are given in selections lviii., lvii., and lv. From this the student will see why there are some selections consisting of only one or two stanzas. The burial-stanzas are

from Rigveda x. 9, 14, 16, 17, 18, 53, 154, and 155 (selections xlix. ff.), and i. 97 (selection xxxiv.). This last hymn is mere trash, and would not have been included among the texts, had not Aṣṭalāyana (at iv.6.18) prescribed that it be used as a burial-hymn; but I could not allow room for the "Sun-hymns" (sāuryāṇi) and the "Blessings" (svasty-ayanāni), which are also mentioned at iv.6.18.

⁵ See A. WEBER, *Indische Studien*, ii. 151.

⁶ Especially in the use of *anusvāra* and of the nasal mutes, of *b* and of *ç*. I have written *cch* where WHITNEY (see § 227) writes *ch*.

⁷ But some of the interesting orthographical peculiarities of the Maitrāyaṇī Sanhitā I have allowed to stand.

It is a pleasant duty to acknowledge my thanks to BOEHTLINGK, who, in a way no less generous than unexpected, volunteered to look over all the proofs of the classical part of the text. For the well-established and well-edited Vedic texts, such help was of course not needed.

For the Rigveda, AUFRECHT's second edition was made the standard. For the selections from the Maitrāyaṇī Saṁhitā, I am indebted to the kindness of its editor,¹ Dr. LEOPOLD VON SCHROEDER, of Dorpat. The extracts from the Brāhmanas naturally follow the editions of WEBER and AUFRECHT. The chapters from Aṣwalāyana are a reprint from STENZLER's edition, with some unimportant typographical licenses.

The vocabulary, it is almost needless to say, is based on the great Lexicon of BOEHTLINGK AND ROTH. I should of course deviate from it only with the utmost circumspection; but I trust that I have not followed it slavishly.

As for the extent of the vocabulary, it is designed to be complete for the text given in the Reader, and also, it may be added, for the text in the Appendix to the Grammar.

It is proper to mention here several matters touching the general plan of the vocabulary. It is not a mere list of the actually occurring Sanskrit words with their English equivalents. So far as possible, it aims to do with thoroughness two things:

First, as regards the *forms*, To enable the student to trace every word back to its root, by giving references to WHITNEY's chapters (xvi. and xvii.) on word-formation, and by giving the root itself, and, in the case of secondary and tertiary derivatives, the intermediate forms, even when these do not occur in the text at all. Thus, for the complete explanation of *mithyopacāra* (p. 217), are given, first, *mithyā*, then the older form thereof, *mithuyā*,² then the adjective *mīthu* from which the adverb is derived, and finally the root *mith*, although neither the adverbs nor the adjective nor any verbal form of the root occurs in the text. In like manner, *car* + *upa* is given solely on account of *upacāra*.

Secondly, as regards the *meanings*, To enable the student to trace every signification back to the radical idea, by giving not only the meaning required for translating a particular passage, but also, if this is a secondary or tertiary or later meaning, the intermediate meanings, and in their logical order of development. Thus the only meanings of the word *pāda*, as it

¹ He gave them to me in manuscript, attention drawn to the peculiar form and before he himself began printing. accent of the adverb and will find the ex-

² By looking out the reference to 1112e planation thereof.
(under *mīthu*), the student will have his

occurs in the text of this Reader, are 'foot' or 'leg,' in ten passages, and 'verse of a three-versed stanza,' in one passage (60¹²). The history and uses of the word may be clearly understood from BOEHTLINGK AND ROTH. The original meaning 'foot' was extended to that of 'leg'; then specialized to the meaning 'limb of a quadruped'; then generalized to the meaning 'quarter' (as, conversely, the English word *quarter* is specialized to the meaning 'fourth part of a quadruped, including a leg,' e.g., in *quarter of beef*); once more it is specialized to the meaning 'quarter of a four-versed stanza,' i.e. 'verse'; and then, at last, the use of the word is illogically extended, and it is made to denote a verse of even a three-versed stanza. To have given the meanings 'foot, leg, verse,' in three words, and perhaps in the order 'verse, leg, foot,' would have sufficed, it is true, for the purpose of making a translation; but such translation demands of the student only the most thoughtless and mechanical labor. On the other hand, by indicating briefly the development and connection of meanings, the attention of the student is directed to the processes which are constantly going on in the life and growth of language; and thus, although Sanskrit is a dead language, the *study* of Sanskrit may be made a study of life and growth.

The illustration of the transitions of meaning by analogies from the English and other familiar tongues would, it seemed to me, greatly increase the interest and usefulness of the vocabulary. And so, considerable space has been devoted to this matter. Thus under *vyāma* (p. 254, top), 'a stretch-out,' i.e. 'a fathom,' are adduced the closely parallel English *fathom*, from Anglo-Saxon *fæðm*, 'the extended arms,' and also *ὀρυμιά* and French *toise*, both meaning 'fathom,' and of common origin respectively with *ὀρέγω* and Latin *tendere*, 'stretch.'¹

In a book intended partly for persons whose chief interest in Sanskrit is from the side of its relations to the classical languages and to our mother-tongue, etymological comparisons are plainly called for. Accordingly, the kindred words from the Greek, Latin, Anglo-Saxon, and English have been given,² and always along with their meanings. It is hoped that these comparisons, presenting, as they do, many familiar words with which the learner can associate what is new and strange, will prove a useful aid to the memory. Etymology is a subject in which there is large room for reasonable

¹ For other parallels, compare, for example, *ābharana*, *barhis*, *bhavana*, *vaṇṇa*, *varṇa*. Sometimes the understanding of the parallelism depends on a knowledge of the etymology of an English word; thus under root *nud* + *vi*, are adduced the English *di-vert*, *dis-port*, and *s-port*, and a reference to SKEAT's dictionary or to WEBSTER's

to find how these words are parallel in specialization and metaphor. On this subject in general, compare CURTIUS, *Grundzüge*⁶, pp. 111-116, and BRINKMANN, *Die Metaphern*, Bonn, 1878.

² To give them without their meanings and without showing the connection of ideas is, for an elementary book, a useless task.

difference of opinion on matters of detail, and on such matters well-recognized authorities often disagree. I have tried to use the standard works of reference in the light of the best and latest etymological criticism at my command, and to distinguish with care between what is certain and what is mere conjecture. In the revision of the greater part of my manuscript for the press, I had the benefit of KLUGE's valuable dictionary.¹ His acceptance of the current comparisons has often given me assurance, and his sober judgment has often confirmed me in scepticism or silence on doubtful points. In the numerous cases where the undoubtedly allied words are too many to be given in full, I have usually selected those forms which were the simplest or the most interesting, or those whose kinship was clearest.²

These comparisons include only genuinely cognate words, as distinguished from borrowed words; the latter have as a rule been excluded, or, if given, have been characterized as borrowings.³ Thus *ζῶος*, Latin *sen-ex*, and English *sen-green* are given on page 266, all as genuine cognates of *sana*; the words *senate*, *senator*, *senatorial*, *senescent*, *senile*, *senility*, *senior*, *sire*, *sir*, *seigniorage*, etc., are not mentioned, because they are not genuine English cognates, but only more or less ancient borrowings or more or less direct derivatives from the Latin.⁴ So under the root *srp* (p. 276) are given Latin *serpens* and *reptilis*, and it would be superfluous to add the borrowed English *serpent* and *reptile*.

The accents of all words have been regularly marked in the headings of the articles, so far as the accents are known from the occurrence of the words in any accentuated texts of the literature.⁵ But in addition to these words, the verb-forms immediately following the root have been uniformly accented, according to the rules, except in a few doubtful cases; and a number of compounds occurring on the pages of Nala have been accented,

¹ Entitled *Etymologisches Wörterbuch der deutschen Sprache*. Strassburg, Karl J. Trübner. 1883. Royal 8°. Price 10 Mark 50 Pfennige.

² Thus under *sana* (p. 266) might have been given, in addition to Latin *senex*, the words *senior*, *senectus*, *senilis*, *senesco*, *senātor*, *senātus*, etc.; but these are readily suggested by *senex*.

³ Thus the interesting compound *sene-schal* is added under *sana*, not as a genuine English cognate, but as a borrowing through the French from Continental Germanic, where its first member is indeed a genuine cognate.

⁴ Compare note ², above.

⁵ For these accents I have relied on BOEHTLINGK's *Sanskrit-Wörterbuch in Kürzener Fassung* as far as it has appeared, i.e. to the end of *bh*, and for the rest of the alphabet, on the great thesaurus of BOEHTLINGK AND ROTH. There are many words accented in more than one way (e.g., *rājyā*, *rājya*, *āsana*, *āsanā*, *dāridra*, *darīdra*, *dāīva*, *dāivā*, *bhūti*, *bhūti*, *vṛṣṭi*, *vṛṣṭi*, *veṇū*, *vēnu*); such have generally been left unmarked; but of a few common words like *mānu*, *dvipād*, *paṇḍu*, *pāpā*, and *matī*, the prevailing accent is given, especially, if (as in the case of *bhṛti* or *pātri*) the other accent is rare, or (as in the case of *gūṣka*) not authenticated.

according to the rules, in order to make more tangible the difference between homonymous determinatives and possessives.¹

What form should be given to the headings of articles is often a question. For denominative verbs, I have chosen the stem-form (e.g., *mantraya* rather than *mantray*) ; to this is prefixed the root-sign (√), merely in order to catch the eye ; the sign must not be understood as meaning that such stems are in any wise co-ordinate with roots. The stems of the perfect active participle and of the primary comparatives are given as ending in *vāns* and *yāns*, but without any implication that these are theoretically better than the weaker forms. Roots with medial or final *ar* or *ṛ* are given in the latter form, and so are the stems in *ar* or *ṛ*.²

The synopses of conjugational forms which follow each verbal root are based on the collections, still in manuscript, made by Professor WHITNEY.³ These were placed at my disposal by him with the greatest kindness. They include all the verb-forms cited by the St. Petersburg Lexicon and BOEHTLINGK's Abridgment, as occurring in the actual literature, besides very extensive gleanings made independently by Professor WHITNEY from texts represented in the Lexicon,⁴ and from others published since its completion,⁵ or even not yet published.⁶ In the description and classification of the forms, I have followed WHITNEY. It often happens that there are several forms in actual use for the same tense ; in such cases, the commonest one has been given, or else the one prescribed by the Hindu Root-book (*dhātu-pāṭha*), or sometimes more than one form. Although in the case of many roots the aorist is confined almost exclusively to the Vedic language, I have nevertheless given the aorist in such cases in order to fill out the conjugational scheme, since this seemed desirable from a pedagogical point of view. For pedagogical reasons, also, the secondary conjugations have been for the most part omitted. Many roots which are conjugated regularly in only one voice show forms of the other voice in the Epos, especially where the metre demands them. It is very difficult to say just how far such forms should be included, and my course in accepting or rejecting them has been, I fear, not wholly consistent.

The Notes, which form the third part of this work, will be issued as soon as is practicable. It is designed that they shall be as brief as possible, but shall render ample assistance in the interpretation of difficult passages and

¹ Compare *bhīmaparākramā* and *bhīmā-parākrama*, p. 206.

² See WHITNEY, §§ 107 and 108, and compare § 370.

³ See *Proceedings of the American Oriental Society for May, 1882*, p. xiii.

⁴ For example, the *Ṣaṭapatha* and *Aitareya Brāhmanas*.

⁵ Especially GARBE's edition of *Apastamba's Ṣrauta Sūtra*, and VON SCHROEDER's *Maitrāyaṇī*.

⁶ The *Jaiminiya Brāhmana*.

the explanation of allusions to the antiquities of India. The plan includes also concise literary introductions to the various selections.

An open acknowledgment of my thanks is due to the printers of the vocabulary, Messrs. J. S. CUSHING & Co. They have performed their part with such intelligence, accuracy, and skill as to merit most cordial recognition.

In conclusion, I desire to make public expression of my gratitude to my honored teacher, Professor WILLIAM DWIGHT WHITNEY, for his constant interest in this undertaking and for his generous aid. I can only hope that the book may do something to further the cause in which he has labored long and devotedly, and that it may help to enlarge the scope of classical teaching, to quicken the interest in the history of our mother-tongue, and to make Sanskrit study among us increasingly fruitful.

C. R. L.

HOLLIS HALL, HARVARD COLLEGE,
CAMBRIDGE, MASSACHUSETTS,
December, 1883.

NOTE TO THE FOURTH ISSUE (1903).

THE references to Whitney's Sanskrit Grammar which are given in Parts II. and III. of this book are, I believe, absolutely correct throughout for the first edition of the Grammar. The second edition of the Grammar did not appear until after the plates for Parts II. and III. of the Reader were made. The section-numbers of the second edition of the Grammar (see Whitney's Preface thereto) are substantially unchanged from those of the first; but there are some slight alterations, notably in the sequence from § 98 to § 108, and again in the sequence from § 708 to § 713 (whereby the references to the section on the important verb *çru* are thrown out of gear). Occasionally, too, a statement has been taken from one section and put into another and more appropriate section: thus the euphonic treatment of *bhos* has been shifted from § 176a to § 174b. Moreover, the subsections are much more thoroughly marked (with a, b, c, etc.) in the second edition. Users of the second or third edition of the Grammar will often have to make a slight allowance for these changes, seeking, for example, 844² under 844a, 371¹² under 371k, and the like. It seemed hardly worth while to alter the plates to suit these changes; a little practical common sense will usually offset the apparent inaccuracy. Mention of these matters has already been made by me below, in the Postscript, p. 405; but as it seems usually to be overlooked there, I have thought it well to repeat the mention in this more conspicuous place.

C. R. L.

JUNE, 1903.

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INTRODUCTORY SUGGESTIONS.

It is chiefly at the beginning that the difficulties of Sanskrit present themselves. The variety of forms, the strange alphabet, the peculiarities of word and sentence combination, — all these simultaneously confront the student at the very outset. Accordingly, the plan followed with my classes, and for which provision is here made, is to distribute these difficulties over the first few weeks of the course. The common paradigms of nouns and verbs should first be learned. These are given by the Grammar in transliteration. The reading of the first four pages of the Nala in Roman letters should then be taken up. The Reader gives these in transliteration on an inset conveniently facing the same text in *nāgarī* letters. The student may thus become familiar with the *form* and *sound* of the vocables, without being embarrassed by the alphabet and the running together of the words. Next, the same familiar text should be read aloud over and over again in *nāgarī* letters. I am convinced that the easiest way to master the alphabet is to read frequently in it words which one already knows. The next step will be the reading of pages five to nine without the help of a transliteration, but with the aid given by the typographical separation of the words, which has been carried out so far as is practicable, though in violation of Indian usage. Finally, from this point on, the reading may be continued without other help for the difficulties of euphonic and graphic combination than is offered by the notes.

After finishing the Nala, the student should take up the Hitopadeṣa. Selections xvii., xx., and xi. are very easy and are good to begin with. The remaining short ones from vi. to xxi. may then follow in order; and finally the long selections ii. to v.

It is recommended that the student use the stories from the Kathā-sarit-sāgara for exercise in rapid reading, as soon as he has acquired a fair vocabulary from what precedes. The passages from “Manu” may be read as they stand.

Of the Vedic selections, the easiest are numbers xxxi. (Rigveda i. 1), xxxiii., xxxviii., xxxix., xli., xlv., xlvi., and lix.; and it is advisable to read these first and in the order here mentioned. Selection xxxii., as being one of poetic merit and not over-hard, may next be taken up, and after it, the Varuna-hymns, selections xliii.–xliv.; then the hymns in dramatic form, selections xxxv., xxxvii., and lvi.

After these, selections xxxvi., xl., xlii., xlvii., xlviii., liv., and lxii. may be rapidly read. There will then remain the selections for the burial-service, xlix.-liii., lvii., lx., lxi., and xxxiv., and those for the wedding, lviii., lvii., and lv. These may properly be read last, in order that they may be fresh in the mind when reading the Sūtras, where constant reference is made to them.

The Brāhmana pieces may be read in the order in which they are printed; but selections lxvi., lxvii., lxviii., and lxxii. ought not to be taken up, unless selections lvi., xlvii., lxii., and xlvi. have previously been studied.

It is very undesirable to attempt to read the Sūtra chapters until one is familiar with the burial and wedding stanzas just mentioned. It is advisable to write out a translation of these chapters, and to insert therein each *mantra* in its proper place, writing out the original of the *mantra* in full, and its translation, the latter also in metre, if possible.

Since the synopses following each verbal root in the vocabulary represent the great mass of all the forms in actual use (rather than those simply prescribed by the grammarians), and so correspond to the "principal parts" of the Latin and Greek verbs, the student should make it his duty to learn the synopsis for each root when he first meets verbal forms of that root in the text.

Attention is called to the explanations and abbreviations (pages 289-294); these should be looked over carefully before using the vocabulary.

PART I.
THE SANSKRIT TEXT

Transliterated Text of Sanskrit Reader.

[Page 1.]

atha nalopākhyānam.

bṛhadaṣṭva uvāca.

- āsīd rājā, nalo nāma, vīrasenasuto balī,
upapanno guṇāir iṣṭāi, rūpavān, aṣṭakovidah.
- 5 atīṣṭhan manujendrāṇām mūrdhni devapatir yathā,
upary upari sarveṣām āditya iva tejasā;
brahmaṇyo, vedavic, chūro, niṣadheṣu mahīpatiḥ,
akṣapriyaḥ, satyavādī, mahān akṣāuhiṇīpatiḥ;
īpsito naranāriṇām, udāraḥ, saṁyatendriyaḥ,
10 rakṣitā, dhanvinām cṛeṣṭhaḥ, sāksād iva manuḥ svayam
tathāivāsīd vidarbheṣu bhīmo, bhīmaparākramaḥ,
cūraḥ, sarvaguṇāir yuktaḥ, prajākāmaḥ, sa cāprajāḥ.
sa prajārthe param yatnam akarot, susamāhitaḥ.
tam abhyagacchad brahmarṣir, damano nāma, bhārata.
- 15 tam sa bhīmaḥ, prajākāmas, toṣayām āsa, dharmavit,
mahīṣyā saha, rājendra, satkāreṇa, suvarcasam.
tasmāi prasanno damanaḥ sabhāryāya varam dadāu,

[Page 3.]

- tato 'ntarikṣago vācam vyājahāra nalam tadā:
hantavyo 'smi na te, rājan; kariṣyāmi tava priyam;
damayantisakāṣe tvām kathayiṣyāmi, nāiśadha,
yathā tvad anyam puruṣam na sā maṁsyati karhi cit.
- 5 evam uktas tato haṁsam utsasarja mahīpatiḥ.
te tu haṁsāḥ samutpatya vidarbhan agamaṁs tataḥ.
vidarbhanagarim gatvā, damayantiyās tadāntike
nipetus te garutmantah, sā dadarṣa ca tān gaṇān.
sā, tān adbhutarūpān vāi drṣṭvā, sakhigaṇāvṛtā,
10 hrṣṭā grahitum khagamāṁs tvaramānopacakrame.
atha haṁsā visasṛpuḥ sarvataḥ pramadāvane.
ekāikaṣas tadā kanyās tān haṁsān samupādravan.
damayanti tu yaṁ haṁsam samupādhāvad antike,
sa, mānuṣīm girāṁ kṛtvā, damayantiṁ athābravit:
- 15 damayanti, nalo nāma, niṣadheṣu mahīpatiḥ,
aṣṭavinoh sadṛṣo rūpe; na samās tasya mānuṣāḥ.
tasya vāi yadi bhāryā tvam bhavethā, varavarṇini,
saphalam te bhavet janma, rūpaṁ cedam, sumadhyame.
vayam hi devagandharvamānuṣoragarākṣasān
20 drṣṭavanto; na cāsmābhir drṣṭapūrvas tathāvidhaḥ.
tvam cāpi ratnam nāriṇām, nareṣu ca nalo varaḥ;
viṣṭāyā viṣṭeṇa saṁgamo guṇavān bhavet.
evam uktā tu haṁsena damayanti, viṣam pate,

- kanyāratnam, kumārāṅṅ ca trin udārān, mahāyaçāḥ,
 damayantīm, damañ, dāntaṁ, damanaṁ ca suvarcasam,
 upapannān guṇāiḥ sarvāir, bhīmān, bhīmaparākramān.
 damayantī tu rūpeṇa, tejasā, yaçasā, çriyā,
 5 sāubhāgyena ca, lokeṣu yaçāḥ prāpa, sumadhyamā.
 atha tām, vayasi prāpte, dāsīnām samalāmkṛtam
 çataṁ, çataṁ sakhīnām ca, paryupāsac, chaciṁ iva.
 tatra sma rājate bhāimī, sarvābharanabhūṣitā,
 sakhīmadhye, 'navadyāṅgī, vidyut sāudāmanī yathā,
 10 atīva rūpasampannā, çrīr ivāyatalocanā.
 na deveṣu, na yakṣeṣu, tādrg rūpavatī kva cit,
 mānuṣeṣv api cānyeṣu, dṛṣṭapūrvātha vā çrutā,
 cittapramāthini bālā devānām api sundarī.
 nalaç ca naraçārdūlo, lokeṣv apratimo bhuvi,
 15 kandarpa iva rūpeṇa mūrtimān abhavat svayam.
 tasyāḥ samīpe tu nalam praçaçaṁsuḥ kutūhalāt,
 nāiṣadhasya samīpe tu damayantīm punaḥ punaḥ.
 taylor adṛṣṭakāmo 'bhūc chr̥vatoh satataṁ guṇān;
 anyonyam prati, kāunteya, sa vyavardhata hṛcchayaḥ.
 20 açaknuvan nalaḥ kāmān tadā dhārayitum hṛdā,
 antahpurasamīpasthe vana āste raho gataḥ.
 sa dadarça tato haṁsāñ jātārūpapaṛiṣṭān;
 vane vicaratām teṣāṁ ekaṁ jagrāha pakṣiṇam.

abravīt tatra taṁ haṁsaṁ: tvam apy evaṁ nale vada.
 tathety uktvāṇḍajaḥ kanyām vidarbhasya, viçāṁ pate,
 punar āgamyā niṣadhān, nale sarvaṁ nyavedayat.
 iti nalopākhyāṇe prathamāḥ sargaḥ.

- 5 bṛhadaçva uvāca.
 damayantī tu, tac chrutvā vaco haṁsasya, bhārata,
 tataḥ prabhṛti na svasthā nalam prati babhūva sā.
 tataç cintāparā, dīnā, vivarnaṇadanā, kṛçā,
 babhūva damayantī tu, niḥçvāsaparamā tadā.
 10 ūrdhvadrṣṭir, dhyānaparā, babhūvonmattadarçanā,
 pāṇḍuvarṇā kṣaṇenātha, hṛcchayāviṣṭacetanā.
 na çayyāsanabhogeṣu ratim vindati karhi cit.
 na naktāṁ, na divā çete, hā heti rudatī punaḥ.
 tato vidarbhapataye damayantyāḥ sakhījanaḥ
 15 nyavedayat tām asvasthām damayantīm nareçvare.
 tac chrutvā nṛpatir bhīmo damayantisakhīgaṇāt,
 cintayām āsa tat kāryaṁ sumahat svām sutām prati.
 sa samikṣya mahipālāḥ svām sutām prāptayāṁvānām,
 apaçyad ātmanā kāryaṁ damayantyāḥ svayamvaram.
 20 sa samnimantrayām āsa mahipālān viçāṁ patiḥ:
 anubhūyatām! ayaṁ, vīrāḥ, svayamvara iti, prabho.

1.

॥ अथ नलोपाख्यानम् ॥

बृहदश्व उवाच ।

आसीद् राजा नलो नाम वीरसेनसुतो बली ।

उपपन्नो गुणैर् इष्टै रूपवान् अश्वकोविदः ॥ १ ॥

5 अतिष्ठन् मनुजेन्द्राणां मूर्ध्नि देवपतिर् यथा ।

उपर्य् उपरि सर्वेषाम् आदित्य इव तेजसा ॥ २ ॥

ब्रह्मण्यो वेदविच् छूरो निषधेषु महीपतिः ।

अश्वप्रियः सत्यवादी महान् अश्वौहिणीपतिः ॥ ३ ॥

ईप्सितो नरनारीणाम् उदारः संयतेन्द्रियः ।

10 रक्षिता धन्विनां श्रेष्ठः साक्षाद् इव मनुः स्वयम् ॥ ४ ॥

तथैवासीद् विदर्भेषु भीमो भीमपराक्रमः ।

शूरः सर्वगुणैर् युक्तः प्रजाकामः स चाप्रजः ॥ ५ ॥

स प्रजार्थे परं यत्नम् अकरोत् सुसमाहितः ।

तम् अभ्यगच्छद् ब्रह्मर्षिर् दमनो नाम भारत ॥ ६ ॥

15 तं स भीमः प्रजाकामस् तोषयामास धर्मवित् ।

महिषा सह राजेन्द्र सत्कारेण सुवर्चसम् ॥ ७ ॥

तस्मै प्रसन्नो दमनः सभार्याय वरं ददौ ।

कन्यारत्नं कुमारांश्च च नीन् उदारान् महायशः ॥८॥

दमयन्तीं दमं दान्तं दमनं च सुवर्चसम् ।

उपपन्नान् गुणैः सर्वैर् भीमान् भीमपराक्रमान् ॥९॥

दमयन्ती तु रूपेण तेजसा यशसा श्रिया ।

5 सौभाग्येन च लोकेषु यशः प्राप सुमध्यमा ॥१०॥

अथ तां वयसि प्राप्ते दासीनां समलंकृतम् ।

शतं शतं सखीनां च पर्युपासच्छचीम् इव ॥११॥

तच्च स्म राजते भैमी सर्वाभरणभूषिता ।

सखीमध्ये ऽनवद्याङ्गी विद्युत् सौदामनी यथा ॥१२॥

10 अतीव रूपसंपन्ना श्रीर् इवायतलोचना ।

न देवेषु न यक्षेषु तादृग् रूपवती क्वचित् ॥१३॥

मानुषेष्वपि चान्येषु दृष्टपूर्वाथ वा श्रुता ।

चित्तप्रमाथिनी बाला देवानामपि सुन्दरी ॥१४॥

नलश्च नरशार्दूलो लोकेष्वप्रतिमो भुवि ।

15 कन्दर्प इव रूपेण मूर्तिमान् अभवत् स्वयम् ॥१५॥

तस्याः समीपे तु नलं प्रशशंसुः कुतूहलात् ।

नैषधस्य समीपे तु दमयन्तीं पुनः पुनः ॥१६॥

तयोर् अदृष्टकामो ऽभूच्छृण्वतोः सततं गुणान् ।

अन्योन्यं प्रति कौन्तेय स व्यवर्धत हृच्छयः ॥१७॥

20 अशक्नुवन् नलः कामं तदा धारयितुं हृदा ।

अन्तःपुरसमीपस्थे वन आस्ते रहो गतः ॥१८॥

स ददर्श ततो हंसाञ् जातरूपपरिष्कृतान् ।

वने विचरतां तेषाम् एकं जयाह पक्षिणम् ॥१९॥

ततो ऽन्तरिक्षगो वाचं व्याजहार नलं तदा ।

हन्तव्यो ऽस्मि न ते राजन् करिष्यामि तव प्रियम् ॥२०॥

दमयन्तीसकाशे त्वां कथयिष्यामि नैषध ।

यथा त्वद् अन्यं पुरुषं न सा मंस्यति कर्हि चित् ॥२१॥

५ एवम् उक्तस् ततो हंसम् उत्ससर्ज महीपतिः ।

ते तु हंसाः समुत्पत्य विदर्भान् अगमंस् ततः ॥२२॥

विदर्भनगरीं गत्वा दमयन्त्यास् तदान्तिके ।

निपेतुस् ते गरुत्मन्तः सा ददर्श च तान् गणान् ॥२३॥

सा तान् अद्भुतरूपान् वै दृष्ट्वा सखिगणावृता ।

१० दृष्ट्वा ग्रहीतुं खगमांस् त्वरमाणोपचक्रमे ॥२४॥

अथ हंसा विससृपुः सर्वतः प्रमदावने ।

एकैकशस् तदा कन्यास् तान् हंसान् समुपाद्रवन् ॥२५॥

दमयन्ती तु यं हंसं समुपाधावद् अन्तिके ।

स मानुषीं गिरं कृत्वा दमयन्तीम् अथाब्रवीत् ॥२६॥

१५ दमयन्ति नलो नाम निषधेषु महीपतिः ।

अश्विनोः सदृशो रूपे न समास् तस्य मानुषाः ॥२७॥

तस्य वै यदि भार्या त्वं भवेथा वरवर्णिनि ।

सफलं ते भवेज् जन्म रूपं चेदं सुमध्यमे ॥२८॥

वयं हि देवगन्धर्वमानुषोरगराक्षसान् ।

२० दृष्टवन्तो न चास्माभिर् दृष्टपूर्वस् तथाविधः ॥२९॥

त्वं चापि रत्नं नारीणां नरेषु च नलो वरः ।

विशिष्टाया विशिष्टेन संगमो गुणवान् भवेत् ॥३०॥

एवम् उक्ता तु हंसेन दमयन्ती विशां पते ।

अब्रवीत् तच्च तं हंसं त्वम् अयं एवं नले वद ॥३१॥

तथेत्य् उक्त्वाण्डजः कन्यां विदर्भस्य विशां पते ।

पुनर् आगम्य निषधानं नले सर्वं न्यवेदयत् ॥३२॥

॥ इति नलोपाख्याने प्रथमः सर्गः ॥१॥

5

बृहदश्व उवाच ।

दमयन्ती तु तच्च छुत्वा वचो हंसस्य भारत ।

ततः प्रभृति न स्वस्था नलं प्रति बभूव सा ॥१॥

ततश्च चिन्तापरा दीना विवर्णवदना कृशा ।

बभूव दमयन्ती तु निःश्वासपरमा तदा ॥२॥

10 ऊर्ध्वदृष्टिर् ध्यानपरा बभूवोन्मत्तदर्शना ।

पाण्डुवर्णा क्षणेनाथ हृच्छयाविष्टचेतना ॥३॥

न शय्यासनभोगेषु रतिं विन्दति कर्हि चित् ।

न नक्तं न दिवा शेते हा हेति रुदती पुनः ॥४॥

ततो विदर्भपतये दमयन्त्याः सखीजनः ।

15 न्यवेदयत् ताम् अस्वस्थां दमयन्तीं नरेश्वरे ॥५॥

तच्च छुत्वा नृपतिर् भीमो दमयन्तीसखीगणात् ।

चिन्तयामास तत् कार्यं सुमहत् स्वां सुतां प्रति ॥६॥

स समीक्ष्य महीपालः स्वां सुतां प्राप्नयौवनाम् ।

अपश्यद् आत्मना कार्यं दमयन्त्याः स्वयंवरम् ॥७॥

20 स संनिमन्त्रयामास महीपालान् विशां पतिः ।

अनुभूयताम् अयं वीराः स्वयंवर इति प्रभो ॥८॥

श्रुत्वा तु पार्थिवाः सर्वे दमयन्त्याः स्वयंवरम् ।

अभिजग्मुस् ततो भीमं राजानो भीमशसनात् ॥९॥

हस्त्यश्वरथघोषेण पूरयन्तो वसुंधराम् ।

विचित्रमाल्याभरणैर् बलैर् दृश्यैः स्वलंकृतैः ॥१०॥

5 तेषां भीमो महाबाहुः पार्थिवानां महात्मनाम् ।

यथार्हम् अकरोत् पूजां ते ऽवसंस् तत्र पूजिताः ॥११॥

एतस्मिन् एव काले तु सुराणाम् ऋषिसत्तमौ ।

अटमानौ महात्मानाव् इन्द्रलोकम् इतो गतौ ॥१२॥

नारदः पर्वतश्चैव महाप्राज्ञौ महाव्रतौ ।

10 देवराजस्य भवनं विविशते सुपूजितौ ॥१३॥

ताव् अर्चयित्वा मघवा ततः कुशलम् अव्ययम् ।

पप्रच्छानामयं चापि तयोः सर्वगतं विभुः ॥१४॥

नारद उवाच ।

आवयोः कुशलं देव सर्वत्र गतम् ईश्वर ।

15 लोके च मघवन् कृत्स्ने नृपाः कुशलिनो विभो ॥१५॥

बृहदश्व उवाच ।

नारदस्य वचः श्रुत्वा पप्रच्छ वलवृत्रहा ।

धर्मज्ञाः पृथिवीपालास् त्यक्तजीवितयोधिनः ॥१६॥

शस्त्रेण निधनं काले ये गच्छन्त्य अपराङ्मुखाः ।

20 अयं लोको ऽक्षयस् तेषां यथैव मम कामधुक् ॥१७॥

क्व नु ते क्षत्रियाः शूरा न हि पश्यामि तान् अहम् ।

आगच्छतो महीपालान् दयितान् अतिथीन् मम ॥१८॥

एवम् उक्तस् तु शक्रेण नारदः प्रत्यभाषत ।

शृणु मे मघवन् येन न दृश्यन्ते महीक्षितः ॥ १९ ॥

विदर्भराज्ञो दुहिता दमयन्तीति विश्रुता ।

रूपेण समतिक्रान्ता पृथिव्यां सर्वयोषितः ॥ २० ॥

6 तस्याः स्वयंवरः शक्र भविता नचिराद् इव ।

तत्र गच्छन्ति राजानो राजपुत्राश् च सर्वशः ॥ २१ ॥

तां रत्नभूतां लोकस्य प्रार्थयन्तो महीक्षितः ।

काङ्क्षन्ति स्म विशेषेण वलवृचनिषूदन ॥ २२ ॥

एतस्मिन् कथ्यमाने तु लोकपालाश् च साग्निकाः ।

10 आजग्मुर् देवराजस्य समीपम् अमरोत्तमाः ॥ २३ ॥

ततस् ते श्रुश्रुवुः सर्वे नारदस्य वचो महत् ।

श्रुत्वैव चाब्रुवन् दृष्ट्वा गच्छामो वयम् अप्य उत ॥ २४ ॥

ततः सर्वे महाराज सगणाः सहवाहनाः ।

विदर्भान् अभिजग्मुस् ते यतः सर्वे महीक्षितः ॥ २५ ॥

15 नलो ऽपि राजा कौन्तेय श्रुत्वा राज्ञां समागमम् ।

अभ्यगच्छद् अदीनात्मा दमयन्तीम् अनुव्रतः ॥ २६ ॥

अथ देवाः पथि नलं ददृशुर् भूतले स्थितम् ।

साक्षाद् इव स्थितं मूर्त्या मन्मथं रूपसंपदा ॥ २७ ॥

तं दृष्ट्वा लोकपालास् ते भ्राजमानं यथा रविम् ।

20 तस्युर् विगतसंकल्पा विस्मिता रूपसंपदा ॥ २८ ॥

ततो ऽन्तरिक्षे विष्टभ्य विमानानि दिवौकसः ।

अब्रुवन् नैषधं राजन् अवतीर्य नभस्तलात् ॥ २९ ॥

भो भो नैषध राजेन्द्र नल सत्यव्रतो भवान् ।

अस्माकं कुरु साहाय्यं दूतो भव नरोत्तम ॥ ३० ॥

॥ इति नलोपाख्याने द्वितीयः सर्गः ॥ २ ॥

बृहदश्व उवाच ।

तेभ्यः प्रतिज्ञाय नलः करिष्य इति भारत ।

५ अथैतान् परिपप्रच्छ कृताञ्जलिर् उपस्थितः ॥ १ ॥

के वै भवन्तः कश् चासौ यस्याहं दूत ईप्सितः ।

किं च तद् वो मया कार्यं कथयध्वं यथातथम् ॥ २ ॥

एवम् उक्ते नैषधेन मघवान् अभ्यभाषत ।

अमरान् वै निबोधास्मान् दमयन्त्यर्थम् आगतान् ॥ ३ ॥

10 अहम् इन्द्रो ऽयम् अग्निश् च तथैवायम् अपां पतिः ।

शरीरान्तकरो नृणां यमो ऽयम् अपि पार्थिव ॥ ४ ॥

त्वं वै समागतान् अस्मान् दमयन्त्यै निवेदय ।

लोकपाला महेन्द्राद्याः समायान्ति दिदृक्षुः ॥ ५ ॥

प्राप्तुम् इच्छन्ति देवास् त्वां शक्रो ऽग्निर् वरुणो यमः ।

15 तेषाम् अन्यतमं देवं पतित्वे वरयस्व ह ॥ ६ ॥

एवम् उक्तः स शक्रेण नलः प्राञ्जलिर् अब्रवीत् ।

एकार्थं समुपेतं मां न प्रेषयितुम् अर्हथ ॥ ७ ॥

कथं नु जातसंकल्पः स्त्रियम् उत्सहते पुमान् ।

परार्थम् ईदृशं वक्तुं तत् क्षमन्तु महेश्वराः ॥ ८ ॥

20 देवा ऊचुः ।

करिष्य इति संश्रुत्य पूर्वम् अस्मासु नैषध ।

न करिष्यसि कस्मात् त्वं व्रज नैषध माचिरम् ॥ ९ ॥

बृहदश्व उवाच ।

एवम् उक्तः स देवैस् तैर् नैषधः पुनर् अब्रवीत् ।

सुरक्षितानि वेश्मानि प्रवेष्टुं कथम् उत्सहे ॥ १० ॥

५ प्रवेक्ष्यसीति तं शक्रः पुनर् एवाभ्यभाषत ।

जगाम स तथेत् उक्त्वा दमयन्या निवेशनम् ॥ ११ ॥

ददर्श तत्र वैदर्भीं सखीगणसमावृताम् ।

देदीप्यमानां वपुषा श्रिया च वरवर्णिनीम् ॥ १२ ॥

अतीव सुकुमाराङ्गीं तनुमध्यां सुलोचनाम् ।

१० आक्षिपन्तीम् इव प्रभां शशिनः स्वेन तेजसा ॥ १३ ॥

तस्य दृष्ट्वैव ववृधे कामस् तां चारुहासिनीम् ।

सत्यं चिकीर्षमाणस् तु धारयामास हृच्छयम् ॥ १४ ॥

ततस् ता नैषधं दृष्ट्वा संभ्रान्ताः परमाङ्गनाः ।

आसनेभ्यः समुत्पेतुस् तेजसा तस्य धर्षिताः ॥ १५ ॥

१५ प्रशशंसुश् च सुप्रीता नलं ता विस्मयान्विताः ।

न चैनम् अभ्यभाषन्त मनोभिस् त्व अभ्यपूजयन् ॥ १६ ॥

अहो रूपम् अहो कान्तिर् अहो धैर्यं महात्मनः ।

को ऽयं देवो ऽथ वा यक्षो गन्धर्वो वा भविष्यति ॥ १७ ॥

न तास् तं शङ्कुवन्ति स्म व्याहर्तुम् अपि किं चन ।

२० तेजसा धर्षितास् तस्य लज्जावत्यो वराङ्गनाः ॥ १८ ॥

अथैनं स्मयमानं तु स्मितपूर्वाभिभाषिणी ।

दमयन्ती नलं वीरम् अभ्यभाषत विस्मिता ॥ १९ ॥

कस् त्वं सर्वानवद्याङ्ग मम हृच्छयवर्धन ।

- प्राप्तो ऽस्य अमरवद् वीर ज्ञातुम् इच्छामि ते ऽनघ ॥२०॥
 कथम् आगमनं चेह कथं चासि न लक्षितः ।
 सुरक्षितं हि मे वेश्म राजा चैवोयशासनः ॥२१॥
 एवम् उक्तस् तु वैदर्भ्या नलस् तां प्रत्युवाच ह ।
 ६ नलं मां विद्धि कल्याणि देवदूतम् इहागतम् ॥२२॥
 देवास् त्वां प्राप्तुम् इच्छन्ति शक्रो ऽग्निर् वरुणो यमः ।
 तेषाम् अन्यतमं देवं पतिं वरय शोभने ॥२३॥
 तेषाम् एव प्रभावेन प्रविष्टो ऽहम् अलक्षितः ।
 प्रविशन्तं न मां कश्चिद् अपश्यन् नाय् अवारयत् ॥२४॥
 10 एतदर्थम् अहं भद्रे प्रेषितः सुरसत्तमैः ।
 एतच् छ्रुत्वा शुभे बुद्धिं प्रकुरुष्व यथेच्छसि ॥२५॥
 ॥ इति नलोपाख्याने तृतीयः सर्गः ॥३॥

बृहदश्व उवाच ।

- सा नमस्कृत्य देवेभ्यः प्रहस्य नलमब्रवीत् ।
 15 प्रणयस्व यथाश्रद्धं राजन्किं करवाणि ते ॥१॥
 अहं चैव हि यच्चान्यन्ममास्ति वसु किं चन ।
 तत्सर्वं तव विश्रब्धं कुरु प्रणयमीश्वर ॥२॥
 हंसानां वचनं यत्तु तन्मां दहति पार्थिव ।
 त्वत्कृते हि मया वीर राजानः संनिपातिताः ॥३॥
 20 यदि त्वं भजमानां मां प्रत्याख्यास्यसि मानद ।

विषममिं जलं रज्जुमास्थास्ये तव कारणात् ॥४॥

एवमुक्तस्तु वैदर्भ्या नलस्तां प्रत्युवाच ह ।

तिष्ठत्सु लोकपालेषु कथं मानुषमिच्छसि ॥५॥

येषामहं लोककृतामीश्वराणां महात्मनाम् ।

१ न पादरजसा तुल्यो मनस्ते तेषु वर्तताम् ॥६॥

विप्रियं ह्याचरन्मर्त्यो देवानां मृत्युमृच्छति ।

चाहि मामनवद्याङ्गि वरयस्व सुरोत्तमान् ॥७॥

विरजांसि च वासांसि दिव्याश्चिवाः स्रजस्तथा ।

भूषणानि च मुख्यानि देवान्प्राप्य तु भुङ्क्ष्व वै ॥८॥

१० य इमां पृथिवीं कृत्स्नां संक्षिप्य यसते पुनः ।

हुताशमीशं देवानां का तं न वरयेत्पतिम् ॥९॥

यस्य दण्डभयात्सर्वे भूतयामाः समागताः ।

धर्ममेवानुरुध्यन्ति का तं न वरयेत्पतिम् ॥१०॥

धर्मात्मानं महात्मानं दैत्यदानवमर्दनम् ।

१५ महेन्द्रं सर्वदेवानां का तं न वरयेत्पतिम् ॥११॥

क्रियतामविशङ्केन मनसा यदि मन्यसे ।

वरणं लोकपालानां सुहृद्वाक्यमिदं शृणु ॥१२॥

नैषधेनैवमुक्ता सा दमयन्ती वचो ऽब्रवीत् ।

समाप्नुताभ्यां नेचाभ्यां शोकजेनाथ वारिणा ॥१३॥

२० देवेभ्यो ऽहं नमस्कृत्य सर्वेभ्यः पृथिवीपते ।

वृणे त्वामेव भर्तारं सत्यमेतद्वीमि ते ॥१४॥

तामुवाच ततो राजा वेपमानां कृताञ्जलिम् ।

दौत्येनागत्य कल्याणि कथं स्वार्थमिहोत्सहे ॥१५॥

कथं ह्यहं प्रतिश्रुत्य देवतानां विशेषतः ।

परार्थे यत्नमारभ्य कथं स्वार्थमिहोत्सहे ॥ १६ ॥

एष धर्मो यदि स्वार्थो ममापि भविता ततः ।

एवं स्वार्थं करिष्यामि तथा भद्रे विधीयताम् ॥ १७ ॥

५ ततो बाष्पाकुलां वाचं दमयन्ती शुचिस्मिता ।

प्रत्याहरन्ती शनकैर्नलं राजानमब्रवीत् ॥ १८ ॥

उपायो ऽयं मया दृष्टो निरपायो नरेश्वर ।

येन दोषो न भविता तव राजन्कथं च न ॥ १९ ॥

त्वं चैव हि नरश्रेष्ठ देवाश्चेन्द्रपुरोगमाः ।

१० आयान्तु सहिताः सर्वे मम यच्च स्वयंवरः ॥ २० ॥

ततो ऽहं लोकपालानां संनिधौ त्वां नरेश्वर ।

वरयिष्ये नरत्थाग्र नैवं दोषो भविष्यति ॥ २१ ॥

एवमुक्तस्तु वैदर्भ्या नलो राजा विशां पते ।

आजगाम पुनस्तत्र यच्च देवाः समागताः ॥ २२ ॥

१५ तमपश्यंस्तथायान्तं लोकपाला महेश्वराः ।

दृष्ट्वा चैनं ततो ऽपृच्छन्वृत्तान्तं सर्वमेव तम् ॥ २३ ॥

कश्चिद्दृष्ट्वा त्वया राजन्दमयन्ती शुचिस्मिता ।

किमब्रवीच्च नः सर्वान्वद भूमिपते ऽनघ ॥ २४ ॥

नल उवाच ।

२० भवद्भिर्हमादिष्टो दमयन्त्या निवेशनम् ।

प्रविष्टः सुमहाकक्षं दशिडभिः स्थविरैर्वृतम् ॥ २५ ॥

प्रविशन्तं च मां तत्र न कश्चिद्दृष्टवान्नरः ।

च्छृते तां पार्थिवसुतां भवतामेव तेजसा ॥ २६ ॥

सख्यश्चास्या मया दृष्टास्ताभिश्चाप्युपलक्षितः ।

विस्मिताश्चाभवन्सर्वा दृष्ट्वा मां विबुधेश्वराः ॥ २७ ॥

वर्ण्यमानेषु च मया भवत्सु रुचिरानना ।

मामेव गतसंकल्पा वृणीते सा सुरोत्तमाः ॥ २८ ॥

५ अब्रवीच्चैव मां बाला आयान्तु सहिताः सुराः ।

त्वया सह नरव्याघ्र मम यत्र स्वयंवरः ॥ २९ ॥

तेषामहं संनिधौ त्वां वरयिष्यामि नैषध ।

एवं तव महाबाहो दोषो न भवितेति ह ॥ ३० ॥

एतावदेव विबुधा यथावृत्तमुदाहृतम् ।

१० मया शेषे प्रमाणं तु भवन्तस्त्रिदशेश्वराः ॥ ३१ ॥

॥ इति नलीपाख्याने चतुर्थः सर्गः ॥ ४ ॥

बृहदश्व उवाच ।

अथ काले शुभे प्राप्ते तिथौ पुण्ये क्षणे तथा ।

आजुहाव महीपालाभीमो राजा स्वयंवरे ॥ १ ॥

१५ तच्छ्रुत्वा पृथिवीपालाः सर्वे हृच्छयपीडिताः ।

त्वरिताः समुपाजग्मुर्देमयन्तीमभीप्सवः ॥ २ ॥

कनकस्तम्भरुचिरं तोरणेन विराजितम् ।

विविश्रुस्ते नृपा रङ्गं महासिंहा इवाचलम् ॥ ३ ॥

तत्रासनेषु विविधेष्वासीनाः पृथिवीक्षितः ।

२० सुरभिस्रग्धराः सर्वे प्रमृष्टमणिकुण्डलाः ॥ ४ ॥

तत्र स्म पीना दृश्यन्ते बाहवः परिघोपमाः ।

आकारवन्तः सुश्रद्धाः पञ्चशीर्षा इवोरगाः ॥ ५ ॥
 सुकेशान्तानि चारुणि मुनासास्त्रिभुवाणि च ।
 मुखानि राज्ञां शोभन्ते नक्षत्राणि यथा दिवि ॥ ६ ॥
 दमयन्ती ततो रङ्गं प्रविवेश शुभानना ।

- 5 मुष्णन्ती प्रभया राज्ञां चक्षूषि च मनांसि च ॥ ७ ॥
 तस्या गात्रेषु पतिता तेषां दृष्टिर्महात्मनाम् ।
 तत्र तत्रैव सक्ताभून्न चचाल च पश्यताम् ॥ ८ ॥
 ततः संकीर्त्यमानेषु राज्ञां नामसु भारत ।
 ददर्श भैमी पुरुषान्यञ्च तुल्याकृतीनथ ॥ ९ ॥
 10 तान्समीक्ष्य ततः सर्वान्निर्विशेषाकृतीन्स्थितान् ।
 संदेहादथ वैदर्भी नाभ्यजानान्नलं नृपम् ॥ १० ॥
 यं यं हि ददृशे तेषां तं तं मेने नलं नृपम् ।
 सा चिन्तयन्ती बुद्ध्याथ तर्कयामास भाविनी ॥ ११ ॥
 कथं हि देवाञ्जानीयां कथं विद्यां नलं नृपम् ॥ १२ ॥

- 15 एवं संचिन्तयन्ती सा वैदर्भी भृशदुःखिता ।
 श्रुतानि देवलिङ्गानि तर्कयामास भारत ॥ १३ ॥
 देवानां यानि लिङ्गानि स्थविरेभ्यः श्रुतानि मे ।
 तानीह तिष्ठतां भूमावेकस्यापि न लक्ष्ये ॥ १४ ॥
 सा विनिश्चित्य बहुधा विचार्य च पुनः पुनः ।
 20 शरणं प्रति देवानां प्राप्नोतकालमन्यत ॥ १५ ॥
 वाचा च मनसा चैव नमस्कारं प्रयुज्य सा ।
 देवेभ्यः प्राञ्जलिर्भूत्वा वेपमानेदमब्रवीत् ॥ १६ ॥
 हंसानां वचनं श्रुत्वा यथा मे नैषधो वृत्तः ।

- पतित्वे तेन सत्येन देवास्तं प्रदिशन्तु मे ॥१७॥
 वचसा मनसा चैव यथा नाभिचराम्यहम् ।
 तेन सत्येन विबुधास्तमेव प्रदिशन्तु मे ॥१८॥
 यथा देवैः स मे भर्ता विहितो निषधाधिपः ।
 ६ तेन सत्येन मे देवास्तमेव प्रदिशन्तु मे ॥१९॥
 यथेदं व्रतमारब्धं नलस्याराधने मया ।
 तेन सत्येन मे देवास्तमेव प्रदिशन्तु मे ॥२०॥
 स्वं चैव रूपं कुर्वन्तु लोकपाला महेश्वराः ।
 यथाहमभिजानीयां पुण्यश्लोकं नराधिपम् ॥२१॥
 १० निशम्य दमयन्त्यास्तत्करुणं परिदेवितम् ।
 यथोक्तं चक्रे देवाः सामर्थ्यं लिङ्गधारणे ॥२२॥
 सापश्यद्विबुधान्सर्वानस्वेदान्स्तब्धलोचनान् ।
 दृषितस्रयजोहीनान्स्थितानस्पृशतः क्षितिम् ॥२३॥
 छायाद्वितीयो म्लानस्रयजःस्वेदसमन्वितः ।
 १५ भूमिष्ठो नैषधश्चैव निमेषेण च सूचितः ॥२४॥
 सा समीक्ष्य तु तान्देवान्पुण्यश्लोकं च भारत ।
 नैषधं वरयामास भैमी धर्मेण पाण्डव ॥२५॥
 विलज्जमाना वस्त्रान्ते जयाहायतलोचना ।
 स्कन्धदेशे ऽसृजत्तस्य स्रजं परमशोभनाम् ॥२६॥
 २० वरयामास चैवैनं पतित्वे वरवर्णिनी ।
 ततो हा हेति सहसा मुक्तः शब्दो नराधिपैः ॥२७॥
 देवैर्महर्षिभिस्तत्र साधु साध्विति भारत ।
 विस्मितैरीरितः शब्दः प्रशंसद्भिर्नलं नृपम् ॥२८॥

दमयन्तीं तु कौरव्य वीरसेनसुतो नृपः ।

आश्वासयद्वरारोहां प्रहृष्टेनान्तरात्मना ॥२९॥

यत्नं भजसि कल्याणि पुमांसं देवसंनिधौ ।

तस्मान्मां विद्धि भर्तारमेवं ते वचने रतम् ॥३०॥

5 यावच्च मे धरिष्यन्ति प्राणा देहे शुचिस्मिते ।

तावत्त्वयि भविष्यामि सत्यमेतद्वीमि ते ॥३१॥

दमयन्तीं तथा वाग्भिर्भिनन्द्य कृताञ्जलिः ।

. ॥३२॥

तौ परस्परतः प्रीतौ दृष्ट्वा त्वग्निपुरोगमान् ।

10 तानेव शरणं देवाञ्जग्मतुर्मनसा तदा ॥३३॥

वृते तु नैषधे भैम्या लोकपाला महौजसः ।

प्रहृष्टमनसः सर्वे नलायाष्टौ वरान्ददुः ॥३४॥

प्रत्यक्षदर्शनं यज्ञे गतिं चानुत्तमां शुभाम् ।

नैषधाय ददौ शक्रः प्रीयमाणः शचीपतिः ॥३५॥

15 अग्निरात्मभवं प्रादाद्यत्र वाञ्छति नैषधः ।

लोकानात्मप्रभांश्चैव ददौ तस्मै हुताशनः ॥३६॥

यमस्त्वन्नरसं प्रादाद्धर्मे च परमां स्थितिम् ।

अपां पतिरपां भावं यत्र वाञ्छति नैषधः ॥३७॥

स्रजश्चोत्तमगन्धाढ्याः सर्वे च मिथुनं ददुः ।

20 वरानेवं प्रदायास्य देवास्ते त्रिदिवं गताः ॥३८॥

पार्थिवाश्चानुभूयास्य विवाहं विस्मयान्विताः ।

दमयन्त्याश्च मुदिताः प्रतिजग्मुर्यथागतम् ॥३९॥

गतेषु पार्थिवेन्द्रेषु भीमः प्रीतो महामनाः ।

विवाहं कारयामास दमयन्त्या नलस्य च ॥४०॥

उथ तत्र यथाकामं नैषधो द्विपदां वरः ।

भीमेन समनुज्ञातो जगाम नगरं स्वकम् ॥४१॥

अतीव मुदितो राजा भ्राजमानोऽश्रुमानिव ।

5 अरञ्जयत्प्रजा वीरो धर्मेण परिपालयन् ॥४२॥

ईजे चाप्यश्वमेधेन ययातिरिव नाहुषः ।

अन्यैश्च बहुभिर्धीमान्क्रतुभिश्चाप्रदक्षिणैः ॥४३॥

पुनश्च रमणीयेषु वनेषूपवनेषु च ।

दमयन्त्या सह नलो विजहारामरोपमः ॥४४॥

10 जनयामास च नलो दमयन्त्यां महामनाः ।

इन्द्रसेनं सुतं चापि इन्द्रसेनां च कन्यकाम् ॥४५॥

एवं स यजमानश्च विहरंश्च नराधिपः ।

ररक्ष वसुसंपूर्णां वसुधां वसुधाधिपः ॥४६॥

॥ इति नलोपाख्याने पञ्चमः सर्गः ॥५॥

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॥ अथ हितोपदेशः ॥

II.

श्रुतो हितोपदेशो ऽयं पाटवं संस्कृतोक्तिषु ।

वाचां सर्वत्र वैचित्र्यं नीतिविद्यां ददाति च ॥

अजरामरवत्प्राज्ञो विद्यामर्थं च चिन्तयेत् ।

गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ॥

सर्वद्रव्येषु विद्यैव द्रव्यमाहुरनुत्तमम् ।
 अहार्यत्वादनर्घ्यत्वादक्षयत्वाच्च सर्वदा ॥
 विद्या शस्त्रं च शास्त्रं च द्वे विद्ये प्रतिपत्तये ।
 आद्या हास्याय वृद्धत्वे द्वितीयाद्रियते सदा ॥
 ५ यन्नवे भाजने लग्नः संस्कारो नान्यथा भवेत् ।
 कथाछलेन बालानां नीतिस्तदिह कथ्यते ॥
 मित्रलाभः सुहृद्भेदो वियहः संधिरेव च ।
 पञ्चतन्त्रात्तथान्यस्माद्ग्रन्थादाकृष्य लिख्यते ॥

अस्ति भागीरथीतीरे पाटलिपुत्रनामधेयं नगरम् । तत्र स-
 10 र्वस्वामिगुणोपेतः सुदर्शनो नाम नरपतिरासीत् । स भूपतिरे-
 कदा केनापि पठ्यमानं श्लोकद्वयं श्रुत्वा ।
 अनेकसंशयोच्छेदि परोक्षार्थस्य दर्शकम् ।
 सर्वस्य लोचनं शास्त्रं यस्य नास्त्यन्ध एव सः ॥
 यौवनं धनसंपत्तिः प्रभुत्वमविवेकता ।
 15 एकैकमप्यनर्थाय किं पुनस्तु चतुष्टयम् ॥
 इत्याकर्ण्य आत्मनः पुत्राणामनधिगतशास्त्राणां नित्यमुन्मार्गगा-
 मिनां शास्त्राननुष्ठानेनोद्विग्नमनाः स राजा चिन्तयामास ।
 को ऽर्थः पुत्रेण जातेन यो न विद्वान्न धार्मिकः ।
 कारणेन चक्षुषा किं वा चक्षुःपीडैव केवलम् ॥
 20 अजातमृतमूर्खाणां वरमाद्यौ न चान्तिमः ।
 सकृद्दुःखकरावाद्यावन्तिमस्तु पदे पदे ॥
 किं च । स जातो येन जातेन याति वंशः समुन्नतिम् ।

परिवर्तिनि संसारे मृतः को वा न जायते ॥

अपरं च । वरमेको गुणी पुत्रो न च मूर्खश्चैरपि ।

एकश्चन्द्रस्तमो हन्ति न च तारागणैरपि ॥

यस्य तस्य प्रसूतो ऽपि गुणवान्पूज्यते नरः ।

५ धनुर्वैश्विष्णुङ्को ऽपि निर्गुणः किं करिष्यति ॥

हा हा पुत्रक नाधीत सुगतैतासु रात्रिषु ।

तेन त्वं विदुषां मध्ये पङ्के गौरिव सीदसि ॥

तत्कथमिदानीमेते मम पुत्रा गुणवन्तः क्रियन्ताम् । यच्चो-
च्यते । यदभावि न तद्भावि भावि चेन्न तदन्यथा ।

10 इति चिन्ताविषमो ऽयमगदः किं न पीयते ॥

एतत्कार्याक्षमाणां केषां चिदालस्यवचनम् ।

न दैवमिति संचिन्त्य त्यजेदुद्योगमात्मनः ।

अनुद्योगेन कस्तैलं तिलेभ्यः प्राप्नुमर्हति ॥

अन्यच्च । उद्योगिनं पुरुषसिंहमुपैति लक्ष्मीर्

15 दैवेन देयमिति कापुरुषा वदन्ति ।

दैवं निहत्य कुरु पौरुषमात्मशक्त्या

यत्ने कृते यदि न सिध्यति को ऽत्र दोषः ॥

यथा ह्येकेन चक्रेण रथस्य न गतिर्भवेत् ।

एवं पुरुषकारेण विना दैवं न सिध्यति ॥

20 तथा च । पूर्वजन्मकृतं कर्म तदैवमिति कथ्यते ।

तस्मात्पुरुषकारेण यत्नं कुर्यादतन्द्रितः ॥

उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः ।

न हि सूप्रस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥

मूर्खो ऽपि शोभते तावत्सभायां वस्त्ववेष्टितः ।

तावच्च शोभते मूर्खो यावत्किं चिन्न भाषते ॥

एतच्चिन्तयित्वा स राजा पण्डितसभां कारितवान् । राजोवाच ।
भो भोः पण्डिताः । श्रूयताम् । अस्ति कश्चिदेवंभूतो विद्वान्यो
५ मम पुत्राणां नित्यमुन्मार्गगामिनामनधिगतशस्त्राणामि-
दानीं नीतिशास्त्रोपदेशेन पुनर्जन्म कारयितुं समर्थः ।

यतः । काचः काच्चनसंसर्गाद्वत्ते मारकतीं द्युतिम् ।

तथा सत्सन्निधानेन मूर्खो याति प्रवीणताम् ॥

उक्तं च । हीयते हि मतिस्तात हीनैः सह समागमात् ।

१० समैश्च समतामेति विशिष्टैश्च विशिष्टताम् ॥

अत्रान्तरे विष्णुशर्मनामा महापण्डितः सकलनीतिशास्त्रतत्त्व-
ज्ञो बृहस्पतिरिवाब्रवीत् । देव । महाकुलसंभूता एते राजपुत्राः ।
तन्मया नीतिं याहयितुं शक्यन्ते ।

यतः । नाद्रव्ये निहिता का चित्क्रिया फलवती भवेत् ।

१५ न व्यापारशतेनापि श्रुक्वत्पाठ्यते बकः ॥

अन्यच्च । अस्मिंस्तु निर्गुणं गोत्रे नापत्यमुपजायते ।

आकरे पद्मरागाणां जन्म काचमणोः कुतः ॥

अतो ऽहं षण्मासाभ्यन्तरे तव पुत्रां नीतिशास्त्राभिज्ञान्करि-
ष्यामि । राजा सविनयं पुनरुवाच ।

२० कीटो ऽपि सुमनःसङ्गादारोहति सतां शिरः ।

अश्मापि याति देवत्वं महद्भिः सुप्रतिष्ठितः ॥

तदेतेषामसत्पुत्राणां नीतिशास्त्रोपदेशाय भवन्तः प्रमाणम् ।
इत्युक्त्वा तस्य विष्णुशर्मणो बहुमानपुरःसरं पुत्रान्समर्पित-

वान् । अथ प्रासादपृष्ठे सुखोपविष्टानां राजपुत्राणां पुरस्ता-
त्प्रस्तावक्रमेण स परिङ्गतो ऽब्रवीत् ।

काव्यशास्त्रविनोदेन कालो गच्छति धीमताम् ।

व्यसनेन तु मूर्खाणां निद्रया कलहेन वा ॥

6 तद्भवतां विनोदाय काककूर्मादीनां विचित्रां कथां कथयामि ।
राजपुत्रैरुक्तम् । आर्य । कथ्यताम् । विष्णुशर्मोवाच । शृणुत
यूयम् । संप्रति मित्रलाभः प्रसूयते ।

III.

अहमेकदा दक्षिणारण्ये चरन्नपश्यम् । एको वृद्धव्याघ्रः स्ना-
तः कुशहस्तः सरस्तीरे ब्रूते । भो भोः पान्थाः । इदं सुवर्णकङ्क-
10 रं गृह्यताम् । तद्वचनमाकर्ण्य भयात्को ऽपि तत्पार्श्वे न भज-
ते । ततो लोभाकृष्टेन केन चित्पान्थेनालोचितम् । भाग्येनै-
तत्संभवति । किं त्वस्मिन्नात्मसंदेहे प्रवृत्तिर्न विधेया । यतः ।

अनिष्टादिष्टलाभे ऽपि न गतिर्जायते शुभा ।

यच्चास्ति विषसंसर्गो ऽमृतं तदपि मृत्यवे ॥

15 किं तु सर्वत्रार्थार्जने प्रवृत्तिः संदेह एव । तथा चोक्तम् ।

न संशयमनारुह्य नरो भद्राणि पश्यति ।

संशयं पुनरारुह्य यदि जीवति पश्यति ॥

तन्निरूपयामि तावत् । प्रकाशं ब्रूते । कुत्र तव कङ्कणम् ।

व्याघ्रो हस्तं प्रसार्य दर्शयति । पान्थो ऽवदत् । कथं मारात्मके

20 त्वयि विश्वासः । व्याघ्र उवाच । शृणु रे पान्थ । प्रागेव यौ-

वनदशायामतिदुर्वृत्त आसम् । अनेकगोब्राह्मणमनुष्यवधान्ने
 पुत्रा अनेकशो मृता दाराश्च । सांप्रतं निर्वेशो ऽस्मि । ततः के-
 नापि धार्मिकेणाहमुपदिष्टः । दानधर्ममाचरतु भवानिति । त-
 दुपदेशादिदानीमहं स्नानशीलो दाता वृद्धो गलितनखदन्तो
 ५ दयावांश्च कथं न विश्वासभूमिः । उक्तं च ।

इज्याध्ययनदानानि तपः सत्यं क्षमा दमः ।

अलोभ इति मार्गो ऽयं धर्मस्याष्टविधः स्मृतः ॥

तत्र पूर्वश्चतुर्वर्गो दम्भार्थमपि सेव्यते ।

उत्तरश्च चतुर्वर्गो नामहात्मसु विद्यते ॥

10 मम चैतावाल्लं लोभविरहो येन स्वहस्तगतमपि सुवर्णकङ्कणं
 यस्मै कस्मै चिद्वातुमिच्छामि । तथापि व्याघ्रो मानुषं खादतीति
 लोकप्रवादो दुर्निवारः । यतः ।

गतानुगतिको लोकः कुट्टनीमुपदेशिनीम् ।

प्रमाणयति नो धर्मे यथा गोघ्नमपि द्विजम् ॥

15 मया च धर्मशास्त्राण्यधीतानि । शृणु ।

मरुस्थल्यां यथा वृष्टिः क्षुधार्ते भोजनं तथा ।

दरिद्रे दीयते दानं सफलं पाण्डुनन्दन ॥

प्राणा यथात्मनो ऽभीष्टा भूतानामपि ते तथा ।

आत्मौपम्येन सर्वत्र दयां कुर्वन्ति साधवः ॥

20 अपरं च । प्रत्याख्याने च दाने च सुखदुःखे प्रियाप्रिये ।

आत्मौपम्येन पुरुषः प्रमाणमधिगच्छति ॥

अन्यच्च । मातृवत्परदारांश्च परद्रव्याणि लोष्टवत् ।

आत्मवत्सर्वभूतानि यः पश्यति स पश्यति ॥

त्वं च दुर्गतः। तेन तत्तुभ्यं दातुं सयत्नो ऽहम् । तथा चोक्तम् ।

दरिद्रान्भर कौन्तेय मा प्रयच्छेऽश्वरे धनम् ।

व्याधितस्यौषधं पथ्यं नीरुजस्तु किमौषधैः ॥

अन्यच्च । दातव्यमिति यद्दानं दीयते ऽनुपकारिणे ।

५ देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥

तदत्र सरसि स्नात्वा सुवर्णकङ्कणमिदं प्रतिगृहाण । ततो जात-

विश्वासो यावदसौ सरः स्नातुं प्रविष्टस्तावदेव महापङ्के निम-

ग्नः पलायितुमक्षमः । पङ्के पतितं दृष्ट्वा व्याघ्रो ऽवदत् । अ-

हह । महापङ्के पतितो ऽसि । अतस्त्वामुत्थापयामि । इत्युक्त्वा

10 शनैः शनैरुपगम्य तेन व्याघ्रेण धृतः स पान्थो ऽचिन्तयत् ।

न धर्मशास्त्रं पठतीति कारणं

न चापि वेदाध्ययनं दुरात्मनः ।

स्वभाव एवात्र तथातिरिच्यते

यथा प्रकृत्या मधुरं गवां पयः ॥

15 किं च । अवशेन्द्रियचित्तानां हस्तिस्नानमिव क्रिया ।

दुर्भगाभरणप्रायो ज्ञानं भारः क्रियां विना ॥

तत्र मया भद्रं कृतं यदत्र मारात्मके विश्वासः कृतः । तथा ह्यु-

क्तम् । नखिनां च नदीनां च शृङ्गिणां शस्त्रपाणिनाम् ।

विश्वासो नैव कर्तव्यः स्त्रीषु राजकुलेषु च ॥

20 अपरं च । सर्वस्य हि परीक्ष्यन्ते स्वभावा नेतरे गुणाः ।

अतीत्य हि गुणान्सर्वान्स्वभावो मूर्ध्नि वर्तते ॥

अन्यच्च । स हि गगणविहारी कल्मषध्वंसकारी

दशशतकरधारी ज्योतिषां मय्यचारी ।

विधुरपि विधियोगाद्भस्यते राहुणासौ

लिखितमपि ललाटे प्रोज्झितुं कः समर्थः ॥

इति चिन्तयन्नेव तेनासौ व्याघ्रेण व्यापादितः खादितश्च ।

IV.

अस्ति मगधदेशे चम्पकवती नामारण्यानी । तस्यां चिरा-
 5 न्महता स्नेहेन मृगकाकौ निवसतः । स च मृगः स्वेच्छया भ्रा-
 म्यनुष्टाङ्गः केन चित्सृगालेनावलोकितः । तं दृष्ट्वा सृगालो
 ऽचिन्तयत् । आः । कथमेतन्मांसं सुललितं भक्षयामि । भ-
 वतु । विश्वासं तावदुत्पादयामि । इत्यालोच्योपमृत्याब्रवीत् ।
 मित्र । कुशलं ते । मृगेणोक्तम् । कस्त्वम् । जम्बुको ब्रूते । शु-
 10 द्रबुद्धिनामा जम्बुको ऽहम् । अचारण्ये मित्रबन्धुहीनो मृतव-
 देकाकी निवसामि । इदानीं भवन्तं मित्रमासाद्य पुनः सब-
 न्धुर्जीवलोकं प्रविष्टो ऽस्मि । अधुना मया तवानुचरेण सर्व-
 था भवितव्यम् । मृगेणोक्तम् । एवमस्तु । ततो ऽस्तं गते स-
 वितरि भगवति मरीचिमालिनि मृगस्य वासभूमिं प्रति मृ-
 15 गजम्बुको गतौ । तत्र चम्पकवृक्षशाखायां सुबुद्धिनामा काको
 मृगस्य चिरमित्रं निवसति । तौ दृष्ट्वा काको ऽवदत् । सखे
 चित्राङ्ग । को ऽयं द्वितीयः । मृगो ब्रूते । जम्बुको ऽयमस्म-
 त्सख्यमिच्छन्नागतः । काको ब्रूते । मित्र । अकस्मादागन्तुना
 सह विश्वासो नैव युक्तः । तन्न भद्रमाचरितम् । तथा चोक्तम् ।

20 अज्ञातकुलशीलस्य वासो देयो न कस्य चित् ।

मार्जारस्य हि दोषेण हतो गृध्रो जरङ्गवः ॥

इत्याकर्ण्य स जम्बुकः सकोपमाह । मृगस्य प्रथमदर्शनदिने भवानप्यज्ञातकुलशील एवासीत् । तद्भवता सह कथमद्य यावदेतस्य स्नेहानुवृत्तिरुत्तरोत्तरं वर्धते ।

यत्र विद्वज्जनो नास्ति श्लाघ्यस्तत्राल्पधीरपि ।

५ निरस्तपादपे देश एरण्डो ऽपि दुमायते ॥

अन्यच्च।अयं निजः परो वेति गणना लघुचेतसाम् ।

उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

यथा चायं मृगो मम बन्धुस्तथा भवानपि । मृगो ऽब्रवीत् ।

किमनेनोत्तरोत्तरेण । सर्वैरेकत्र विश्रम्भालापैः सुखमनुभवद्भिः

10 स्थीयताम् । यतः ।

न कश्चित्स्य चिन्मित्रं न कश्चित्स्य चिद्रिपुः ।

व्यवहारेण मित्राणि जायन्ते रिपवस्तथा ॥

काकेनोक्तम् । एवमस्तु । अथ प्रातः सर्वे यथाभिमतदेशं गताः । एकदा निभृतं सृगालो ब्रूते । सखे मृग । एतस्मिन्नेव व-

15 नैकदेशे सस्यपूर्णं श्वेचमस्ति । तदहं त्वां तत्र नीत्वा दर्शयामि ।

तथा कृते सति मृगः प्रत्यहं तत्र गत्वा सस्यं खादति । अथ

श्वेचपतिना तद्दृष्ट्वा पाशास्तत्र नियोजिताः । अनन्तरं पुनरा-

गतो मृगस्तत्र चरन्पाशैर्बद्धो ऽचिन्तयत् । को मामितः का-

लपाशादिव व्याधपाशाच्चातुं मित्रादन्यः समर्थः । अत्रान्तरे

20 जम्बुकस्तत्रागत्योपस्थितो ऽचिन्तयत् । फलितं तावदस्माकं

कपटप्रबन्धेन । मनोरथसिद्धिरपि बाहुल्यान्मे भविष्यति । ए-

तस्योक्तृत्यमानस्य मांसासृगनुलिप्तान्यस्थीनि मयावश्यं प्रा-

प्तव्यानि । स च मृगस्तं दृष्ट्वात्तसितो ब्रूते । सखे । छिन्धि ता-

वन्मम बन्धनम् । सत्वरं चायस्व माम् । यतः ।

आपत्सु मित्रं जानीयाद्युद्धे शूरमृगे शुचिम् ।

भार्यां क्षीणेषु वित्तेषु व्यसनेषु च बान्धवान् ॥

अपरं च । उत्सवे व्यसने चैव दुर्भिक्षे शत्रुसंकटे ।

5 राजद्वारे श्मशाने च यस्तिष्ठति स बान्धवः ॥

जम्बुकः पाशं मुहुर्मुहुर्विलोक्याचिन्तयत् । दृढबन्धनबद्धो ऽस्ति
तावदयं मृगः । ब्रूते च । स्नायुनिर्मिताः पाशाः । तदद्य भट्टा-
रकवारे कथमेतान्दनैः स्पृशामि । मित्र । यदि नान्यथा मन्य-
से तदा प्रभाते यत्नयोच्यते तन्मया कर्तव्यम् । इत्युक्त्वा तत्स-
मीप आत्मानमाच्छाद्य स्थितः सः । अनन्तरं स काकः प्रदोष-
काले मृगमनागतमवलोक्येतस्ततो ऽन्विष्य तथाविधं दृष्ट्वा-
वाच । सखे । किमेतत् । मृगेणोक्तम् । अवधीरितसुहृद्वाक्यस्य
फलमेतत् । तथा चोक्तम् ।

सुहृदां हितकामानां यः शृणोति न भाषितम् ।

15 विपत्संनिहिता तस्य स नरः शत्रुनन्दनः ॥

काको ब्रूते । स सृगालः क्व । मृगेणोक्तम् । मन्मांसार्थी तिष्ठत्य-
चैव । काको ब्रूते । मित्र । उक्तमेव मया पूर्वम् ।

अपराधो न मे ऽस्तीति नैतद्विश्वासकारणम् ।

विद्यते हि नृशंसेभ्यो भयं गुणवतामपि ॥

20 परोक्षे कार्यहन्तारं प्रत्यक्षे प्रियवादिनम् ।

वर्जयेत्तादृशं मित्रं विषकुम्भं पयोमुखम् ॥

दीर्घं निःश्वस्य । अरे वञ्चक । किं त्वया पापकर्मणा कृतम् ।

यतः ।

संलापितानां मधुरैर्वचोभिर्मिथ्योपचारैश्च वशीकृतानाम् ।

आशावतां श्रद्धतां च लोके किमर्थिनां वञ्चयितव्यमस्ति ॥

अन्यच्च । उपकारिणि विश्रब्धे शुद्धमतौ यः समाचरति पापम् ।

तं जनमसत्यसंधं भगवति वसुधे कथं वहसि ॥

५ दुर्जनेन समं सख्यं प्रीतिं चापि न कारयेत् ।

उष्णो दहति चाङ्गारः शीतः कृष्णायते करम् ॥

अथ वा स्थितिरियं दुर्जनानाम् ।

प्राक्पादयोः पतति खादति पृष्ठमांसं

कर्णे कलं किमपि रौति शनैर्विचित्रम् ।

१० छिद्रं निरूप्य सहसा प्रविश्यशङ्कुः

सर्वं खलस्य चरितं मशकः करोति ॥

तथा च । दुर्जनः प्रियवादो च नैतद्विश्वासकारणम् ।

मधु तिष्ठति जिह्वाये हृदये तु हलाहलम् ॥

अथ प्रभाते स क्षेचपतिर्लगुडहस्तस्तं प्रदेशमागच्छन्काकेनाव-

१५ लोकितः । तमालोक्य काकेनोक्तम् । सखे मृग । त्वमात्मानं

मृतवत्संदर्श्य वातेनोदरं पूरयित्वा पादान्स्तब्धीकृत्य तिष्ठ । य-

दाहं शब्दं करोमि तदा त्वं सत्वरमुत्थाय पलायिष्यसि । मृग-

स्तथैव काकवचनेन स्थितः । ततः क्षेचपतिना हर्षोत्फुल्ललो-

चनेनावलोकितः । तथाविधं मृगमवलोक्यासौ आः स्वयंमृ-

२० तो ऽयमित्युक्त्वा मृगं बन्धनान्मोचयित्वा पाशान्संवरितुं सय-

न्तो बभूव । ततः कियदूरे ऽन्तरिते क्षेचपतौ स मृगः काकस्य

शब्दं श्रुत्वा ससंभ्रमः समुत्थाय पलायितः । तमुद्दिश्य तेन क्षे-

चपतिना प्रकोपात्क्षिप्रलगुडेन सृगालो व्यापादितः । तथा

चोक्तम् । त्रिभिर्वर्षैस्त्रिभिर्मसैस्त्रिभिः पक्षैस्त्रिभिर्दिनैः ।

अत्युग्रपुण्यपापानामिहैव फलमश्नुते ॥

अतो ऽहं ब्रवीमि ।

भक्ष्यभक्षकयोः प्रीतिर्विपक्षेरेव कारणम् ।

५ सृगालात्पाशबद्धो ऽसौ मृगः काकेन रक्षितः ॥

V.

अस्ति भागीरथीतीरे गृध्रकूटनाम्नि पर्वते महान्यर्कटीवृक्षः ।
 तस्य कोटरे दैवदुर्विपाकाद्गलितनयनो जरद्भवो नाम गृध्रः प्र-
 तिवसति । अथ कृपया तज्जीवनाय तद्गृक्षवासिनः पक्षिणः
 स्वाहारात्किं चित्किं चिद्ददति । तेनासौ जीवति । अथ कदा
 10 चिद्दीर्घकर्णनामा मार्जारः पक्षिशवकाभक्षयितुं तत्रागतः ।
 ततस्तमायान्तं दृष्ट्वा पक्षिशवकैर्भयार्तैः कोलाहलः कृतः ।
 तच्छ्रुत्वा जरद्भवेनोक्तम् । को ऽयमायाति । दीर्घकर्णो गृध्रम-
 वलोक्य सभयमाह । हा हतो ऽस्मि । अधुनातिसंनिधानेन
 पलायनमप्यशक्यम् । तद्यथा भवितव्यं तथा भवतु । एतत्समी-
 15 पमुपगच्छामि । इत्यालोच्योपसृत्याब्रवीत् । आर्य । त्वामभि-
 वन्दे । गृध्रो ऽवदत् । कस्त्वम् । सो ऽब्रवीत् । मार्जारो ऽहम् ।
 गृध्रो ब्रूते । तहूरमपसर । नो चेद्भन्तव्यो ऽसि मया । मार्जा-
 रो ऽवदत् । श्रूयतां तावदस्मद्बचनम् । ततो यद्यहं वध्यस्तदा
 हन्तव्यः । यतः ।

20 जातिमात्रेण कश्चित्किं वध्यते पूज्यते क्व चित् ।

व्यवहारं परिज्ञाय वध्यः पूज्यो ऽथ वा भवेत् ॥

गृध्रो ब्रूते । ब्रूहि । कीदृग्व्यापारवान् । सो ऽवदत् । अहमत्र
 गङ्गातीरे नित्यस्नायी निरामिषाशी ब्रह्मचर्येण चान्द्रायणव-
 तमाचरंस्तिष्ठामि । युष्मांश्च धर्मज्ञानरतान्विश्वासभूमयः प-
 क्षिणः सर्वे सर्वदा ममाग्रे स्तुवन्ति । अतो भवद्भ्यो विद्याव-
 5 योवृद्धेभ्यो धर्मं श्रोतुमिहागतः । भवन्तश्चैतादृशा धर्मज्ञा य-
 न्मामतिथिं हन्तुमुद्यताः । गृहस्थस्य धर्मश्चैष समुदीरितः ।

अरावप्युचितं कार्यमातिथ्यं गृहमागते ।

छेत्तुमप्यागते छायां नोपसंहरते दुमः ॥

किं च । यद्यन्नं नास्ति तदा प्रीतिवचसाप्यतिथिः पूज्यः । यतः ।

10 तृणानि भूमिरुदकं वाक्चतुर्थी च सूनृता ।

एतान्यपि सतां गेहे नोच्छिद्यन्ते कदा चन ॥

अन्यच्च । बालो वा यदि वा वृद्धो युवा वा गृहमागतः ।

तस्य पूजा विधातव्या सर्वत्राभ्यागतो गुरुः ॥

अन्यच्च । निर्गुणेष्वपि सत्त्वेषु दयां कुर्वन्ति साधवः ।

15 न हि संहरते ज्योत्स्नां चन्द्रश्चाण्डालवेश्मनि ॥

अन्यच्च । अतिथिर्यस्य भग्नाशो गृहात्प्रतिनिवर्तते ।

स दत्त्वा दुष्कृतं तस्मै पुण्यमादाय गच्छति ॥

अन्यच्च । उत्तमस्यापि वर्णस्य नीचो ऽपि गृहमागतः ।

पूजनीयो यथायोग्यं सर्वदेवमयो ऽतिथिः ॥

20 गृध्रो ऽवदत् । मार्जारा हि मांसरुचयो भवन्ति पक्षिणावका-
 श्चात्र निवसन्ति । तेनैवं ब्रवीमि । मार्जारो ऽप्येवं श्रुत्वा भू-
 मिं स्पृष्ट्वा कणौ स्पृशति ब्रूते च । मया धर्मशास्त्रं श्रुत्वा वी-
 तरागेणेदं दुष्करं व्रतं चान्द्रायणमध्यवसायितम् । यतः पर-

स्परं विवदमानानामपि धर्मशास्त्राणामहिंसा परमो धर्म इ-
त्यत्रैकमन्यम् । यतः ।

सर्वहिंसानिवृत्ताश्च नराः सर्वसहाश्च ये ।

सर्वस्याश्रयभूताश्च ते नराः स्वर्गगामिणः ॥

६ अन्यच्च । एक एव सुहृद्भर्मो निधने ऽप्यनुयाति यः ।

शरीरेण समं नाशं सर्वमन्यद्भि गच्छति ॥

किं च । यो ऽस्ति यस्य यदा मांसमुभयोः पश्यतान्तरम् ।

एकस्य क्षणिकी प्रीतिरन्यः प्राणैर्विमुच्यते ॥

अपि च । मर्त्यमिति यदुःखं पुरुषस्योपजायते ।

१० शक्यस्तेनानुमानेन परो ऽपि परिरक्षितुम् ॥ शृणु

पुनः । स्वच्छन्दवनजातेन शकेनापि प्रपूर्यते ।

अस्य दग्धोदरस्यार्थे कः कुर्यात्पातकं महत् ॥

एवं विश्वास्य स मार्जारस्तरुकोटरे स्थितः । ततो दिनेषु ग-
च्छत्सु पक्षिशवकानाक्रम्य कोटरमानीय प्रत्यहं खादति । अथ

१५ येषामपत्यानि खादितानि तैः शोकातैर्विलपद्भिरितस्ततो जि-
ज्ञासा समारब्धा । तत्परिज्ञाय मार्जारः कोटरान्निःसृत्य पला-

यितः । पश्चात्पतत्रिभिरितस्ततो निरूपयद्भिस्तत्र तरुकोटरे शा-

वकास्थीनि प्राप्नानि । अनन्तरं चानेनैव शवकाः खादिता

इति निश्चित्य मिलित्वा तैः पक्षिभिः स गृध्रो व्यापादितः ।

२० अतो ऽहं ब्रवीमि ।

अज्ञातकुलशीलस्य वासो देयो न कस्य चित् ।

मार्जारस्य हि दोषेण हतो गृध्रो जरद्भवः ॥

VI.

अस्ति वाराणस्यां कर्पूरपटो नाम रजकः । स चैकदा निर्भरं प्रसुप्तः । तदनन्तरं द्रव्याणि हर्तुं तद्गृहं चौरः प्रविष्टः । तस्य प्राङ्गणे गर्दभो बद्धस्तिष्ठति कुक्कुरश्चोपविष्टः । तं चौरमवलोक्य गर्दभः श्वानमाह । तव तावदयं व्यापारः । तत्किमिति त्वमुच्चैः शब्दं कृत्वा स्वामिनं न जागरयसि । कुक्कुरो ब्रूते । मामा नियोगस्यास्य चर्चा किं त्वया कर्तव्या । त्वमेव जानासि यथाहमेतस्याहर्निशं गृहरक्षां करोमि । यतो ऽयं चिरान्निर्वृत्तो ममोपयोगं न जानाति तेनाधुना ममाहारदाने ऽपि मन्दादरः । विना विधुरदर्शनं स्वामिनो ऽनुजीविषु मन्दादरा भवन्ति । गर्दभो ब्रूते । शृणु रे बर्बर ।

याचते कार्यकाले यः स किंभृत्यः स किंसुदृढ । कुक्कुरो ब्रूते । भृत्यान्संभावयेद्यस्तु कार्यकाले स किंप्रभुः ॥ किं च । आश्रितानां भृतौ स्वामिसेवायां धर्मसेवने ।

पुत्रस्योत्पादने चैव न सन्ति प्रतिहस्तकाः ॥

ततो गर्दभः सकोपमाह । आः । पापीयांस्त्वं यः स्वामिकार्योपेक्षां करोषि । भवतु । यथा स्वामी जागर्ति तथा मया कर्तव्यम् । यतः । पृष्ठतः सेवयेदर्कं जठरेण हुताशनम् ।

स्वामिनं सर्वभावेन परलोकममायया ॥

इत्युक्त्वा स अतीव चीत्कारं कृतवान् । ततः स रजकस्तेन चीत्कारेण प्रबुद्धो निद्राविमर्दकोपादुत्थाय गर्दभं लगुडेन ताडयामास । अतो ऽहं ब्रवीमि ।

पराधिकारचर्चां यः कुर्यात्स्वामिहितेच्छया ।

स विषीदति चीत्कारात्ताडितो गर्दभो यथा ॥

VII.

अस्युत्तरापथे ऽर्बुदशिखरनाम्नि पर्वते महाविक्रमो नाम सिंहः । तस्य पर्वतकन्दरमधिशयानस्य केसराग्रं मूषिकः कश्चिच्छिनत्ति । स सिंहः केसराग्रं लूनं बुद्ध्वा कुपितो विवरान्तर्गतं ५ मूषिकमलभमानो ऽचिन्तयत् । किं विधेयमत्र । भवतु । एवं श्रूयते । क्षुद्रशत्रुर्भवेद्यस्तु विक्रमान्न स नश्यते ।

तं निहन्तुं पुरस्कार्यः सदृशस्तस्य सैनिकः ॥

इत्यालोच्य तेन ग्रामं गत्वा दधिकर्णेनामा बिडालो मांसाद्याहारेण संतोष्य प्रयत्नादानीय स्वकन्दरे धृतः । ततस्तद्भया- 10 न्मूषिको बहिर्न निःसरति । तेनासौ सिंहो ऽक्षतकेसरः सुखं स्वपिति । मूषिकशब्दं यदा यदा शृणोति तदा तदा सविशेषं तं बिडालं मांसाहारदानेन संवर्धयति । अथैकदा स मूषिकः क्षुधा पीडितो बहिः संचरंस्तेन मार्जारेण प्राप्तो व्यापादितः खादितश्च । अनन्तरं स सिंहो यदा कदा चिदपि मूषिकशब्दं 15 न श्रुत्वा तदोपयोगाभावात्तस्य बिडालस्याहारदाने मन्दादरो बभूव । अतो ऽहं ब्रवीमि ।

निरपेक्षो न कर्तव्यो भृत्यैः स्वामी कदा चन ।

निरपेक्षं प्रभुं कृत्वा भृत्यः स्याद्दधिकर्णवत् ॥

VIII. IX.

कस्मिंश्चित्तरौ वायसदंपती निवसतः । तयोश्चापत्यानि त-

रुकोटरावस्थितकृष्णसर्पेण खादितानि। ततः पुनर्गर्भवती वा-
यसी ब्रूते । स्वामिन् । त्यज्यतामयं तरुः । अत्र यावत्कृष्णस-
र्पस्तावदावयोः संततिः कदा चिदपि न भविष्यति । यतः ।

दुष्टा भार्या शठं मित्रं भृत्यश्चोत्तरदायकः ।

5 ससर्पे च गृहे वासो मृत्युरेव न संशयः ॥

वायसो ब्रूते । प्रिये । न भेतव्यम् । वारं वारं मयैतस्य महा-
पराधः सोढः । इदानीं पुनर्न क्षन्तव्यः । वायस्याह । कथमनेन
बलवता कृष्णसर्पेण सार्धं भवान्वियहीतुं समर्थः । वायसो ब्रू-
ते । अलमनया चिन्तया । यतः ।

10 यस्य बुद्धिर्बलं तस्य निर्बुद्धेस्तु कुतो बलम् ।

वने सिंहो बलोन्मत्तः शशकेन निपातितः ॥

वायस्याह । कथमेतत् । वायसः कथयति । अस्ति मन्दरना-
म्नि पर्वते दुर्दान्तो नाम सिंहः । स च सर्वदा पशूनां वधं
विदधान एवास्ते । ततः सर्वैः पशुभिर्मेलकं कृत्वा स सिं-
15 हो विज्ञप्तः । देव । किमर्थं सर्वपशुवधः क्रियते । वयमेव
भवदाहारार्थं प्रत्यहमेकैकं पशुमुपढौकयामः । सिंहेनोक्तम् ।
यद्येतदभिमतं भवतां तर्हि भवतु । ततः प्रभृति प्रत्यहमेकैकं
पशुमुपकल्पितं भक्षयन्नास्ते । अथ कदा चित्कस्यापि वृ-
द्धशशकस्य वासरः प्राप्तः । ततः सो ऽचिन्तयत् ।

20 चासहेतोर्विनीतिस्तु क्रियते जीविताशया ।

पञ्चत्वं चेद्गमिष्यामि किं सिंहानुनयेन मे ॥

तन्मन्दं मन्दमुपगच्छामि । ततः सिंहो ऽपि क्षुधा पीडितः
कोपात्तमुवाच । कुतस्त्वं विलम्ब्यागतो ऽसि । शशको ऽब्र-

वीत् । नाहमपराद्धः । पथि सिंहान्तरेण बलाद्भृतस्तस्याये
 पुनरागमनाय शपथं कृत्वा स्वामिनं निवेदयितुमचागतो
 ऽस्मि । सिंहः सकोपमाह । सत्वरं गत्वा मां दर्शय । क्वासौ
 दुरात्मा तिष्ठति । ततः शशकस्तं गृहीत्वा गम्भीरकूपसमीपं
 ५ गतः । अचागत्य पश्यतु स्वामीत्युक्त्वा तस्मिन्कूपजले त-
 स्यैव प्रतिबिम्बं दर्शितवान् । ततो ऽसौ दर्पाध्मातस्तस्यो-
 पर्यात्मानं निक्षिप्य पञ्चत्वं गतः । अतो ऽहं ब्रवीमि । यस्य
 बुद्धिर्बलं तस्येत्यादि ।

वायसी ब्रूते । श्रुतं मया । कर्तव्यतां ब्रूहि । वायसो ऽवदत् ।
 १० प्रिये । आसन्ने सरसि राजपुत्रः सततमागत्य स्नाति । तस्मिन्न-
 स्तरे तदङ्गादवतारितं कनकसूत्रं चञ्च्वा धृत्वानीयास्मिन्कोटरे
 धरिष्यसि । अथ कनकसूत्रानुसरणप्रवृत्तौ राजपुरुषैः कोटरे नि-
 रूयमाणे कृष्णसर्पो द्रष्टव्यो व्यापादयितव्यश्च । अथ कदा चि-
 त्तातुं प्रविष्टे राजपुत्रे वायस्या तदनुष्ठितम् । तथानुष्ठिते तद्बृ-
 १५ त्तम् । अतो ऽहं ब्रवीमि ।

उपायेन हि तत्कुर्याद्यन्न शक्यं पराक्रमैः ।

काक्या कनकसूत्रेण कृष्णसर्पो निपातितः ॥

X.

अस्ति नर्मदातीरे पर्वतोपत्यकायां विशालः शात्मलीतरुः ।
 तत्र निर्मितनीडक्रोडे पक्षिणः सुखेन वर्षास्वपि निवसन्ति ।
 २० अथ नीलपटैरिव जलधरपटलैरावृते नभस्तले धारासारैर्महती

वृष्टिर्बभूव । ततो वानरांस्तरुतले ऽवस्थिताञ्छीतार्तान्कम्प-
मानानवलोक्य पक्षिभिरुक्तम् । भो भो वानराः । श्रूयताम् ।

अस्माभिर्निर्मिता नीडाश्चञ्चुमात्राहतैस्तृणैः ।

हस्तपादादिसंयुक्ता यूयं किमवसीदथ ॥

5 तच्छ्रुत्वा वानरैर्जातामर्षैरालोचितम् । अहो । निर्वातनीडग-
भावस्थिताः सुखिनः पक्षिणो ऽस्मान्निन्दन्ति । तद्भवतु । ताव-
द्दृष्टेरुपशमः । अनन्तरं शान्ते पानीयवर्षे तैर्वानरैर्वृक्षमारुह्य
सर्वे नीडा भग्नाः । तेषां पक्षिणामण्डानि चाधः पतितानि ।
अतो ऽहं ब्रवीमि ।

10 विद्वानेवोपदेष्टव्यो नाविद्वांस्तु कदा चन ।

वानरानुपदिश्याज्ञानस्थानभ्रंशं ययुः खगाः ॥

XI.

अस्ति हस्तिनापुरे कर्पूरविलासो नाम रजकः । तस्य गर्द-
भो ऽतिभारवाहनादुर्बलो मुमूर्षुरिवाभवत् । ततस्तेन रज-
केनासौ व्याघ्रचर्मणा प्रच्छाद्यारण्यसमीपे सस्यक्षेत्रे मोचितः ।
15 ततो दूरादवलोक्य व्याघ्रबुद्ध्या क्षेत्रपतयः सत्वरं पलायन्ते । स
च सुखेन सस्यं चरति । अथैकदा केनापि सस्यरक्षकेण धूसर-
कम्बलकृततनुत्राणेन धनुष्कारादं सज्जीकृत्यावनतकायेनैकान्ते
स्थितम् । तं च दूरे दृष्ट्वा गर्दभः पुष्टाङ्गो गर्दभीयमिति मत्वा
शब्दं कुर्वाणस्तदभिमुखं धावितः । ततस्तेन सस्यरक्षकेण गर्द-
20 भो ऽयमिति ज्ञात्वा लीलयैव व्यापादितः । अतो ऽहं ब्रवीमि ।

सुचिरं हि चरन्मौनं श्रेयः पश्यत्यबुद्धिमान् ।
 द्वीपिचर्मपरिच्छन्नो वाग्दोषाद्गर्दभो हतः ॥

XII.

कदा चिद्वर्षास्वपि वृष्टेरभावात्तृषार्तो गजयूथो यूथपतिमा-
 ह । नाथ । को ऽप्युपायो ऽस्माकं जीवनाय नास्ति । अस्त्यत्र
 5 क्षुद्रजन्तूनां निमज्जनस्थानम् । वयं च निमज्जनाभावादन्था
 इव क्व यामः किं वा कुर्मः । ततो हस्तिराजो नातिदूरं गत्वा
 निर्मलं हृदं दर्शितवान् । ततस्तत्तीरावस्थिताः शशका गजयू-
 थपादाहतिभिर्बहवश्चूर्णिताः । अनन्तरं शिलीमुखो नाम श-
 शकः सर्वानाहूय चिन्तयामास । अनेन गजयूथेन पिपासा-
 10 कुलितेन प्रत्यहमेवात्रागन्तव्यम् । अतो विनङ्क्ष्यत्यसत्कुलम् ।
 अथ विजयो नाम वृद्धशशको ऽवदत् । मा विषीदत । प्रती-
 कारो मया कर्तव्यः । इति प्रतिज्ञाय चलितः । गच्छता च
 तेनालोचितम् । कथं मया गजयूथपतिकटे गत्वा वक्तव्यम् ।
 यतः । स्पृशन्नपि गजो हन्ति जिघ्रन्नपि भुजंगमः ।

15 हसन्नपि नृपो हन्ति मानयन्नपि दुर्जनः ॥

अतो ऽहं पर्वतशिखरमारुह्य यूथनाथमभिवादयामि । तथा-
 नुष्ठिते सति यूथनाथ उवाच । कस्त्वम् । कुतः समायातः । स
 ब्रूते । दूतो ऽहं भगवता चन्द्रेण प्रेषितः । यूथपतिराह । का-
 र्यमुच्यताम् । विजयो वदति । शृणु गजेन्द्र ।

20 उद्यतेष्वपि शस्त्रेषु दूतो वदति नान्यथा ।

सदैवावध्यभावेन यथार्थस्य हि वाचकः ॥

तदहं तदाज्ञया ब्रवीमि । शृणु । यदेते शशकाश्चन्द्रसरोरक्षका-
 स्वया निःसारितास्तन्न युक्तं कृतम् । यतो रक्षकास्ते शशका
 मदीया अत एव लोके मे शशाङ्क इति प्रसिद्धिः । एवमुक्तव-
 ति दूते स यूथपतिर्भयादिदमाह । इदमज्ञानतः कृतम् । पुनर्न
 ९ गमिष्यामि । दूत उवाच । तदत्र सरसि भगवन्तं चन्द्रमसं प्रको-
 पात्कम्पमानं प्रणम्य प्रसाद्य च गच्छ । ततस्तेन रात्रौ नीत्वा तत्र
 जले चञ्चलं चन्द्रप्रतिबिम्बं दर्शयित्वा स यूथपतिः प्रणामं का-
 रितः । देव । अज्ञानादेवानेनापराधः कृतस्तत्क्षम्यतामित्युक्त्वा
 तेन शशकेन स यूथपतिः प्रस्थापितः । अतो ऽहं ब्रवीमि ।

10 व्यपदेशेन महतां सिद्धिः संजायते परा ।

शशिनो व्यपदेशेन वसन्ति शशकाः सुखम् ॥

XIII.

अस्ति सृगालः कश्चित्स्वेच्छया नगरोपान्ते भ्रमन्नीलसंधा-
 नभारुडे निपतितः । पश्चात्तत उत्थातुमसमर्थः प्रातरात्मानं मृ-
 तवत्संदर्श्य स्थितः । अथ नीलीभारुडस्वामिनासावुत्थाप्य दूरे
 15 नीत्वा परित्यक्तः । ततो ऽसौ वनं गत्वात्मानं नीलवर्णमवलो-
 क्यचिन्तयत् । अहमिदानीमुत्तमवर्णः । तदात्मनः किमुत्कर्षं
 न साधयामि । इत्यालोच्य सृगालानाहूय तेनोक्तम् । अहं भ-
 गवत्या वनदेवतया स्वहस्तेनारण्यराज्ये सर्वौषधिरसेनाभिषि-
 क्तः । पश्यत मम वर्णम् । तदद्वारभ्यास्मदाज्ञयास्मिन्नरण्ये
 20 व्यवहारः कार्यः । सृगालाश्च तं विशिष्टवर्णमवलोक्य साष्टा-
 ङ्गपातं प्रणम्योचुः । यथाज्ञापयति देवः । ततो ऽनेन क्रमेण

सर्वेष्वराण्यवासिष्वाधिपत्यं तस्य बभूव । ततस्तेन सिंहव्याघ्रा-
दीनुत्तमपरिजनान्प्राप्य सृगालानवलोक्य लज्जमानेनावज्ञया
दूरीकृताः स्वज्ञातयः । ततो विषण्णान्सृगालानवलोक्य वृद्धसृ-
गालेन केन चित्रप्रतिज्ञातम् । मा विषीदत । एवं चेदनेनानी-
5 तिज्ञेन वयं मर्मज्ञाः परिभूताः तद्यथायं नश्यति तन्मया
विधेयम् । यतो ऽमी व्याघ्रादयो वर्णमात्रविप्रलब्धाः सृगा-
लमज्ञात्वा राजानममुं मन्यन्ते तद्यथायं परिचीयते तथा
कुरुत । तत्र चैवमनुष्ठेयं यथा वदामि । यदा सर्वे संध्यासमये
तत्संनिधाने महारावमेकदा करिष्यथ ततस्तं शब्दमाकर्ण्य स्व-
10 भावात्तेनापि शब्दः कर्तव्यः । यतः ।

यः स्वभावो हि यस्य स्यात्तस्यासौ दुरतिक्रमः ।

श्वा यदि क्रियते भोगी तत्किं नाश्नात्युपानहम् ॥

ततः शब्दाद्विज्ञाय व्याघ्रेण हन्तव्यः । तथानुष्ठिते सति तद्वृ-
त्तम् । तथा चोक्तम् ।

15 छिद्रं मर्मं च वीर्यं च विजानाति निजो रिपुः ।

दहत्यन्तर्गतश्चैव शुष्कवृक्षमिवानलः ॥

अतो ऽहं ब्रवीमि ।

आत्मपक्षं परित्यज्य परपक्षे च यो रतः ।

स परैर्हन्यते मूढो नीलवर्णसृगालवत् ॥

XIV. XV. XVI.

20 अस्ति मगधदेशे फुल्लोत्पलाभिधानं सरः । तत्र चिरात्संक-
ठविकटनामानौ हंसौ निवसतः । तयोर्मित्रं कसुपीवनामा

कूर्मः प्रतिवसति । अथैकदा धीवरैरागत्य तत्रोक्तं यदद्यास्मा-
भिरत्रोषित्वा प्रातः कूर्ममत्स्यादयो व्यापादयितव्याः । तदाक-
र्ण्य कूर्मो हंसावाह । सुहृदौ । श्रुतो ऽयं धीवरालापः । अधुना
किं मया कर्तव्यम् । हंसावाहतुः । ज्ञायतां तावत् । पश्चाद्य-
दुचितं तत्कर्तव्यम् । कूर्मो ब्रूते । मैवं यतो दृष्टव्यतिकरो ऽह-
मत्र । तथा चोक्तम् ।

अनागतविधाता च प्रत्युत्पन्नमतिश्च यः ।

द्वावेतौ सुखमेधेते यद्भविष्यो विनश्यति ॥

तावाहतुः । कथमेतत् । कूर्मः कथयति । पुरैतस्मिन्नेव सर-
स्येवंविधेष्वेव धीवरेषूपस्थितेषु मत्स्यत्रयेणालोचितम् ।
तत्रानागतविधाता नामैको मत्स्यः । तेनोक्तम् । अहं ताव-
ज्जलाशयान्तरं गच्छामि । इत्युक्त्वा स हृदान्तरं गतः । अ-
परेण प्रत्युत्पन्नमतिनास्त्रा मत्स्येनाभिहितम् । भाविन्यर्थे प्र-
माणाभावात्कुत्र मया गन्तव्यम् । तदुत्पन्ने कार्ये यथाकार्य-
मनुष्ठेयम् । ततो यद्भविष्येणोक्तम् ।

यद्भावि न तद्भावि भावि चेन्न तदन्यथा ।

इति चिन्ताविषमो ऽयमगदः किं न पीयते ॥

ततः प्रातर्जालेन बद्धः प्रत्युत्पन्नमतिर्मृतवदात्मानं संदर्श्य
स्थितः । ततो जालादपसारितः स्थलादुत्प्लुत्य गम्भीरं नीरं
प्रविष्टः । यद्भविष्यश्च धीवरैः प्राप्तो व्यापादितः । श्रुतो ऽहं
ब्रवीमि । अनागतविधातेत्यादि ।

तद्यथाहमन्यहृदं प्राप्तोमि तदद्य विधीयताम् । हंसावाहतुः ।
जलाशयान्तरे प्राप्ते तव कुशलम् । स्थले गच्छतस्ते को वि-

धिः । कूर्मो ब्रूते । यथाहं भवद्भां सहाकाशवर्त्मना यामि स
उपायो विधीयताम् । हंसौ ब्रूतः । कथमुपायः संभवति । क-
च्छपो वदति । युवाभ्यां चञ्चुधृतं काष्ठमेकं मया मुखेनावल-
क्षितव्यम् । अतो भवतोः पक्षबलेन मयापि सुखं गन्तव्यम् ।

८ हंसौ ब्रूतः । संभवत्येष उपायः । किं तु ।

उपायं चिन्तयेत्प्राज्ञस्तथापायं च चिन्तयेत् ।

पश्यतो बकमूर्खस्य नकुलैर्भक्षिता बकाः ॥

कूर्मः पृच्छति । कथमेतत् । तौ कथयतः । अस्त्युत्तरापथे
गृध्रकूटो नाम पर्वतः । तत्रैव रेवातीरे न्यग्रोधपादपे बका
निवसन्ति । तस्य वटस्याधस्ताद्विवरे सर्पस्तिष्ठति । स च
१० बकानां बालापत्यानि खादति । ततः शोकार्तानां बकानां
प्रलापं श्रुत्वा केन चिद्बृद्धबकेनोक्तम् । भोः । एवं कुस्त
यूयम् । मत्स्यानानीय नकुलविवरादारभ्य सर्पविवरं या-
वत्पङ्क्तिक्रमेणैकैकशो मत्स्यान्धत्त । ततस्तदाहारवर्त्मना नकु-
१५ लैरागत्य सर्पो द्रष्टव्यः स्वभावद्वेषाद्वापादयितव्यश्च । तथा-
नुष्ठिते सति तद्बृत्तम् । अथ नकुलैर्वृक्षोपरि पक्षिशवका-
नां रावः श्रुतः । पश्चात्तैर्वृक्षमारुह्य शवकाः सर्वे एव खा-
दिताः । अत आवां ब्रूवः । उपायं चिन्तयेदित्यादि ।

आवाभ्यां नीयमानं त्वां दृष्ट्वा लोकैः किं चिद्वक्तव्यमेव । त-
२० दाकर्ण्य यदि त्वमुत्तरं ददासि तदा तव मरणं भविष्यति । त-
त्सर्वथात्रैव स्थीयताम् । कूर्मो वदति । किमहमज्ञः । न कि-
मपि मया वक्तव्यम् । तत एवमनुष्ठिते सत्याकाशे नीयमानं
तं कूर्ममालोक्य सर्वे गोरक्षकाः पश्चाद्भावन्ति वदन्ति च ।

अहो महदाश्चर्यम् । पक्षिभ्यां कूर्मः समुह्यते । तत्र कश्चिदाह । य-
द्ययं कूर्मः पतति तदात्रैव पक्त्वा खादितव्यः । को ऽपि निगदति ।
गृहं नेतव्यः । कश्चिद्वदति । सरसः समीपे पक्त्वा भक्षितव्यः ।
तत्परुषवचनमाकर्ण्य स कूर्मः क्रोधाद्विस्मृतसंस्कारो ऽवदत् ।
६ युष्माभिर्भस्म भक्षितव्यम् । इति वदन्नेव काष्ठात्पतितो गोर-
क्षकैर्यापादितः । अतो ऽहं ब्रवीमि ।

सुहृदां हितकामानां न करोतीह यो वचः ।

स कूर्म इव दुर्बुद्धिः काष्ठाद्गृष्टो विनश्यति ॥

XVII.

अस्ति गौतमारण्ये महातपा नाम मुनिः । तेनाश्रमसंनि-
५ धाने मूषिकशावकः काकमुखाद्गृष्टो दृष्टः । ततो दयालुना
तेन मुनिना नीवारकणैः स संवर्धितः । तं च मूषिकं खादि-
तुमनुधावन्बिडालो मुनिना दृष्टः । पश्चात्तपःप्रभावात्तेन मुनि-
ना मूषिको बलिष्ठो बिडालः कृतः । स बिडालः कुकुराद्विभेति ।
ततो ऽसौ कुकुरः कृतः । कुकुरस्य व्याघ्रान्महद्भयम् । तदनन्तरं स
१५ व्याघ्रः कृतः । अथ व्याघ्रमपि तं मूषिकनिर्विशेषं पश्यति मु-
निः । अतः सर्वे तत्रस्था जनास्तं व्याघ्रं दृष्ट्वा वदन्ति । अनेन
मुनिना मूषिको ऽयं व्याघ्रतां नीतः । एतच्छ्रुत्वा स व्याघ्रः स-
व्यथो ऽचिन्तयत् । यावदनेन मुनिना जीवितव्यं तावदिदं मम
स्वरूपाख्यानमकीर्तिकरं न पलायिष्यते । इति समालोच्य मु-
२० निं हन्तुं समुद्यतः । ततो मुनिना तस्य चिकीर्षितं ज्ञात्वा पु-
नर्मूषिको भवेत्युक्त्वा मूषिक एव कृतः । अतो ऽहं ब्रवीमि ।

नीचः श्लाघ्यपदं प्राप्य स्वामिनं लोभुमिच्छति ।
मूषिको व्याघ्रतां प्राप्य मुनिं हनुं गतो यथा ॥

XVIII.

अस्ति मालवविषये पद्मगर्भाभिधानं सरः । तत्रैको वृद्ध-
बकः सामर्थ्यहीनस्तथोद्विगमिवात्मानं दर्शयित्वा स्थितः । स
५ च केन चित्कुलीरेण दूरादेव पृष्ठः । किमिति भवानाहारपरि-
त्यागेन तिष्ठति । बकेनोक्तम् । मत्स्या मम जीवनहेतवः ।
ते चात्रावश्यमेव कैवर्तैर्ब्यापादयितव्या इति नगरोपान्ते पर्या-
लोचना मयाकर्णिता । तदितो वर्तनाभावादस्मन्मरणमुपस्थि-
तम् । इति ज्ञात्वाहमाहारे ऽपि मन्दादरः कृतः । तच्छ्रुत्वा स-
१० वैर्मत्स्यैरालोचितम् । इह समये तावदुपकारक एवायमुपल-
स्यते ऽस्माकम् । तदयमेव यथाकर्तव्यं पृच्छ्यताम् । तथा
चोक्तम् ।

उपकर्त्रारिणा संधिर्न मित्रेणापकारिणा ।

उपकारापकारौ हि लक्ष्यं लक्षणमेतयोः ॥

१५ मत्स्या ऊचुः । भो बक । अस्माकं कुत्र रक्षणोपायः । बको ब्रू-
ते । अस्ति रक्षणे हेतुर्जलाशयान्तरम् । तत्राहमेकैकशो युष्मान्न-
यामि । मत्स्यैरपि भयादुक्तम् । एवमस्तु । ततो ऽसौ दुष्टबक-
स्तान्मत्स्यानेकैकान्नीत्वा कस्मिंश्चिद्देशे खादित्वा पुनरागत्य व-
दति । ते मया जलाशयान्तरे स्थापिताः । अनन्तरं कुलीरस्त-
२० मुवाच । भो बक । मामपि तत्र नय । ततो बको ऽप्यपूर्वकु-
लीरमांसार्थी सादरं तं नीत्वा स्थले धृतवान् । कुलीरो ऽपि

मत्स्यकङ्कालाकीर्णां भूमिं दृष्ट्वाचिन्तयत् । हा हतो ऽस्मि म-
न्दभाग्यः । भवतु । इदानीं समयोचितं व्यवहरामि । यतः ।

तावद्भयात्तु भेतव्यं यावद्भयमनागतम् ।

आगतं तु भयं दृष्ट्वा प्रहर्तव्यमभीतवत् ॥

५ अपरं च । अयुद्धे हि यदा पश्येन्न किं चिद्धितमात्मनः ।

युध्यमानस्तदा प्राज्ञो म्रियते रिपुणा सह ॥

इत्यालोच्य स कुलीरस्तस्य बकस्य ग्रीवां चिच्छेद । स बकः
पञ्चत्वं गतः । अतो ऽहं ब्रवीमि ।

भक्षयित्वा बहून्मत्स्यानुत्तमाधममध्यमान् ।

१० अतिलौल्याङ्कः कश्चिन्मृतः कर्कटकग्रहात् ॥

XIX.

अस्ति देवीकोट्टनगरे देवशर्मा नाम ब्राह्मणः । तेन विष्णु-
वत्संक्रान्तौ सक्तुपूर्णशरावः प्राप्तः । ततस्तमादायासौ भा-
रादपूर्णकुम्भकारमरादपिकैकदेशे शय्यानिक्षिप्तदेहः सन्नाचाव-
चिन्तयत् । यद्यहमिमं सक्तुशरावं विक्रीय दश कपर्दकान्प्रा-
१५ ण्मि तदा तैरिह समये शरावांस्ततो घटादीनुपक्रीय विक्री-
यानेकधा वृद्धैर्धनैः पुनः पुनः पूगवस्त्रादिकमुपक्रीय लक्षसं-
ख्यानि धनान्युत्पाद्य विवाहचतुष्टयं करोमि । ततस्तासु पत्नीषु
याधिकरूपवती तस्यामधिकानुरागं करोमि । अनन्तरं जाते-
२० र्थास्तत्सपत्न्यो यदा द्वंद्वं कुर्वन्ति तदा कोपाकुलो ऽहं ताः
पत्नीर्लगुडेनेत्थं ताडयामि । इत्यभिधायोत्थाय तेन लगुडः
क्षिप्तः । अतः सक्तुशरावश्चूर्णितो भाराडानि च बहूनि भग्ना-

नि । ततो भारुडभङ्गश्चेनागतकुम्भकारेण तदृष्ट्वा स ब्राह्म-
णस्तिरस्कृतो मण्डपिकागर्भाद्बहिष्कृतः । अतो ऽहं ब्रवीमि ।

अनागतवतीं चिन्तां कृत्वा यस्तु प्रहृष्यति ।

स तिरस्कारमाप्नोति भयभारुडो द्विजो यथा ॥

XX.

- ६ अस्ति गौतमारण्ये प्रस्तुतयज्ञः कश्चिद्ब्राह्मणः । स च य-
ज्ञार्थं यामान्तराच्छागमुपक्रीय स्कन्धे कृत्वा गच्छन्धूर्तत्रयेणा-
वलोकितः । ततस्ते धूर्तो यद्येष छागः केनाप्युपायेन प्राप्य
खाद्यते तदा मतिप्रकर्षो भवतीत्यालोच्य प्रान्तरे वृक्षत्रयतले
ब्राह्मणस्य वर्त्मन्युपविश्य स्थिताः । तत्रैकेन धूर्तेन स ब्राह्मणो
१० गच्छन्नभिहितः । भो ब्राह्मण । किमिति त्वया कुक्कुरः स्क-
न्धेनोह्यते । ब्राह्मणो ब्रूते । नायं श्वा । यज्ञच्छागो ऽयं । अन-
न्तरं पुनर्द्वितीयेन क्रोशमाचावस्थितेन तदेवोक्तम् । तदाकार्यं
ब्राह्मणस्तं छागं भूमौ निधाय मुहुर्मुहुर्निरीक्ष्य पुनः स्कन्धे कृ-
त्वा दोलायमानमतिश्चलितः । तदनन्तरं पुनर्गच्छन्स ब्राह्मण-
१५ स्तृतीयेन धूर्तेनोक्तः । भो ब्राह्मण । किमिति कुक्कुरं स्कन्धेन
भवान्वहति । तदाकार्यं निश्चितमेवायं कुक्कुर इति मत्वा
छागं त्यक्त्वा स्नात्वा स्वगृहं ययौ । स छागो तैर्धूर्तैर्नीत्वा भ-
क्षितः । अतो ऽहं ब्रवीमि ।

आत्मौपम्येन यो वेत्ति दुर्जनं सत्यवादिनम् ।

२० स तथा वञ्च्यते धूर्तैर्ब्राह्मणश्छागतो यथा ॥

XXI.

अस्त्युज्जयिन्यां माठरो नाम ब्राह्मणः । तस्य ब्राह्मणी बालापत्यस्य रक्षार्थं ब्राह्मणमवस्थाप्य स्नातुं गता । अथ ब्राह्मणस्य कृते राज्ञः श्राद्धं दातुमाह्वानमागतम् । तच्छ्रुत्वा ब्राह्मणः सहजदारिद्र्यादचिन्तयत् । यदि सत्वरं न गच्छामि तदान्यः क-
 5 श्चिच्छ्राद्धं ग्रहीष्यति । उक्तं च ।

आदानस्य प्रदानस्य कर्तव्यस्य च कर्मणः ।

क्षिप्रमक्रियमाणस्य कालः पिबति तद्रसम् ॥

किं तु बालकस्यात्र रक्षको नास्ति । तत्किं करोमि । यातु । चिरकालपालितमिमं पुत्रनिर्विशेषं नकुलं बालकरक्षार्थम-
 10 वस्थाप्य गच्छामि । तथा कृत्वा स तत्र गतः । ततस्तेन नकुलेन बालकसमीपमागच्छता कृष्णसर्पो दृष्टो व्यापादितश्च । अथासौ नकुलो ब्राह्मणमायान्तमवलोक्य रक्तविलिप्तमुख-
 पादः सत्वरमुपागम्य तस्य चरणयोर्लुलोठ । ततो ऽसौ ब्राह्मणस्तं तथाविधं दृष्ट्वा मम पुत्रो ऽनेन भक्षित इत्यवधार्य व्या-
 15 पादितवान् । अनन्तरं यावदसावुपसृत्य पश्यति ब्राह्मणस्तावद्बालकः सुस्थः सर्पश्च व्यापादितस्तिष्ठति । ततस्तमुपकारकमेव नकुलं निरूप्य विभावितकृत्यः संतप्तचेताः स परं विषादमगमत् । अतो ऽहं ब्रवीमि ।

यो ऽर्थतत्त्वमविज्ञाय क्रोधस्यैव वशं गतः ।

20 स तथा तप्यते मूढो ब्राह्मणो नकुलाद्यथा ॥

॥ अथ कथासरित्सागरः ॥

XXII.

- अचान्तरे स राजापि पुत्रकः सत्यसंगरः ।
 विवेश विन्ध्यकान्तारं विरक्तः स्वेषु बन्धुषु ॥
 भ्रमन्नवाप तत्रासौ बाहुयुद्धैकतत्परौ ।
 ५ पुरुषौ द्वौ ततस्तौ स पृष्टवान्कौ युवामिति ॥
 मयासुरसुतावावां तदीयं चास्ति नौ धनम् ।
 इदं भाजनमेषा च यष्टिरेते च पादुके ॥
 तन्निमित्तेन युद्धं नौ यो बली स हरेदिति ।
 एतत्तद्वचनं श्रुत्वा हसन्प्रोवाच पुत्रकः ॥
 १० कियदेतद्धनं पुंसस्ततस्तौ समवोचताम् ।
 पादुके परिधायैते खेचरत्वमवाप्यते ॥
 यष्ट्या यल्लिख्यते किं चित्सत्यं संपद्यते हि तत् ।
 भाजने यो य आहारश्चिन्यते स स तिष्ठति ॥
 तच्छ्रुत्वा पुत्रको ऽवादीत्किं युद्धेनास्त्वयं पणः ।
 १५ धावन्बलाधिको यः स्यात्स एवैतद्धरेदिति ॥
 एवमस्त्विति तौ मूढौ धावितौ सो ऽपि पादुके ।
 अध्यास्योदपतद्भोम गृहीत्वा यष्टिभाजने ॥
 अथ दूरं क्षणान्नत्वा ददर्श नगरीं शुभाम् ।
 आकर्षिकाण्यां तस्यां च नभसो ऽवततार सः ॥

अर्थैः संचयवानर्थान्नाप्नोति कियदद्भुतम् ।

मया पुनर्विनैवार्थं लक्ष्मीरासादिता पुरा ॥

गर्भस्थस्यैव मे पूर्वं पिता पञ्चत्वमागतः ।

मन्मातुश्च तदा पापैर्गोत्रजैः सकलं हृतम् ॥

5 ततः सा तद्भयाद्गत्वा रक्षन्ती गर्भमात्मनः ।

तस्यौ कुमारदत्तस्य पितृमित्रस्य वेश्मनि ॥

तत्र तस्याश्च जातो ऽहं साध्व्या वृत्तिनिबन्धनम् ।

ततश्चावर्धयत्सा मां कृच्छ्रकर्माणि कुर्वती ॥

उपाध्यायमथाभ्यर्थ्य तया किं चन दीनया ।

10 क्रमेण शिष्यितश्चाहं लिपिं गणितमेव च ॥

वणिकपुत्रो ऽसि तत्पुत्र वाणिज्यं कुरु सांप्रतम् ।

विशाखिलाख्यो देशे ऽस्मिन्वणिकचास्ति महाधनः ॥

दरिद्राणां कुलीनानां भारण्डमूल्यं ददाति सः ।

गच्छ याचस्व तं मूल्यमिति माताब्रवीच्च माम् ॥

15 ततो ऽहमगमं तस्य सकाशं सो ऽपि तत्क्षणम् ।

इत्यवोचत्क्रुधा कं चिद्वणिकपुत्रं विशाखिलः ॥

मूषको दृश्यते यो ऽयं गतप्राणो ऽत्र भूतले ।

एतेनापि हि पण्येन कुशलो धनमर्जयेत् ॥

दत्तास्तव पुनः पाप दीनारा बहवो मया ।

20 दूरे तिष्ठतु तद्बृद्धिस्त्वया ते ऽपि न रक्षिताः ॥

तच्छ्रुत्वा सहसैवाहं तमवोचं विशाखिलम् ।

गृहीतो ऽयं मया त्वत्तो भारण्डमूल्याय मूषकः ॥

- इत्युक्त्वा मूषकं हस्ते गृहीत्वा संपुटे च तम् ।
 लिखित्वास्य गतो ऽभूवमहं सो ऽप्यहसद्वणिक् ॥
 चणकाञ्जलियुग्मेन मूल्येन स च मूषकः ।
 मार्जारस्य कृते दत्तः कस्य चिद्वणिजो मया ॥
 5 कृत्वा तांश्चणकान्पिष्टान्गृहीत्वा जलकुम्भिकाम् ।
 अतिष्ठं चत्वरे गत्वा छायायां नगराद्बहिः ॥
 तत्र श्रान्तागतायाम्भः शीतलं चणकांश्च तान् ।
 काष्ठभारिकसंघाय सप्रश्रयमदामहम् ॥
 एकैकः काष्ठिकः प्रीत्या काष्ठे द्वे द्वे ददौ मम ।
 10 विक्रीतवानहं तानि नीत्वा काष्ठानि चापणे ॥
 ततः स्तोकेन मूल्येन क्रीत्वा तांश्चणकांस्ततः ।
 तथैव काष्ठिकेभ्यो ऽहमन्येद्युः काष्ठमाहरम् ॥
 एवं प्रतिदिनं कृत्वा प्राप्य मूल्यं क्रमान्मया ।
 काष्ठिकेभ्यो ऽखिलं दारु क्रीतं तेभ्यो दिनत्रयम् ॥
 15 अकस्मादथ संजाते काष्ठच्छेदे ऽतिवृष्टिभिः ।
 मया तद्दारु विक्रीतं पणानां बहुभिः शतैः ॥
 तेनैव विपणीं कृत्वा धनेन निजकौशलात् ।
 कुर्वन्वाणिज्यं क्रमशः संपन्नो ऽस्मि महाधनः ॥
 सौवर्णो मूषकः कृत्वा मया तस्मै समर्पितः ।
 20 विशाखिलाय सो ऽपि स्वां कन्यां मह्यमदात्ततः ॥
 अत एव च लोके ऽहं प्रसिद्धो मूषकाख्यया ।
 एवं लक्ष्मीरियं प्राप्ता निर्धनेन सता मया ॥

XXIV.

तथा च पूर्वं राजाभूतपस्वी करुणापरः ।
 दाता धीरः शिबिर्नाम सर्वसत्त्वाभयप्रदः ॥
 तं वञ्चयितुमिन्द्रो ऽथ कृत्वा श्येनवपुः स्वयम् ।
 मायाकपोतवपुषं धर्ममन्वपतद्दुतम् ॥

5 कपोतः स भयान्नत्वा शिबेरङ्कमशिश्रियत् ।
 मनुष्यवाचा श्येनो ऽथ स तं राजानमब्रवीत् ॥
 राजभक्ष्यमिदं मुञ्च कपोतं क्षुधितस्य मे ।
 अन्यथा मां मृतं विद्धि कस्ते धर्मस्ततो भवेत् ॥
 ततः शिबिरुवाचैनमेष मे शरणागतः ।

10 अत्याज्यस्तद्ददाम्यन्यन्मांसमेतत्समं तव ॥
 श्येनो जगाद यद्येवमात्ममांसं प्रयच्छ मे ।
 तथेति तत्प्रदृष्टः सन्स राजा प्रत्यपद्यत ॥
 यथा यथा च मांसं स्वमुक्त्यारोपयन्नुपः ।
 तथा तथा तुलायां स कपोतो ऽभ्यधिको ऽभवत् ॥

15 ततः शरीरं सकलं तुलां राजाध्यरोपयत् ।
 साधु साधु समं त्वेतद्विद्या वागुदभूततः ॥
 इन्द्रधर्मौ ततस्त्यक्त्वा रूपं श्येनकपोतयोः ।
 तुष्टावक्षतदेहं तं राजानं चक्रतुः शिबिम् ॥
 दत्त्वा चास्मै वरानन्यांस्तावन्तर्धानमीयतुः ॥

XXV.

20 पुराभून्नैतमो नाम चिकालज्ञो महामुनिः ।

- अहल्येति च तस्यासीद्भार्या रूपजिताप्सराः ॥
 एकदा रूपलुब्धस्तामिन्द्रः प्रार्थितवान्हः ।
 प्रभूणां हि विभूत्यन्धा धावत्यविषये मतिः ॥
 सानुमेने च तं मूढा वृषस्यन्ती शचीपतिम् ।
 5 तच्च प्रभावतो बुद्ध्वा तत्रागाद्गौतमो मुनिः ॥
 मार्जाररूपं चक्रे च भयादिन्द्रो ऽपि तत्क्षणम् ।
 कः स्थितो ऽचेति सो ऽपृच्छदहल्यामथ गौतमः ॥
 एसो ठिञ्चो खु मज्जाञ्चो इत्यपभ्रष्टवक्रया ।
 गिरा सत्यानुरोधिन्या सा तं प्रत्यब्रवीत्पतिम् ॥
 10 सत्यं त्वज्जार इत्युक्त्वा विहसन्स ततो मुनिः ।
 सत्यानुरोधकूपान्तं शपं तस्यामपातयत् ॥
 पापशीले शिलाभावं भूरिकालमवाप्नुहि ।
 आ वनान्तरसंचारिराघवालोकनादिति ॥
 दत्तशापो यथाकामं तपसे स मुनिर्ययौ ।
 15 अहल्यापि शिलाभावं दारुणं प्रत्यपद्यत ॥

XXVI.

- ततः कदा चिदध्यास्त वसन्तसमयोत्सवे ।
 देवीकृतं तदुद्यानं स राजा सातवाहनः ॥
 विहरन्स चिरं तत्र महेन्द्र इव नन्दने ।
 वापीजले ऽवतीर्णो ऽभूत्क्रीडितुं कामिनीसखः ॥
 20 असिञ्चत्तत्र दयिताः सहेलं करवारिभिः ।
 असिच्यत स ताभिश्च वशाभिरिव वारणः ॥

अथैका तस्य महिषी राज्ञः स्तनभरालसा ।
 शिरीषमुकुमाराङ्गी क्रीडन्ती श्रममभ्यगात् ॥
 सा जलैरभिषिञ्चन्तं राजानमसहा सती ।
 अब्रवीन्मोदकैर्देव परिताडय मामिति ॥

5 तच्छ्रुत्वा मोदकान् राजा द्रुतमानाययत्तदा ।
 ततो विहस्य सा राज्ञी पुनरेवमभाषत ॥
 राजन्वसरः को ऽत्र मोदकानां जलान्तरे ।
 उदकैः सिञ्च मा त्वं मामित्युक्तं हि मया तव ॥
 संधिमात्रं न जानासि माशब्दोदकशब्दयोः ।

10 न च प्रकरणं वेत्ति मूर्खस्त्वं कथमीदृशः ॥
 इत्युक्तः स तया राज्ञ्या शब्दशास्त्रविदा नृपः ।
 परिवारे हसत्यन्तर्लज्जाक्रान्तो भूटित्यभूत् ॥
 परित्यक्तजलक्रीडो वीतदर्पश्च तत्क्षणम् ।
 जातावमानो निर्लेप्स्यः प्राविशन्निजमन्दिरम् ॥

15 ततश्चिन्तापरो मुखन्नाहारादिपराङ्मुखः ।
 चित्रस्थ इव पृष्ठो ऽपि नैव किं चिदभाषत ॥
 पाण्डित्यं शरणं वा मे मृत्युर्वेति विचिन्तयन् ।
 शयनीयपरित्यक्तगात्रः संतापवानभूत् ॥
 अकस्मादथ राज्ञस्तां दृष्ट्वावस्थां तथाविधाम् ।

20 किमेतदिति संभ्रान्तः सर्वः परिजनो ऽभवत् ॥
 ततो ऽहं शर्ववर्मा च ज्ञातवन्तौ क्रमेण ताम् ।
 अचान्तरे च स प्रायः पर्यहीयत वासरः ॥
 प्रातरावामगच्छाव वासवेश्म महीपतेः ॥

- तत्र सर्वस्य रुद्धे ऽपि प्रवेशे कथमप्यहम् ।
 प्राविशं मम पश्चाच्च शर्ववर्मा लघुक्रमम् ॥
 उपविश्याथ निकटे विज्ञप्रः स मया नृपः ।
 अकारणं कथं देव वर्तसे विमना इति ॥
- 6 तच्छ्रुत्वापि तथैवासीत् तूष्णीं सातवाहनः ।
 शर्ववर्मा ततश्चेदमद्भुतं वाक्यमब्रवीत् ॥
 श्रुतिमन्तं मां कुर्विति प्रागुक्तं देव मे त्वया ।
 तेनाहं कृतवानद्य स्वप्नमाणवकं निशि ॥
 स्वप्ने ततो मया दृष्टं नभसश्च्युतमद्भुजम् ।
- 10 तच्च दिव्येन केनापि कुमारेण विकासितम् ॥
 ततश्च निर्गता तस्माद्दिव्या स्त्री धवलाम्बरा ।
 तव देव मुखं सा च प्रविष्टा समनन्तरम् ॥
 इयद्दृष्ट्वा प्रबुद्धो ऽस्मि सा च मन्ये सरस्वती ।
 देवस्य वदने साक्षात्संप्रविष्टा न संशयः ॥
- 15 एवं निवेदितस्वप्ने शर्ववर्मणि तत्क्षणम् ।
 मामस्तमौनः साकूतमवदत्सातवाहनः ॥
 शिष्यमाणः प्रयत्नेन कालेन कियता पुमान् ।
 अधिगच्छति पारिडत्यमेतन्मे कथ्यतां त्वया ॥
 मम तेन विना ह्येषा लक्ष्मीर्न प्रतिभासते ।
- 20 विभवैः किं नु मूर्खस्य काष्ठस्याभरणैरिव ॥
 ततो ऽहमवदं राजन्वर्षैर्द्वादशभिः सदा ।
 ज्ञायते सर्वविद्यानां मुखं व्याकरणं नरैः ॥
 अहं तु शिक्षयामि त्वां वर्षषट्केन तद्विभो ।

श्रुत्वैतत्सहसा सेर्यं शर्ववर्मा किलावदत् ॥
 सुखोचितो जनः क्लेशं कथं कुर्यादियच्चिरम् ।
 तदहं मासषट्केन देव त्वां शिक्षयामि तत् ॥
 श्रुत्वैवैतदसंभाष्यं तमवोचमहं रुषा ।

६ षड्भिर्मासैस्त्वया देवः शिक्षितश्चेत्ततो मया ॥
 संस्कृतं प्राकृतं तद्वद्देशभाषा च सर्वदा ।
 भाषात्रयमिदं त्यक्तं यन्मनुष्येषु संभवेत् ॥
 शर्ववर्मा ततो ऽवादीन्न चेदेवं करोम्यहम् ।
 द्वादशाब्दान्वहाम्येष शिरसा तव पादुके ॥

10 इत्युक्त्वा निर्गते तस्मिन्नहमप्यगमं गृहम् ।
 राजाप्युभयतः सिद्धिं मत्वा शस्तो बभूव सः ॥
 शर्ववर्मा च वीहस्तः प्रतिज्ञां तां सुदुस्तराम् ।
 पश्यन्सानुशयः सर्वं स्वभार्यायै शशंस तत् ॥
 सापि तं दुःखितावोचत्संकटे ऽस्मिंस्तव प्रभो ।

15 विना स्वामिकुमारेण गतिरन्या न दृश्यते ॥
 तथेति निश्चयं कृत्वा पश्चिमे प्रहरे निशि ।
 शर्ववर्मा निराहारस्तत्रैव प्रस्थितो ऽभवत् ॥
 सो ऽपि वातैकभक्षः सन्कृतमौनः सुनिश्चयः ।
 प्राप स्वामिकुमारस्य शर्ववर्मान्तिकं क्रमात् ॥

20 शरीरनिरपेक्षेण तपसा तत्र तोषितः ।
 प्रसादमकरोत्तस्य कार्तिकेयो यथेप्सितम् ॥
 आगत्य शर्ववर्माथ कुमारवरसिद्धिमान् ।
 चिन्तितोपस्थिता राज्ञे सर्वा विद्याः प्रदत्तवान् ॥

प्रादुरासंश्च तास्तस्य सातवाहनभूपतेः ।
तत्क्षणं किं न कुर्याद्वि प्रसादः पारमेश्वरः ॥

XXVII.

- एवं गुणाढ्यवचसा साथ सप्रकथामयी ।
स्वभाषया कथा दिव्या कथिता काणभूतिना ॥
- 5 तथैव च गुणाढ्येन पैशाच्या भाषया तथा ।
निबद्धा सप्रभिर्वर्षैर्यन्यलक्ष्णाणि सप्र सा ॥
मैतां विद्याधरा हार्षुरिति तामात्मशोणितैः ।
अटव्यां मथभावाच्च लिलेख स महाकविः ॥
तथा च श्रोतुमायातैः सिद्धविद्याधरादिभिः ।
- 10 निरन्तरमभूत्तत्र सवितानमिवाम्बरम् ॥
गुणाढ्येन निबद्धां च तां दृष्ट्वैव महाकथाम् ।
जगाम मुक्तशपः सन्काणभूतिर्निजां गतिम् ॥
पिशाचा ये ऽपि तत्रासन्नन्ये तत्सहचारिणः ।
ते ऽपि प्रापुर्दिवं सर्वे दिव्यामाकर्ण्य तां कथाम् ॥
- 15 प्रतिष्ठां प्रापणीयैषा पृथिव्यां मे बृहत्कथा ।
अयमर्थो ऽपि मे देव्या शापान्तोक्ताबुदीरितः ॥
तत्कथं प्रापयाम्येनां कस्मै तावत्समर्पये ।
इत्येवाचिन्तयत्तत्र स गुणाढ्यो महाकविः ॥
अथैको गुणदेवाख्यो नन्दिदेवाभिधः परः ।
- 20 तमूचतुरुपाध्यायं शिष्यावनुगताबुभौ ॥

- तत्काव्यस्यार्पणस्थानमेकः श्रीसातवाहनः ।
 रसिको हि वहेत्काव्यं पुष्पामोदमिवानिलः ॥
 एवमस्त्विति तौ शिष्यावन्निकं तस्य भूपतेः ।
 प्राहिणोत्पुस्तकं दत्त्वा गुणाढ्यो गुणशालिनौ ॥
- 5 स्वयं च गत्वा तत्रैव प्रतिष्ठाने पुराद्वहिः ।
 कृतसंकेत उद्याने तस्थौ देवीविनिर्मिते ॥
 तच्छिष्याभ्यां च गत्वा तत्सातवाहनभूपतेः ।
 गुणाढ्यकृतिरेषेति दर्शितं काव्यपुस्तकम् ॥
 पिशाचभाषां तां श्रुत्वा तौ च दृष्ट्वा तदाकृती ।
- 10 विद्यामदेन सासूयं स राजैवमभाषत ॥
 प्रमाणं सप्त लक्षाणि पैशाचं नीरसं वचः ।
 शोणितेनाक्षरन्यासो धिक्पिपशाचकथामिमाम् ॥
 ततः पुस्तकमादाय गत्वा ताभ्यां यथागतम् ।
 शिष्याभ्यां तद्गुणाढ्याय यथावृत्तमकथ्यत ॥
- 15 गुणाढ्यो ऽपि तदाकर्ण्य सद्यः खेदवशो ऽभवत् ।
 तत्त्वज्ञेन कृतावज्ञः को नामान्तर्न तथ्यते ॥
 सशिष्यश्च ततो गत्वा नातिदूरं शिलोच्चयम् ।
 विविक्तरम्यभूभागमग्निकुण्डं व्यधात्पुरः ॥
 तत्रायौ पञ्चमेकैकं शिष्याभ्यां साश्रु वीक्षितः ।
- 20 वाचयित्वा स चिक्षेप श्रावयन्मृगपक्षिणः ॥
 नरवाहनदत्तस्य चरितं शिष्ययोः कृते ।
 ग्रन्थलक्षं कथामेकां वर्जयित्वा तदीप्सिताम् ॥
 तस्मिंश्च तां कथां दिव्यां पठत्यपि दहत्यपि ।

परित्यक्ततृणाहाराः शृण्वन्तः साश्रुलोचनाः ॥

आसन्नभ्येत्य तत्रैव निश्चला बद्धमण्डलाः ।

निखिलाः खलु सारङ्गवराहमहिषादयः ॥

अत्रान्तरे स राजाभूदस्वस्थः सातवाहनः ।

५ दोषं चास्यावदन्वैद्याः शुष्कमांसोपभोगजम् ॥

आक्षिप्तास्तन्निमित्तं च सूपकारा बभाषिरे ।

अस्माकमीदृशं मांसं ददते लुब्धका इति ॥

पृष्टाश्च लुब्धका ऊचुर्नातिदूरे गिरावितः ।

पठित्वा पक्षमेकैकं को ऽप्यग्नौ क्षिपति द्विजः ॥

१० तत्समेत्य निराहाराः शृण्वन्ति प्राणिनो ऽखिलाः ।

नान्यतो यान्ति तेनैषां शुष्कं मांसमिदं क्षुधा ॥

इति व्याधवचः श्रुत्वा कृत्वा तानेव चायतः ।

स्वयं स कौतुकाद्राजा गुणाढ्यस्यान्तिकं ययौ ॥

ददर्श तं समाकीर्णं जटाभिर्वनवासतः ।

१५ प्रशान्तशेषशपामिधूमिकाभिरिवाभितः ॥

अथैनं प्रत्यभिज्ञाय सबाष्पमृगमध्यगम् ।

नमस्कृत्य च पप्रच्छ तं वृत्तान्तं महीपतिः ॥

सो ऽपि स्वं पुष्पदन्तस्य राज्ञे शपादिचेष्टितम् ।

ज्ञानी कथावतारं तमाचख्यौ भूतभाषया ॥

२० ततो गणावतारं तं मत्वा पादानतो नृपः ।

ययाचे तां कथां तस्माद्दिव्यां हरमुखोद्गताम् ॥

अथोवाच स तं भूपं गुणाढ्यः सातवाहनम्

राजन्षड्यन्यलक्षाणि मया दग्धानि षट्पथाः ॥

- लक्ष्मेकमिदं त्वस्ति कथैका सैव गृह्यताम् ।
 मच्छिथौ तव चात्रैतौ व्याख्यातारौ भविष्यतः ॥
 इत्युक्त्वा नृपमामन्थ्य त्यक्त्वा योगेन तां तनुम् ।
 गुणाढ्यः शापनिर्मुक्तः प्राप दिव्यं निजं पदम् ॥
 5 अथ तां गुणाढ्यदत्तामादाय कथां बृहत्कथां नाम्ना ।
 नृपतिरगान्निजनगरं नरवाहनदत्तचरितमयीम् ॥
 गुणदेवनन्दिदेवौ तत्र च तौ तत्कथाकवेः शिष्यौ ।
 क्षितिकनकवस्त्रवाहनभवनधनैः संविभेजे सः ॥
 ताभ्यां सह च कथां तामाश्वस्य स सातवाहनस्तस्याः ।
 10 तद्भाषयावतारं वक्तुं चक्रे कथापीठम् ॥
 सा च चित्ररसनिर्भरा कथा विस्मृतामरकथा कुतूहलात् ।
 तद्विधाय नगरे निरन्तरां ख्यातिमत्र भुवनत्रये गता ॥
 ॥ इति कथासरित्सागरे ऽष्टमस्तरङ्गः ॥

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॥ अथ मानवधर्मशास्त्रम् ॥

- 15 आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।
 अप्रतर्क्यमविज्ञेयं प्रसुप्त्रमिव सर्वतः ॥५॥ ॥अध्या० १॥
 ततः स्वयंभूर्भगवानव्यक्तो व्यञ्जयन्निदम् ।
 महाभूतादि वृत्तौजाः प्रादुरासीत्तमोनुदः ॥६॥
 यो ऽसावतीन्द्रियग्राह्यः सूक्ष्मो ऽव्यक्तः सनातनः ।
 20 सर्वभूतमयो ऽचिन्त्यः स एव स्वयमुद्भवौ ॥७॥

- सो ऽभिधाय शरीरात्स्वात्सिसृक्षुर्विविधाः प्रजाः ।
 अप एव ससर्जादौ तासु बीजमवामृजत् ॥८॥
 तदण्डमभवद्वैमं सहस्रांशुसमप्रभम् ।
 तस्मिञ्जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥९॥
- 5 आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।
 ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥१०॥
 यत्तत्कारणमथ्यक्तं नित्यं सदसदात्मकम् ।
 तद्विसृष्टः स पुरुषो लोके ब्रह्मेति कीर्त्यते ॥११॥
 तस्मिन्नण्डे स भगवानुषित्वा परिवत्सरम् ।
- 10 स्वयमेवात्मनो ध्यानात्तदण्डमकरोद्विधा ॥१२॥
 ताभ्यां स शकलाभ्यां च दिवं भूमिं च निर्ममे ।
 मध्ये व्योम दिशश्चाष्टावपां स्थानं च शाश्वतम् ॥१३॥
 अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।
 दुदोह यज्ञसिद्ध्यर्थमृग्यजुःसामलक्षणम् ॥२३॥
- 15 लोकानां तु विवृद्ध्यर्थं मुखबाहूरुपादतः ।
 ब्राह्मणं क्षत्रियं वैश्यं शूद्रं च निरवर्तयत् ॥३१॥
 अहोरात्रे विभजते सूर्यो मानुषदैविके ।
 रात्रिः स्वप्नाय भूतानां चेष्टायै कर्मणामहः ॥६५॥
 पित्र्ये रात्र्यहनी मासः प्रविभागस्तु पक्षयोः ।
- 20 कर्मचेष्टास्वहः कृष्णः शुक्लः स्वप्नाय शर्वरी ॥६६॥
 दैवे रात्र्यहनी वर्षं प्रविभागस्तयोः पुनः ।
 अहस्तत्रोदगयनं रात्रिः स्यादक्षिणायनम् ॥६७॥
 ब्राह्मस्य तु क्षपाहस्य यत्प्रमाणं समासतः ।

एकैकशो युगानां तु क्रमशस्तन्निबोधत ॥६८॥
 चत्वार्याहुः सहस्राणि वर्षाणां तु कृतं युगम् ।
 तस्य तावच्छती संध्या संध्यांश्च तथाविधः ॥६९॥
 इतरेषु ससंध्येषु ससंध्यांशेषु च त्रिषु ।

5 एकापायेन वर्तन्ते सहस्राणि शतानि च ॥७०॥

यदेतत्परिसंख्यातमादावेव चतुर्युगम् ।
 एतद्वादशसाहस्रं देवानां युगमुच्यते ॥७१॥
 दैविकानां युगानां तु सहस्रं परिसंख्यया ।
 ब्राह्ममेकमहर्ज्ञेयं तावती रात्रिरेव च ॥७२॥

10 भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः ।

बुद्धिमत्सु नराः श्रेष्ठा नरेषु ब्राह्मणाः स्मृताः ॥९६॥
 ब्राह्मणेषु च विद्वांसो विद्वत्सु कृतबुद्धयः ।
 कृतबुद्धिषु कर्तारः कर्तृषु ब्रह्मवेदिनः ॥९७॥

वेदो ऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।

15 आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥६॥ ॥अध्या० २॥

श्रुतिस्मृत्युदितं धर्ममनुतिष्ठन्हि मानवः ।
 इह कीर्तिमवाप्नोति प्रेत्य चानुत्तमं सुखम् ॥९॥
 श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः ।
 ते सर्वार्थेष्वमीमांस्ये ताभ्यां धर्मो हि निर्बभौ ॥१०॥

20 यो ऽवमन्येत ते मूले हेतुशास्त्राश्रयाद्विजः ।

स साधुभिर्बहिष्कार्यो नास्तिको वेदनिन्दकः ॥११॥
 वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
 एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम् ॥१२॥

वैदिकैः कर्मभिः पुण्यैर्निषेकादिर्द्विजन्मनाम् ।

कार्यः शरीरसंस्कारः पावनः प्रेत्य चेह च ॥ २६ ॥

गार्भैर्होमैर्जातकर्मचौडमौञ्जीनिबन्धनैः ।

बैजिकं गार्भिकं चैनो द्विजानामपमृज्यते ॥ २७ ॥

5 स्वाध्यायेन व्रतैर्होमैस्त्रैविद्येनेज्यया सुतैः ।

महायज्ञैश्च यज्ञैश्च ब्राह्मीयं क्रियते तनुः ॥ २८ ॥

प्राङ्गुभिर्वर्धनात्पुंसो जातकर्म विधीयते ।

मन्त्रवत्प्राशनं चास्य हिरण्यमधुसर्पिषाम् ॥ २९ ॥

नामधेयं दशम्यां तु द्वादश्यां वास्य कारयेत् ।

10 पुण्ये तिथौ मुहूर्ते वा नक्षत्रे वा गुणान्विते ॥ ३० ॥

मङ्गल्यं ब्राह्मणस्य स्यात्क्षत्रियस्य बलान्वितम् ।

वैश्यस्य धनसंयुक्तं शूद्रस्य तु जुगुप्सितम् ॥ ३१ ॥

शर्मवद्ब्राह्मणस्य स्याद्राज्ञो रक्षासमन्वितम् ।

वैश्यस्य पुष्टिसंयुक्तं शूद्रस्य प्रैथसंयुतम् ॥ ३२ ॥

15 स्त्रीणां सुखोद्यमकूरं विस्पष्टार्थं मनोहरम् ।

मङ्गल्यं दीर्घवर्णान्तमाशीर्वादाभिधानवत् ॥ ३३ ॥

चतुर्थे मासि कर्तव्यं शिशोर्निष्क्रमणं गृहात् ।

षष्ठे ऽन्नप्राशनं मासि यद्वेष्टं मङ्गलं कुले ॥ ३४ ॥

चूडाकर्म द्विजातीनां सर्वेषामेव धर्मतः ।

20 प्रथमे ऽच्चे तृतीये वा कर्तव्यं श्रुतिचोदनात् ॥ ३५ ॥

गर्भाष्टमे ऽच्चे कुर्वीति ब्राह्मणस्योपनायनम् ।

गर्भादेकादशे राज्ञो गर्भात्तु द्वादशे विशः ॥ ३६ ॥

प्रतिगृह्येप्सितं दण्डमुपस्थाय च भास्करम् ।

प्रदक्षिणं परीत्यामिं चरेद्भैक्षं यथाविधि ॥४८॥

भवत्पूर्वं चरेद्भैक्षमुपनीतो द्विजोत्तमः ।

भवन्मध्यं तु राजन्यो वैश्यस्तु भवदुत्तरम् ॥४९॥

व्यत्यस्तपाणिना कार्यमुपसंग्रहणं गुरोः ।

5 सव्येन सव्यः स्पृष्टव्यो दक्षिणेन च दक्षिणः ॥५२॥

अध्येषमाणं तु गुरुर्नित्यकालमतन्द्रितः ।

अधीष्व भो इति ब्रूयाद्विरामो ऽस्त्विति चारमेत् ॥५३॥

ब्रह्मणः प्रणवं कुर्यादादावन्ते च सर्वदा ।

स्रवत्यनोकृतं पूर्वं परस्ताच्च विशीर्यते ॥५४॥

10 अकारं चाप्युकारं च मकारं च प्रजापतिः ।

वेदत्रयान्निरदुहङ्गर्भुवः स्वरितीति च ॥५६॥

त्रिभ्य एव तु वेदेभ्यः पादं पादमदूदुहत् ।

तदित्यूचो ऽस्याः सावित्र्याः परमेष्ठी प्रजापतिः ॥५७॥

एतदक्षरमेतां च जपन्व्याहतिपूर्विकाम् ।

15 संध्ययोर्वेदविद्विप्रो वेदपुण्येन युज्यते ॥५८॥

ऊर्ध्वं प्राणा ह्युत्क्रामन्ति यूनः स्थविर आयति ।

प्रत्युत्थानाभिवादाभ्यां पुनस्तान्प्रतिपद्यते ॥५२०॥

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।

चत्वारि तस्य वर्धन्ते आयुर्विद्या यशो बलम् ॥५२१॥

20 अभिवादात्परं विप्रो ज्यायांसमभिवादयन् ।

असौ नामाहमस्मीति स्वं नाम परिकीर्तयेत् ॥५२२॥

नामधेयस्य ये के चिदभिवादं न जानते ।

तान्प्राज्ञो ऽहमिति ब्रूयात्स्त्रियः सर्वास्तथैव च ॥५२३॥

- भोःशब्दं कीर्तयेदन्ते स्वस्य नाम्नो ऽभिवादने ।
 नाम्नां स्वरूपभावो हि भोभाव ऋषिभिः स्मृतः ॥१२४॥
 आयुष्मान्भव सौम्येति वाच्यो विप्रो ऽभिवादने ।
 अकारश्चास्य नाम्नो ऽन्ते वाच्यः पूर्वाक्षरः स्मृतः ॥१२५॥
- ५ यो न वेत्यभिवादस्य विप्रः प्रत्यभिवादनम् ।
 नाभिवाद्यः स विदुषा यथा शूद्रस्तथैव सः ॥१२६॥
 ब्राह्मणं कुशलं पृच्छेत्क्षत्रबन्धुमनामयम् ।
 वैश्यं क्षेमं समागम्य शूद्रमारोग्यमेव च ॥१२७॥
 अवाच्यो दीक्षितो नाम्ना यवीयानपि यो भवेत् ।
- १० भोभवत्पूर्वकं त्वेनमभिभाषेत धर्मवित् ॥१२८॥
 परपत्नी तु या स्त्री स्यादसंबन्धा च योनिताः ।
 तां ब्रूयाद्भवतीत्येवं सुभगे भगिनीति च ॥१२९॥
 मातुलांश्च पितृव्यांश्च श्वशुरानृत्विजो गुरुन् ।
 असावहमिति ब्रूयात्प्रत्युत्थाय यवीयसः ॥१३०॥
- १५ ब्राह्मस्य जन्मनः कर्ता स्वधर्मस्य च शसिता ।
 बालो ऽपि विप्रो वृद्धस्य पिता भवति धर्मतः ॥१५०॥
 अध्यापयामास पितृञ्छिशुराङ्गिरसः कविः ।
 पुत्रका इति होवाच ज्ञानेन परिगृह्य तान् ॥१५१॥
 ते तमर्थमपृच्छन्त देवानागतमन्यवः ।
- २० देवाश्चैतान्समेत्योचुर्न्याय्यं वः शिशुरुक्तवान् ॥१५२॥
 अज्ञो भवति वै बालः पिता भवति मन्त्रदः ।
 अज्ञं हि बालमित्याहुः पितेत्येव तु मन्त्रदम् ॥१५३॥
 षट्त्रिंशदाष्टिकं चर्यं गुरौ चैवेदिकं व्रतम् ।

तर्द्धिकं पादिकं वा ग्रहणान्तिकमेव वा ॥ १ ॥ ॥ अध्या० ३ ॥

वेदानधीत्य वेदौ वा वेदं वापि यथाक्रमम् ।

अविष्णुतब्रह्मचर्यो गृहस्थाश्रममावसेत् ॥ २ ॥

तं प्रतीतं स्वधर्मेण ब्रह्मदायहरं पितुः ।

5 स्रग्विणं तल्प आसीनमर्हयेत्प्रथमं गवा ॥ ३ ॥

गुरुणानुमतः स्नात्वा समावृत्तो यथाविधि ।

उद्धहेत द्विजो भार्यां सवर्णां लक्षणान्विताम् ॥ ४ ॥

सर्वान्परित्यजेदर्थान्स्वाध्यायस्य विरोधिनः ।

यथा तथाध्यापयंस्तु सा ह्यस्य कृतकृत्यता ॥ ११ ॥ अध्या० ४ ॥

10 कूप्रकेशनखश्मश्रुदान्तः शुक्लाक्षरः शुचिः ।

स्वाध्याये चैव युक्तः स्यान्नित्यमात्महितेषु च ॥ ३५ ॥

वैणवीं धारयेद्यष्टिं सोदकं च कमण्डलुम् ।

यज्ञोपवीतं वेदं च शुभे रौक्रे च कुण्डले ॥ ३६ ॥

नेक्षेतोद्यन्तमादित्यं नास्तं यान्तं कदा चन ।

15 नोपसृष्टं न वारिस्थं न मध्यं नभसो गतम् ॥ ३७ ॥

न लङ्घयेद्वत्सतन्तीं न प्रधावेच्च वर्षति ।

न चोदके निरीक्षेत स्वं रूपमिति धारणा ॥ ३८ ॥

मृदं गां दैवतं विप्रं घृतं मधु चतुष्पथम् ।

प्रदक्षिणानि कुर्वीत प्रज्ञातांश्च वनस्पतीन् ॥ ३९ ॥

20 वायुमिविप्रमादित्यमपः पश्यंस्तथैव गाः ।

न कदा चन कुर्वीत विण्मूत्रस्य विसर्जनम् ॥ ४० ॥

मूत्रोच्चारसमुत्सर्गं दिवा कुर्यादुदङ्मुखः ।

दक्षिणाभिमुखो रात्रौ संध्ययोश्च यथा दिवा ॥ ४० ॥

न वारयेद्ग्रां धयन्तीं न चाचक्षीत कस्य चित् ।

न दिवीन्द्रायुधं दृष्ट्वा कस्य चिद्दर्शयेद्बुधः ॥५९॥

सामध्वनावृग्यजुषी नाधीयीत कदा चन ।

वेदस्याधीत्य वाप्यन्तमारण्यकमधीत्य च ॥१२३॥

5 ऋग्वेदो देवदैवत्यो यजुर्वेदस्तु मानुषः ।

सामवेदः स्मृतः पित्र्यस्तस्मात्तस्याशुचिर्ध्वनिः ॥१२४॥

नाधर्मश्चरितो लोके सद्यः फलति गौरिव ।

शनैरावर्तमानस्तु कर्तुर्मूलानि कृन्तति ॥११२॥

यदि नात्मनि पुत्रेषु न चेत्युत्रेषु नपूषु ।

10 न त्वेव तु कृतो ऽधर्मः कर्तुर्भवति निष्फलः ॥११३॥

धर्मं शनैः संचिनुयाद्वल्मीकमिव पुत्तिकाः ।

परलोकसहायार्थं सर्वभूतान्यपीडयन् ॥२३८॥

नामुत्र हि सहायार्थं पिता माता च तिष्ठतः ।

न पुत्रदारं न ज्ञातिर्धर्मस्तिष्ठति केवलः ॥२३९॥

15 एकः प्रजायते जन्तुरेक एव प्रलीयते ।

एको ऽनुभुङ्क्ते सुकृतमेक एव च दुष्कृतम् ॥२४०॥

मृतं शरीरमुत्सृज्य काष्ठलोष्टसमं क्षितौ ।

विमुखा बान्धवा यान्ति धर्मस्तमनुगच्छति ॥२४१॥

तस्माद्धर्मं सहायार्थं नित्यं संचिनुयाच्छनैः ।

20 धर्मेण हि सहायेन तमस्तरति दुस्तरम् ॥२४२॥

प्राणस्यान्नमिदं सर्वं प्रजापतिरकल्पयत् ।

स्थावरं जङ्गमं चैव सर्वं प्राणस्य भोजनम् ॥२८॥ अध्या० ५॥

चराणामन्नमचरा दंष्ट्रिणामप्यदंष्ट्रिणः ।

अहस्ताश्च सहस्तानां शूराणां चैव भीरवः ॥ २९ ॥

कुर्याद्भृतपशुं सङ्गे कुर्यात्पिष्टपशुं तथा ।

न त्वेव तु वृथा हन्तुं पशुमिच्छेत्कदा चन ॥ ३७ ॥

यावन्ति पशुरोमाणि तावत्कृत्वो ह मारणम् ।

5 वृथापशुघ्नः प्राप्नोति प्रेत्य जन्मनि जन्मनि ॥ ३८ ॥

मां स भक्षयितामुत्र यस्य मांसमिहादम्यहम् ।

एतन्मांसस्य मांसत्वं प्रवदन्ति मनीषिणः ॥ ५५ ॥

नास्ति स्त्रीणां पृथग्यज्ञो न व्रतं नाप्युपोषितम् ।

पतिं शुश्रूषते येन तेन स्वर्गे महीयते ॥ १५५ ॥

10 पाण्याहस्य साध्वी स्त्री जीवतो वा मृतस्य वा ।

पतिलोकमभीप्सन्ती नाचरेत्किं चिदप्रियम् ॥ १५६ ॥

कामं तु क्षपयेद्देहं पुष्पमूलफलैः शुभैः ।

न तु नामापि गृह्णीयात्पत्यौ प्रेते परस्य तु ॥ १५७ ॥

आसीता मरणात्क्षान्ता नियता ब्रह्मचारिणी ।

15 यो धर्म एकपत्नीनां काङ्क्षन्ती तमनुत्तमम् ॥ १५८ ॥

एवं गृहाश्रमे स्थित्वा विधिवत्स्नातको द्विजः ।

वने वसेत्तु नियतो यथावद्विजितेन्द्रियः ॥ १ ॥ ॥ अध्या० ६ ॥

वसीत चर्म चीरं वा सायं स्नायात्प्रगे तथा ।

जटाश्च बिभृयान्नित्यं श्मश्रुलोमनखानि च ॥ ६ ॥

20 ग्रीष्मे पञ्चतपास्तु स्याद्वर्षास्वभावकाशिकः ।

आर्द्रवासास्तु हेमन्ते क्रमशो वर्धयंस्तपः ॥ २३ ॥

वनेषु तु विहत्यैवं तृतीयं भागमायुषः ।

चतुर्थमायुषो भागं त्यक्त्वा सङ्गान्परिव्रजेत् ॥ ३३ ॥

आश्रमादाश्रमं गत्वा हुतहोमो जितेन्द्रियः ।

भिक्षाबलिपरिश्रान्तः प्रव्रजन्नेत्य वर्धते ॥ ३४ ॥

ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।

एते गृहस्थप्रभवाश्चत्वारः पृथगाश्रमाः ॥ ६७ ॥

५ एकैकं ह्रासयेत्पिराडं कृष्णे शुक्ले च वर्धयेत् ।

उपस्पृशंस्त्रिषवणमेतच्चान्द्रायणं स्मृतम् ॥ २१६ ॥ अध्या० ११ ॥

एतमेव विधिं कृत्स्नमाचरेद्यवमध्यमे ।

शुक्लपक्षादि नियतश्चरंश्चान्द्रायणं व्रतम् ॥ २१७ ॥

शुभाशुभफलं कर्म मनोवाग्देहसंभवम् ।

१० कर्मजा गतयो नृणामुत्तमाधममध्यमाः ॥ ३ ॥ ॥ अध्या० १२ ॥

तस्येह त्रिविधस्यापि त्र्यधिष्ठानस्य देहिनः ।

दशलक्षणयुक्तस्य मनो विद्यात्प्रवर्तकम् ॥ ४ ॥

परद्रव्येष्वभिध्यानं मनसानिष्टचिन्तनम् ।

वितथाभिनिवेशश्च त्रिविधं कर्म मानसम् ॥ ५ ॥

१५ पारुष्यमनृतं चैव पैश्रुन्यं चापि सर्वशः ।

असंबद्धप्रलापश्च वाङ्मयं स्याच्चतुर्विधम् ॥ ६ ॥

अदत्तानामुपादानं हिंसा चैवाविधानतः ।

परदारोपसेवा च शरीरं त्रिविधं स्मृतम् ॥ ७ ॥

मानसं मनसैवायमुपभुङ्क्ते शुभाशुभम् ।

२० वाचा वाचा कृतं कर्म कायेनैव च कायिकम् ॥ ८ ॥

शरीरजैः कर्मदोषैर्याति स्थावरतां नरः ।

वाचिकैः पक्षिमृगतां मानसैरन्यजातिताम् ॥ ९ ॥

यद्याचरति धर्मं स प्रायशो ऽधर्ममल्पशः ।

तैरेव चावृत्तो भूतैः स्वर्गे सुखमुपाप्नुते ॥२०॥

यदि तु प्रायशो ऽधर्मे सेवते धर्ममल्पशः ।

तैर्भूतैः स परित्यक्तो यामीः प्राप्नोति यातनाः ॥२१॥

यामीस्ता यातनाः प्राप्य स जीवो वीतकल्मषः ।

5 तान्येव पञ्च भूतानि पुनरभ्येति भागशः ॥२२॥

एता दृष्ट्वास्य जीवस्य गतीः स्वेनैव चेतसा ।

धर्मतो ऽधर्मतश्चैव धर्मे दध्यात्सदा मनः ॥२३॥

सत्त्वं रजस्तमश्चैव त्रीन्विद्यादात्मनो गुणान् ।

यैर्यायेमान्स्थितो भावान्महान्सर्वानशेषतः ॥२४॥

10 यत्कर्म कृत्वा कुर्वन्श्च करिष्यंश्चैव लज्जते ।

तज्ज्ञेयं विदुषा सर्वं तामसं गुणलक्षणम् ॥३५॥

येनास्मिन्कर्मणा लोके ख्यातिमिच्छति पुष्कलाम् ।

न च शोचत्यसंपत्तौ तद्विज्ञेयं तु राजसम् ॥३६॥

यत्सर्वेणेच्छति ज्ञातं यन्न लज्जति चाचरन् ।

15 येन तुष्यति चात्मास्य तत्सत्त्वगुणलक्षणम् ॥३७॥

तमसो लक्षणं कामो रजसस्त्वर्य उच्यते ।

सत्त्वस्य लक्षणं धर्मः श्रेष्ठमेषां यथाक्रमम् ॥३८॥

येन यांस्तु गुणेनैषां संसारान्प्रतिपद्यते ।

तान्समासेन वक्ष्यामि सर्वस्यास्य यथाक्रमम् ॥३९॥

20 देवत्वं सात्त्विका यान्ति मनुष्यत्वं च राजसाः ।

तिर्यक्त्वं तामसा नित्यमित्येषा त्रिविधा गतिः ॥४०॥

त्रिविधा त्रिविधैषां तु विज्ञेया गौणिकी गतिः ॥

अधमा मध्यमाग्या च कर्मविद्याविशेषतः ॥४१॥

- स्थावराः कृमिकीटाश्च मत्स्याः सर्पाः सकच्छपाः ।
 पशवश्च मृगाश्चैव जघन्या तामसी गतिः ॥४२॥
 हस्तिनश्च तुरंगाश्च शूद्रा म्लेच्छाश्च गर्हिताः ।
 सिंहा व्याघ्रा वराहाश्च मध्यमा तामसी गतिः ॥४३॥
 ५ चारणाश्च सुपर्णाश्च पुरुषाश्चैव दाम्बिकाः ।
 रक्षांसि च पिशाचाश्च तामसीषूतमा गतिः ॥४४॥
 भल्ला मल्ला नटाश्चैव पुरुषाः शस्त्रवृत्तयः ।
 द्यूतपानप्रसक्ताश्च जघन्या राजसी गतिः ॥४५॥
 राजानः क्षत्रियाश्चैव राज्ञां चैव पुरोहिताः ।
 १० वादयुद्धप्रधानाश्च मध्यमा राजसी गतिः ॥४६॥
 गन्धर्वा गुह्यका यक्षा विबुधानुचराश्च ये ।
 तथैवाप्सरसः सर्वा राजसीषूतमा गतिः ॥४७॥
 तापसा यतयो विप्रा ये च वैमानिका गणाः ।
 नक्षत्राणि च दैत्याश्च प्रथमा सात्त्विकी गतिः ॥४८॥
 १५ यज्वान ऋषयो देवा वेदा ज्योतींषि वत्सराः ।
 पितरश्चैव साध्याश्च द्वितीया सात्त्विकी गतिः ॥४९॥
 ब्रह्मा विश्वसृजो धर्मो महानव्यक्त एव च ।
 उत्तमां सात्त्विकीमेतां गतिमाहुर्मनीषिणः ॥५०॥
 श्वसूकरखरोष्ट्राणां गोऽजाविमृगपक्षिणाम् ।
 २० चण्डालपुल्कसानां च ब्रह्महा योनिमृच्छति ॥५१॥
 हिंसा भवन्ति क्रव्यादाः कृमयो ऽभक्ष्यभक्षिणः ।
 परस्परदिनः स्तेनाः प्रेता ऽन्यस्त्रीनिषेविणः ॥५२॥
 धान्यं हत्वा भवत्यासुः कांस्यं हंसो जलं श्ववः ।

मधु दंशः पयः काको रसं श्वा नकुलो घृतम् ॥ ६२ ॥

क्षुच्छुन्दरिः शुभागन्धान्यक्षशकं तु बर्हिणः ।

श्वाविकृतान्नं विविधमकृतान्नं तु शल्यकः ॥ ६५ ॥

स्त्रियो ऽप्येतेन कल्पेन हत्वा दोषमवाप्नुयुः ।

5 एतेषामेव जन्तूनां भार्यात्वमुपयान्ति ताः ॥ ६९ ॥

वेदाभ्यासस्तपो ज्ञानमिन्द्रियाणां च संयमः ।

अहिंसा गुरुसेवा च निःश्रेयसकरं परम् ॥ ८३ ॥

प्रवृत्तं कर्म संसेव्य देवानामेति साम्यताम् ।

निवृत्तं सेवमानस्तु भूतान्यत्येति पञ्च वै ॥ ९० ॥

10 या वेदवाह्याः स्मृतयो याश्च काश्च कुदृष्टयः ।

सर्वास्ता निष्फलाः प्रेत्य तमोनिष्ठा हि ताः स्मृताः ॥ ९५ ॥

उत्पद्यन्ते च्यवन्ते च यान्यतो ऽन्यानि कानि चित् ।

तान्यर्वाक्कालिकतया निष्फलान्यनृतानि च ॥ ९६ ॥

अज्ञेभ्यो ग्रन्थिनः श्रेष्ठा ग्रन्थिभ्यो धारिणो वराः ।

15 धारिभ्यो ज्ञानिनः श्रेष्ठा ज्ञानिभ्यो व्यवसायिनः ॥ १०३ ॥

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एकोना विंशतिर्नार्यः क्रीडां कर्तुं वने गताः ।

विंशतिर्गृहमायाताः शेषो व्याघ्रेण भक्षितः ॥

समादिशत्पिता पुत्रं लिख लेखं ममाज्ञया ।

न तेन लिखितो लेखः पितुराज्ञा न खण्डिता ॥

XXXI. RIGVEDA I. 1.

- अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
 होतारं रत्नधातमम् ॥ १ ॥
 अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत ।
 स देवाँ एह वक्षति ॥ २ ॥
 5 अग्निना रयिमश्नवत्पोषमेव दिवे दिवे ।
 यशसं वीरवत्तमम् ॥ ३ ॥
 अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि ।
 स इहेवेषु गच्छति ॥ ४ ॥
 अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः ।
 10 देवो देवेभिरा गमत् ॥ ५ ॥
 यदङ्ग दाशुषे त्वमग्रे भद्रं करिष्यसि ।
 तवेत्तत्सत्यमङ्गिरः ॥ ६ ॥
 उप त्वाग्ने दिवे दिवे दोषावस्तर्धिया वयम् ।
 नमो भरेन्त एमसि ॥ ७ ॥
 15 राजन्तमध्वराणां गोपामृतस्य दीदिविम् ।
 वर्धमानं स्वे दमे ॥ ८ ॥
 स नः पितेव सूनवे ऽग्रे सूपायनो भव ।
 सचस्वा नः स्वस्तये ॥ ९ ॥

XXXII. RIGVEDA I. 32.

- इन्द्रस्य नु वीर्याणि प्र वोचं यानि चकार प्रथमानि वज्री ।
 अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत्पर्वतानाम् ॥ १ ॥
 अहन्नहिं पर्वते शिश्नियारुं त्वष्टास्मै वज्रं स्वयं ततक्ष ।
 वाश्वा इव धेनवः स्यन्दमाना अञ्जः समुद्रमव जग्मुरापः ॥ २ ॥
- 5 वृषायमाणो ऽवृणीत सोमं चिकटुकेष्वपिबत्सुतस्य ।
 आ सार्यकं मघवादत्त वज्रमहन्नेन प्रथमजामहीनाम् ॥ ३ ॥
 यदिन्द्राहन्प्रथमजामहीनामान्मायिनाममिनाः प्रोत मायाः ।
 आत्सूर्यं जनयन्धामुषासं तादीन्ता शत्रुं न किला विवित्से ॥ ४ ॥
 अहन्वृचं वृचतरं व्यसमिन्द्रो वज्रेण महता वधेन ।
- 10 स्कन्धांसीव कुलिशेना विवृक्णाहिः शयत उपपृक्पृथिव्याः ॥ ५ ॥
 अयोद्धेव दुर्मद आ हि जुह्मे महावीरं तुविबाधमृजीषम् ।
 नातारीदस्य समृतिं वधानां सं रुजानाः पिपिष इन्द्रशत्रुः ॥ ६ ॥
 अपादहस्तो अपृतन्यदिन्द्रमास्य वज्रमधि सानौ जघान ।
 वृणो वधिः प्रतिमानं बुभूषन्पुरुषा वृचो अशयद्वस्तः ॥ ७ ॥
- 15 नदं न भिन्नममुया शयानं मनो रुहाणा अति यन्यापः ।
 याश्चिद्वृचो महिना पर्यतिष्ठत्तासामहिः पत्सुतः शीर्षभूव ॥ ८ ॥
 नीचावया अभवद्वृचपुत्रेन्द्रो अस्या अव वधर्जभार ।
 उत्तरा सूरधरः पुत्र आसीद्दानुः शये सहवत्सा न धेनुः ॥ ९ ॥
 अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम् ।
- 20 वृचस्य निण्यं वि चरन्त्यापो दीर्घं तम आशयदिन्द्रशत्रुः ॥ १० ॥
 दासपत्नीरहिगोपा अतिष्ठन्निरुद्धा आपः पणिनेव गावः ।

- अपां बिलमपिहितं यदासीद्वृचं जघन्वाँ अप तद्ववार ॥११॥
 अश्व्यो वारो अभवस्तदिन्द्र सृके यत्त्वा प्रत्यहन्देव एकः ।
 अजयो गा अजयः शूर सोममवासृजः सर्तवे सप्र सिन्धून् ॥१२॥
 नास्मै विद्युन्न तन्यतुः सिषेध न यां मिहमकिरद्वादुनिं च ।
 ५ इन्द्रश्च यद्युयुधाते अहिंश्चोतापरीभ्यो मघवा वि जिग्ये ॥१३॥
 अहेर्यातारं कमपश्य इन्द्र हृदि यत्ने जघ्नुषो भीरुच्छत ।
 नव च यन्नवतिं च स्रवन्तीः श्येनो न भीतो अतरो रजांसि ॥१४॥
 इन्द्रो यातो ऽवसितस्य राजा शमस्य च शृङ्गिणो वज्रबाहुः ।
 सेदु राजा क्षयति चर्षणीनामरान्न नेमिः परि ता बभूव ॥१५॥

XXXIII. RIGVEDA I. 50.

- 10 उदु त्यं जातवेदसं देवं वहन्ति केतवः ।
 दृशे विश्वाय सूर्यम् ॥१॥
 अप ते तायवो यथा नक्षत्रा यन्यक्तुभिः ।
 सूराय विश्वचक्षसे ॥२॥
 अदृश्रमस्य केतवो वि रश्मयो जनाँ अनु ।
 15 भ्राजन्तो अग्नयो यथा ॥३॥
 तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य ।
 विश्वमा भासि रोचनम् ॥४॥
 प्रत्यङ्देवानां विशः प्रत्यङ्कुदैषि मानुषान् ।
 प्रत्यङ्ब्रुवश्च स्वर्दृशे ॥५॥
 20 येना पावक चक्षसा भुरण्यन्तं जनाँ अनु ।

- त्वं वरुण पश्यसि ॥ ६ ॥
 वि द्यामैषि रजस्पृश्वहा मिमानो अक्तुभिः ।
 पश्यञ्जन्मानि सूर्य ॥ ७ ॥
 सप्त त्वा हरितो रथे वहन्ति देव सूर्य ।
 5 शोचिष्वैशं विचक्षण ॥ ८ ॥
 अयुक्त सप्त शुन्ध्युवः सूर्यो रथस्य नप्त्यः ।
 ताभिर्याति स्वयुक्तिभिः ॥ ९ ॥

XXXIV. RIGVEDA I. 97.

- अप नः शोशुचदघमग्ने शुशुग्ध्या रयिम् ।
 अप नः शोशुचदघम् ॥ १ ॥
 10 सुश्वेत्रिया सुगातुया वसूया च यजामहे ।
 अप नः शोशुचदघम् ॥ २ ॥
 प्र यज्ञन्दिष्ठ एषां प्रास्माकासश्च सूरयः ।
 अप नः शोशुचदघम् ॥ ३ ॥
 प्र यज्ञे अग्ने सूरयो जायेमहि प्र ते वयम् ।
 15 अप नः शोशुचदघम् ॥ ४ ॥
 प्र यद्येः सहस्वतो विश्वतो यन्ति भानवः ।
 अप नः शोशुचदघम् ॥ ५ ॥
 त्वं हि विश्वतोमुख विश्वतः परिभूरसि ।
 अप नः शोशुचदघम् ॥ ६ ॥
 20 द्विषो नो विश्वतोमुखाति नावेव पारय ।

अप नः शोशुचद्घम् ॥७॥

स नः सिन्धुमिव नावयाति पषा स्वस्तये ।

अप नः शोशुचद्घम् ॥८॥

XXXV. RIGVEDA I. 165.

कया शुभा सर्वयसः सनीळाः समान्या मरुतः सं मिमिक्षुः ।

५ कया मती कुत एतास एते ऽर्चन्ति शुष्मं वृषणो वसूया ॥१॥

कस्य ब्रह्माणि जुजुषुर्युवानः को अंधरे मरुत आ ववर्त ।

श्येनाँ इव ध्रजतो अन्तरिक्षे केन महा मनसा रीरमाम ॥२॥

कुतस्त्वमिन्द्र माहिनः सन्नेको यासि सत्यते किं त इत्या ।

सं पृच्छसे समराणः शुभानैर्वोचेस्तन्नो हरिवो यत्तै अस्मे ॥३॥

१० ब्रह्माणि मे मतयः शं सुतासः शुष्मं इर्यति प्रभृतो मे अद्रिः ।

आ शासते प्रति हर्यन्युकथेमा हरी वहतस्ता नो अच्छ ॥४॥

अतो वयमन्तमेभिर्युजानाः स्वक्षत्रेभिस्तन्वः शुभमानाः ।

महोभिरेताँ उप युज्महे न्विन्द्र स्वधामनु हि नो बभूथ ॥५॥

क्व स्या वो मरुतः स्वधासीद्यन्मामेकं समधत्ताहिहत्ये ।

१५ अहं ह्यप्रस्तविषस्तुविष्मान्विश्वस्य शत्रोरनमं वधत्तैः ॥६॥

भूरि चकर्थ युज्यैभिरस्मे समानेभिर्वृषभ पौंस्यैभिः ।

भूरीणि हि कृणवामा शविष्ठेन्द्र क्त्वा मरुतो यद्वशाम ॥७॥

वधीं वृत्रं मरुत इन्द्रियेण स्वेन भामेन तविषो बभूवान् ।

अहमेता मनवे विश्वश्चन्द्राः सुगा अपश्चक्र वज्रबाहुः ॥८॥

२० अनुत्तमा ते मघवन्नकिर्नु न त्वावाँ अस्ति देवता विदानः ।

- न जायमानो नशते न जातो यानि करिष्या कृणुहि प्रवृद्ध ॥९॥
 एकस्य चिन्मे विभ्वस्त्वोजो या नु दधृष्वान्कृण्वै मनीषा ।
 अहं ह्युग्रो मरुतो विदानो यानि च्यवमिन्द्र इदीश एषाम् ॥१०॥
 अमन्दन्मा मरुत स्तोमो अत्र यन्मे नरः श्रुत्यं ब्रह्म चक्र ।
 ९ इन्द्राय वृष्णे सुमखाय मह्यं सख्ये सखायस्तन्वे तनूभिः ॥११॥
 एवेदेते प्रति मा रोचमाना अनेद्यः श्रव एषो दधानाः ।
 संचक्ष्या मरुतश्चन्द्रवर्णा अच्छान्त मे छदयाथा च नूनम् ॥१२॥
 को न्वत्र मरुतो मामहे वः प्र यातन सखीरच्छा सखायः ।
 मन्मानि चित्रा अपिवातयन्त एषां भूत नवेदा म ऋतानाम् ॥१३॥
 १० आ यहुवस्याहुवसे न कारुरसाञ्चक्रे मान्यस्य मेधा ।
 ओ षु वर्त्त मरुतो विप्रमच्छेमा ब्रह्माणि जरिता वो अर्चत् ॥१४॥
 एष व स्तोमो मरुत इयं गीर्मान्दार्प्यस्य मान्यस्य कारोः ।
 एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जोरदानुम् ॥१५॥

XXXVI. RIGVEDA III. 62.

- तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
 १५ धियो यो नः प्रचोदयात् ॥१०॥
 देवस्य सवितुर्वयं वाजयन्तः पुरंध्या ।
 भगस्य रातिमीमहे ॥११॥
 देवं नरः सवितारं विप्रा यज्ञैः सुवृत्तिभिः ।
 नमस्यन्ति धियेषिताः ॥१२॥

XXXVII. RIGVEDA IV. 42.

- ममं द्विता राष्ट्रं क्षत्रियस्य विश्वायोर्विश्वे अमृता यथा नः ।
 क्रतुं सचन्ते वरुणस्य देवा राजामि कृष्टेरुपमस्य वव्रे ॥ १ ॥
 अहं राजा वरुणो मह्यं तान्यसुर्याणि प्रथमा धारयन्त ।
 क्रतुं सचन्ते वरुणस्य देवा राजामि कृष्टेरुपमस्य वव्रे ॥ २ ॥
 ५ अहमिन्द्रो वरुणस्ते महित्वोर्वी गभीरे रजसी सुमेके ।
 त्वष्टैव विश्वा भुवनानि विद्वान्समैरयं रोदसी धारयं च ॥ ३ ॥
 अहमपो अपिन्वमुक्षमाणा धारयं दिवं सदनं ऋतस्य ।
 ऋतेन पुत्रो अदितेर्ऋतावोत चिधातुं प्रथयद्वि भूमं ॥ ४ ॥
 मां नरः स्वश्वा वाजयन्तो मां वृताः समरणे हवन्ते ।
 १० कृणोम्याजिं मघवाहमिन्द्र इयमि रेणुमभिभूत्योजाः ॥ ५ ॥
 अहं ता विश्वा चकरं नकिर्मा दैव्यं सहो वरते अप्रतीतम् ।
 यन्मा सोमासो ममदन्यदुक्थोभे भयेते रजसी अपारे ॥ ६ ॥
 विदुष्टे विश्वा भुवनानि तस्य ता प्र ब्रवीषि वरुणाय वेधः ।
 त्वं वृत्राणि शृण्विषे जघन्वान्त्वं वृताँ अरिणा इन्द्र सिन्धून् ॥ ७ ॥

XXXVIII. RIGVEDA IV. 52.

- १५ प्रति या सूनरी जनी व्युच्छन्ती परि स्वसुः ।
 दिवो अदर्शि दुहिता ॥ १ ॥
 अश्वैव चित्रारुषी माता गवामृतावरी ।
 सखाभूदश्विनोरुषाः ॥ २ ॥
 उत सखास्यश्विनोरुत माता गवामसि ।

उ॒तोषो॒ वस्व॑ ई॒शिषे ॥३॥

या॒वय॑द्वेष॒सं त्वा चि॑क्वि॒त्वि॒त्सूनृ॑ता॒वरि॑ ।

प्र॒ति स्तो॒मैर॑भु॒त्सहि ॥४॥

प्र॒ति भ॒द्रा अ॒हक्ष॑त॒ गवा॑ं सर्गो॒ न र॒श्मयः॑ ।

5 ओ॒षा अ॒प्रा उ॒रु ज॒यः ॥५॥

आ॒प॒प्रुषी॑ वि॒भावरि॑ ब्या॒वज्यो॑ति॒षा तमः॑ ।

उ॒षो अ॒नु स्व॒धाम॑व ॥६॥

आ द्यां त॑नोषि र॒श्मिभिरा॑न॒रि॒क्षमु॑रु प्रि॒यम् ।

उ॒षः शु॒क्रेण॑ शोचि॒षा ॥७॥

XXXIX. RIGVEDA V. 24.

10 अ॒ग्ने त्वं नो॑ अ॒न्तम॑ उ॒त बा॒ता शि॒वो भ॑वा वरू॒थ्यः ॥१॥

वसु॑र॒ग्निर्वसु॑श्च॒वा अ॒च्छा नक्षि॑ ह्यु॒मत्त॑मं र॒यिं दाः ॥२॥

स नो॑ बो॒धि शु॒धी हव॑मु॒रुष्या णो॑ अ॒घाय॑तः स॒मस्मात् ॥३॥

तं त्वा शोचि॑ष्ट दी॒दिवः॑ सु॒म्नाय॑ नू॒नमी॑महे सखि॒भ्यः ॥४॥

XL. RIGVEDA V. 40.

स्व॒र्भानो॒रध॑ य॒दिन्द्र॑ मा॒या अ॒वो दि॒वो वर्त॑माना अ॒वाह॑न् ।

15 गू॒ळ्हं सूर्य॑ तम॒साप॑व्रतेन तुरी॒येण॑ ब्रह्म॒णावि॑न्द॒द्विचिः॑ ॥६॥

मा मा॒मिमं॑ तव॒ सन्त॑मत्र इ॒रस्या॑ दु॒ग्धो भि॒यसा॑ नि गा॒रीत् ।

त्वं मि॒त्रो अ॒सि स॒त्यरा॑धास्तौ मे॒हाव॑तं वरु॒णश्च॑ राजा ॥७॥

याव॑णो ब्र॒ह्मा यु॒युजा॑नः स॒पर्य॑न्क्वोरि॒णा दे॒वान्म॑मसोप॒शिक्ष॑न् ॥

अत्रिः सूर्यस्य दिवि चक्षुराधात्स्वर्भानोरप माया अघुक्षत् ॥८॥

XLI. RIGVEDA VII. 55.

अमीवहा वास्तोष्पते विश्वा रूपाण्याविशन् ।

सखा सुशेव एधि नः ॥ १ ॥

यदर्जुन सारमेय दत्तः पिशङ्गु यच्छसे ।

5 वीव भ्राजन्त ऋष्टय उप स्रक्षेष्ु बप्सन्तो नि षु स्वप ॥ २ ॥

स्तेनं राय सारमेय तस्करं वा पुनःसर ।

स्तोतृनिन्द्रस्य रायसि किमस्मान्दुच्छुनायसे नि षु स्वप ॥ ३ ॥

त्वं सूकरस्य दर्दहि तव दर्दतु सूकरः ।

स्तोतृनिन्द्रस्य रायसि किमस्मान्दुच्छुनायसे नि षु स्वप ॥ ४ ॥

10 सस्तु माता सस्तु पिता सस्तु श्वा सस्तु विश्वपतिः ।

ससन्तु सर्वे ज्ञातयः सस्त्वयमभितो जनः ॥ ५ ॥

य आस्ते यश्च चरति यश्च पश्यति नो जनः ।

तेषां सं हन्मो अक्षाणि यथेदं हर्म्य तथा ॥ ६ ॥

सहस्रशृङ्गो वृषभो यः समुद्रादुदाचरत् ।

15 तेना सहस्येना वयं नि जनान्स्वापयामसि ॥ ७ ॥

प्रोष्टेश्या वक्षेश्या नारीर्यास्तल्पशीवरीः ।

स्त्रियो याः पुण्यगन्धास्ताः सर्वाः स्वापयामसि ॥ ८ ॥

XLII. RIGVEDA VII. 56.

क ई व्यक्ता नरः सनीळा रुद्रस्य मर्या अधा स्वश्वाः ॥ १ ॥

- नकिर्ह्येषां ज॒नूंषि वे॒द ते अ॒ङ्ग वि॒द्रे मि॒थो ज॒नित्र॑म् ॥ २ ॥
 अ॒भि स्व॒पूभिर्मि॑थो व॑पन्त॒ वात॑स्वनसः श्ये॒ना अ॑स्पृध्न ॥ ३ ॥
 ए॒तानि॒ धीरो॑ नि॒ण्या चि॑केत॒ पृश्नि॑र्येदू॒धो म॒ही ज॒भार॑ ॥ ४ ॥
 सा वि॒दसु॑वीरा म॒रुद्भि॑रस्तु स॒नात्सह॑न्ती पु॒थन्ती नृ॑म्यम् ॥ ५ ॥
 5 या॒मं येष्टाः शु॒भा शोभि॑ष्टाः श्रि॒या संमि॑ष्टा ओ॒जोभि॑रु॒याः ॥
 उ॒यं व ओ॒जं स्थि॑रा श॒वांस्य॑धा म॒रुद्भिर्ग॑णस्तुविष्मान् ॥ ७ ॥
 शु॒भ्रो वः शु॒ष्मः क्रु॒ध्मी म॒नांसि॑ धु॒निर्मु॑नि॒रिव॑ श॒र्धस्य॑ धृ॒णोः ॥
 स॒नैम्य॑सद्यु॒योत॑ दि॒द्युं मा वो॑ दु॒र्मति॑रिह प्र॒णङ्ग॑नः ॥ ९ ॥
 प्रि॒या वो॒ नाम॑ हुवे तुरा॒णामा॑ य॒त्तृप॑न्म॒रुतो॑ वाव॒शानाः॑ ॥ १० ॥

XLIII. RIGVEDA VII. 86.

- 10 धी॒रा त्व॑स्य म॒हिना॑ ज॒नूंषि॑ वि यस्त॒स्तम्भ॑ रोद॒सी चि॒दुर्वी॑ ।
 प्र नाक॑मृष्वं नु॒नुदे॑ बृ॒हन्तं॑ द्वि॒ता नक्ष॑त्रं प॒प्रथ॑च्च भू॒मं ॥ १ ॥
 उ॒त स्व॒या त॒न्वा॒ऽसं व॑दे॒ तत्क॑दा न्व॒न्तर्व॑रुणे भु॒वानि॑ ।
 किं मे॑ ह॒व्यम॑ह॒णानो॑ जुषेत क॒दा मृ॒ळीकं॑ सु॒मना॑ अ॒भि र॑व्यम् ॥
 पृ॒च्छे तदे॒नो वरु॑ण दि॒दृक्षू॑पो ए॒मि चि॑कि॒तुषो॑ वि॒पृच्छ॑म् ।
 15 स॒मा॒नमि॑न्मै क॒वय॑श्चिदाहु॒रयं॑ ह॒ तुभ्यं॑ वरु॒णो ह॑णीते ॥ ३ ॥
 कि॒मागं॑ आ॒स वरु॑ण ज्येष्ठं यत्स्तो॒तारं॑ जिघांस॒सि स॒खाय॑म् ।
 प्र तन्मै॑ वोचो दू॒ळभ॑ स्वधा॒वो ऽव॑ त्वा॒नेना॑ नम॒सा तुर॑ इ॒याम् ॥
 अ॒व दुग्धा॑नि पि॒त्र्या सृ॒जा नो ऽव॑ या व॒यं च॑कृ॒मा त॒नूभिः॑ ।
 अ॒व राज॑न्यश्रु॒तृपं॑ न ता॒युं सृ॒जा व॑त्सं न दा॒स्यो व॑सिष्ठम् ॥ ५ ॥
 20 न स॒ स्वो दक्षो॑ वरु॒ण धृ॒तिः सा॑ सु॒रा म॒न्युर्वि॑भीद॒को अ॒चि॒त्तिः॑ ॥

अस्ति ज्यायान्कनीयस उपारे स्वप्नश्चनेदनृतस्य प्रयोता ॥६॥
 अरं दासो न मीळ्हुषे कराण्यहं देवाय भूर्णये ऽनांगाः ।
 अचेतयदचितो देवो अर्यो गृत्सं राये कवितरो जुनाति ॥७॥
 अयं सु तुभ्यं वरुण स्वधावो हृदि स्तोम उपश्रितश्चिदस्तु ।
 ६ शं नः क्षेमे शमु योगे नो अस्तु यूयं पात स्वस्तिभिः सदा नः ॥

XLIV. RIGVEDA VII. 88.

प्र शुन्ध्युवं वरुणाय प्रेष्ठां मतिं वसिष्ठ मीळ्हुषे भरस्व ।
 य ईमर्वाञ्चं करते यजचं सहस्रामघं वृषणं बृहन्तम् ॥१॥
 अधा न्वस्य संहर्षं जगन्वानमेरनीकं वरुणस्य मंसि ।
 स्वर्येदश्मन्नधिपा उ अन्धो ऽभि मा वपुर्हेश्ये निनीयात् ॥
 10 आ यदुहाव वरुणश्च नावं प्र यत्समुद्रमीरयाव मध्यम् ।
 अधि यदपां स्तुभिश्चराव प्र प्रेह्व ईह्वयावहै शुभे कम ॥३॥
 वसिष्ठं ह वरुणो नाव्याधाहृषिं चकार स्वपा महोभिः ।
 स्तोतारं विप्रः सुदिनत्वे अहां यान्नु द्यावस्ततनन्यादुषासः ॥४॥
 क्वर्त्यानि नौ सख्या बभूवुः सचावहे यदवृकं पुरा चित् ।
 15 बृहन्तं मानं वरुण स्वधावः सहस्रद्वारं जगमा गृहं तै ॥५॥
 य आपिर्नित्यो वरुण प्रियः सन्त्वामागांसि कृणवत्सखा ते ।
 मा त एनस्वन्तो यक्षिन्भुजेम यन्धिष्मा विप्रं स्तुवते वरुथम् ॥
 ध्रुवासु त्वासु क्षितिषु क्षियन्तो व्यस्मत्पाशं वरुणो मुमोचत् ।
 अवो वन्वाना अदितेरुपस्थाद्यूयं पात स्वस्तिभिः सदा नः ॥

XLV. RIGVEDA VII. 89.

मो षु वरुण मृन्मयं गृहं राजन्नहं गमम् ।

मृळा सुक्षत्र मृळय ॥ १ ॥

यदेमि प्रस्फुरन्निव हतिर्न ध्मातो अद्रिवः ।

मृळा सुक्षत्र मृळय ॥ २ ॥

5 क्रत्वः समह दीनता प्रतीपं जंगमा शुचे ।

मृळा सुक्षत्र मृळय ॥ ३ ॥

अपां मध्ये तस्थिवांसं तृष्णाविदज्जरितारम् ।

मृळा सुक्षत्र मृळय ॥ ४ ॥

यत्किं चेदं वरुण दैव्ये जनै ऽभिद्रोहं मनुष्याऽश्चरामसि ।

10 अचिन्ती यत्तव धर्मा युयोपिम मा नस्तस्मादेनसो देव रीरिषः ॥

XLVI. RIGVEDA VIII. 14.

यदिन्द्राहं यथा त्वमीशीय वस्व एक इत् ।

स्तोता मे गोषखा स्यात् ॥ १ ॥

शिक्षेयमस्मै दित्सेयं शचीपते मनीषिणे ।

यद्दहं गोपतिः स्याम् ॥ २ ॥

15 धेनुष्टं इन्द्र सूनृता यजमानाय सुन्वते ।

गामश्वं पिपुषी दुहे ॥ ३ ॥

न ते वर्तास्ति राधस इन्द्र देवो न मर्त्यः ।

यद्वित्ससि स्तुतो मघम् ॥ ४ ॥

यज्ञ इन्द्रमवर्धयद्यज्ञूमिं व्यवर्तयत् ।

चक्राण ओपशं दिवि ॥५॥

वावृधानस्य ते वयं विश्वा धनानि जिग्युषः ।

उतिमिन्द्रा वृणीमहे ॥६॥

व्य॑न्तरिक्षमतिरन्मदे सोम॑स्य रोचना ।

८ इन्द्रो यदभिनङ्गलम् ॥७॥

उक्ता आजदङ्गिरोभ्य आविष्कृण्वन्गुहा सतीः ।

अ॒र्वाञ्च॑ नुनुदे वलम् ॥८॥

इन्द्रेण रोचना दिवो दृक्क॒हानि॑ दं॒हितानि॑ च ।

स्थिराणि न प॑राणुदे ॥९॥

10 अपामूर्मिर्मदन्निव स्तोमं इन्द्राजिरायते ।

वि ते मदा अराजिषुः ॥१०॥

त्वं हि स्तोमवर्धन इन्द्रास्युक्थवर्धनः ।

स्तोतृणामुत भद्रकृत् ॥११॥

इन्द्रमिक्नेशिना हरी सोमपेयाय वक्षतः ।

15 उप यज्ञं सुराधसम् ॥१२॥

अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः ।

विश्वा यदजय स्पृधः ॥१३॥

मायाभिरुत्तिसृप्त इन्द्र द्यामारुरुक्षतः ।

अव दस्यूरधूनुषाः ॥१४॥

20 असुन्वामिन्द्र संसदं विषूचीं व्यनाशयः ।

सोमपा उक्त्रो भवन् ॥१५॥

XLVII. RIGVEDA VIII. 85.

वृषस्य त्वा अ॒स॒थादी॒षमा॒णा वि॒श्वे दे॒वा अ॒ज॒हु॒र्ये सखा॑यः ।
 म॒रुद्भि॑रिन्द्र स॒ख्यं ते अ॒स्त्वथे॒मा वि॒श्वाः पृ॒त॒ना ज॒यासि ॥७॥
 त्रिः ष॒ष्टि॒स्त्वा म॒रुतो॑ वावृ॒धाना उ॒स्रा इ॒व रा॒शयो॑ य॒ज्ञिया॑सः ।
 उप॒ त्वेमः॑ कृ॒धि नो॑ भा॒गधे॒यं शु॒ष्मं त ए॒ना ह॒विषा॑ वि॒धेम ॥८॥
 ५ ति॒ग्ममा॑यु॒धं म॒रुता॑म॒नीकं॑ क॒स्त इन्द्र॑ प्र॒ति व॒ज्रं द॒धर्ष॑ ।
 अ॒नायु॑धासो अ॒सुरा॑ अ॒दे॒वाश्च॒क्रेण॑ ताँ अ॒पं व॒प ऋ॒जीषि॑न् ॥

XLVIII. RIGVEDA VIII. 91.

अ॒ग्ने घृ॒तस्य॑ धी॒तिभि॑स्ते॒पानो॑ दे॒व शे॒चिषा॑ ।
 आ दे॒वान्व॑क्षि॒ यक्षि॑ च ॥ १६ ॥
 तं त्वा॒ज॒न॒न्त मा॒तरः॑ क॒विं दे॒वास्तो॑ अ॒ङ्गिरः॑ ।
 10 ह॒व्य॒वाह॑म॒मर्त्य॑म् ॥ १७ ॥
 प्र॒चे॒त॒सं त्वा क॒वे ऽग्ने॑ दृ॒तं व॑रे॒ण्यम् ।
 ह॒व्य॒वाहं॑ नि षे॒दिरे ॥ १८ ॥
 न॒हि मे॒ अ॒स्य॒घ्ना न॒ स्व॒धि॒तिर्वे॒न॒न्वति॑ ।
 अ॒थैता॑ह॒ग्भ॒रामि॑ ते ॥ १९ ॥
 15 यद॒ग्ने का॒नि का॒नि चि॒दा ते॒ दा॒रु॒णि द॒ध्मसि॑ ।
 ता जु॑ष॒स्व य॒वि॒ष्ट्य ॥ २० ॥
 अ॒ग्निमि॑न्धा॒नो म॒न॒सा धि॒यं स॒चेत् म॒र्त्यः ।
 अ॒ग्निमी॑धे वि॒वस्व॑भिः ॥ २१ ॥

XLIX. RIGVEDA X. 9.

आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन ।

महे रणाय चक्षसे ॥ १ ॥

यो वः शिवतमो रसस्तस्य भाजयतेह नः ।

उशतीरिव मातरः ॥ २ ॥

५ तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ ।

आपो जनयथा च नः ॥ ३ ॥

L. RIGVEDA X. 14.

परेयिवांसं प्रवतो महीरनु बहुभ्यः पन्थामनुपस्पशानम् ।

वैवस्वतं संगमनं जनानां यमं राजानं हविषा दुवस्य ॥ १ ॥

यमो नो गातुं प्रथमो विवेद् नैषा गब्यूतिरपभर्तवा उ ।

१० यच्चा नः पूर्वे पितरः परेयुरेना जज्ञानाः पथ्याऽ अनु स्वाः ॥ २ ॥

प्रेहि प्रेहि पथिभिः पूर्येभिर्यच्चा नः पूर्वे पितरः परेयुः ।

उभा राजाना स्वधया मदन्ता यमं पश्यासि वरुणं च देवम् ॥ ७ ॥

सं गच्छस्व पितृभिः सं यमेनेष्टापूर्तेन परमे व्योमन् ।

हित्वायावद्यं पुनरस्तमेहि सं गच्छस्व तन्वा सुवर्चाः ॥ ८ ॥

१५ अपेत वीत वि च सर्पतातो ऽस्मा एतं पितरो लोकमक्रन् ।

अहोभिरद्भिरक्तुभिर्यक्तं यमो ददात्यवसानमस्मै ॥ ९ ॥

अति द्रव सारमेयौ श्वानौ चतुरक्षौ शबलौ साधुना पथा ।

अथा पितृन्सुविदच्चा उपेहि यमेन ये संधमादं मदन्ति ॥ १० ॥

यौ ते श्वानौ यम रक्षितारौ चतुरक्षौ पथिरक्षौ नृचक्षसौ ।

ताभ्यामेनं परि देहि राजन्स्वस्ति चास्मा अनमीवं च धेहि ॥
 उरूणसावसुतृपा उदुम्बलौ यमस्य दूतौ चरतो जनाँ अनु ।
 तावस्मभ्यं दृश्ये सूर्याय पुनर्दातामसुमद्येह भद्रम् ॥१२॥

LI. RIGVEDA X. 16.

- मैनमग्रे वि दहो माभि शौचो मास्य त्वचं चिक्षिपो मा शरीरम् ।
 १ यदा शृतं कृणवौ जातवेदो ऽथेमेनं प्र हिणुतात्पितृभ्यः ॥ १ ॥
 शृतं यदा करसि जातवेदो ऽथेमेनं परि दत्तात्पितृभ्यः ।
 यदा गच्छात्यमुनीतिमेतामथा देवानां वशनीर्भवाति ॥ २ ॥
 सूर्यं चक्षुर्गच्छतु वातमात्मा द्यां च गच्छ पृथिवीं च धर्मणा ।
 अपो वा गच्छ यदि त्वं ते हितमोषधीषु प्रति तिष्ठा शरीरैः ॥
 10 अजो भागस्तपसा तं तपस्व तं ते शोचिस्तपतु तं ते अर्चिः ।
 यास्ते शिवास्तन्वो जातवेदस्ताभिर्वहैनं सुकृतामु लोकम् ॥ ४ ॥
 अवं सृज पुनरग्रे पितृभ्यो यस्त आहुतश्चरति स्वधाभिः ।
 आयुर्वसान उप वेतु शेषः सं गच्छतां तन्वा जातवेदः ॥ ५ ॥
 यज्ञे कृणः शकुन आतुतोद पिपीलः सर्प उत वा श्वापदः ।
 15 अग्निष्टद्विश्वादगदं कृणोतु सोमश्च यो ब्राह्मणाँ आविवेश ॥ ६ ॥
 अग्नेर्वमे परि गोभिर्ब्ययस्व सं प्रोर्णुष्व पीवसा मेदसा च ।
 नेत्वा धृणुर्हरसा जहृषाणो दधृग्विधस्यन्यैर्ह्वयाते ॥ ७ ॥
 इममग्रे चमसं मा वि जिह्वरः प्रियो देवानामुत सोम्यानाम् ।
 एष यश्चमसो देवपानस्तस्मिन्देवा अमृता मादयन्ते ॥ ८ ॥
 20 क्रव्यादमग्निं प्र हिणोमि दूरं यमराज्ञो गच्छतु रिप्रवाहः ।

इ॒हैवा॒यमि॒तरो जा॒तवे॒दा दे॒वेभ्यो॑ ह॒व्यं व॑ह॒तु प्र॒जा॒नन् ॥९॥
 यो अ॒ग्निः क्र॒व्यात्प्र॒विवे॑श॒ वो गृ॒हमि॑मं प॒श्यन्ति॑त॒रं जा॒तवे॒दस॑म।
 तं ह॑रामि पि॒तृय॒ज्ञाय॑ दे॒वं स घ॒र्ममि॑न्वात्प॒रमे स॒धस्ये॑ ॥१०॥

यो अ॒ग्निः क्र॒व्यवा॑ह॒नः पि॒तृन्य॑क्ष॒दृता॒वृधः॑ ।

५ प्रे॒दु ह॒व्यानि॑ वो॒चति॑ दे॒वेभ्य॑श्च पि॒तृभ्य॑ आ ॥११॥

उ॒श॒न्त॒स्त्वा नि॒ धीम॑ह्यु॒श॒न्तः समि॑धीमहि ।

उ॒श॒न्नु॒श॒त आ व॑ह पि॒तृन्ह॒विषे॑ अ॒त॒त्वे ॥१२॥

यं त्व॑म॒ग्रे स॒मद॑ह॒स्तमु॒ निर्व॑पया पु॒नः ।

कि॒याम्बु॑च॒ रोह॑तु पा॒कद॑र्वा ब॒ल्क॒शा ॥१३॥

10 शी॒ति॒के शी॒ति॒का॒वति॒ ह्लादि॑के ह्लादि॒का॒वति॒ ।

म॒ण्डू॒क्या॒३ सु॒ सं ग॑म॒ इमं॒ स्व॑मि॒मिं ह॑र्षय ॥१४॥

LII. RIGVEDA X. 17.

त्वष्टा॑ दुहि॒त्रे व॑ह॒तुं कृ॒णोती॒तीदं॑ वि॒श्वं भु॑वं॒नं स॑मेति ।

य॒मस्य॑ मा॒ता पर्यु॑ह्यमा॒ना म॒हो जा॒या वि॒वस्व॑तो ननाश ॥१॥

अपा॑गूह॒न्नमृ॑तां म॒र्येभ्यः॑ कृ॒त्वी स॑र्व॒णाम॑ददुर्वि॒वस्व॑ते ।

15 उ॒ताश्चि॑ना॒वभ॑र॒द्यत्त॑दासी॒दज॑हादु॒ द्वा मि॑थु॒ना सं॑र॒ण्यूः ॥२॥

पू॒षा त्वे॒तश्चा॑वयतु प्र वि॒द्वान॑नष्टप॒शुर्भु॑वं॒नस्य॑ गो॒पाः ।

स त्वे॒तेभ्यः॑ परि॒ दद॑त्पि॒तृभ्यो॑ ऽग्नि॒र्दे॒वेभ्यः॑ सु॒विद॑त्रि॒येभ्यः॑ ॥३॥

आ॒र्युर्वि॑श्वा॒युः परि॑ पा॒सति॒ त्वा पू॒षा त्वा पा॑तु प्र॒प॒थे पु॑र॒स्तात् ।

यत्रा॑स॒ते सु॑कृ॒तो यत्र॑ ते य॒युस्त॑च॒ त्वा दे॒वः स॒वि॒ता द॑धातु ॥४॥

20 पू॒षेमा॑ आ॒शा अ॒नु वे॒द स॒र्वाः सो अ॒स्माँ अ॒भय॑तमे॒न ने॑षत् ।

स्वस्ति॒दा आ॒घृणिः॒ सर्व॑वी॒रो ऽप्र॑युच्छन्तुर ए॒तु प्र॒जान॑न् ॥५॥
 प्रप॑थे प॒थाम॑जनिष्ट पू॒षा प्रप॑थे दि॒वः प्रप॑थे पृथि॒व्याः ।
 उ॒भे अ॒भि प्रि॒यत॑मे स॒धस्ये॒ आ च॒ परा॑ च चरति प्र॒जान॑न् ॥

LIII. RIGVEDA X. 18.

- परं मृत्यो अनु परेहि पन्थां यस्ते स्व इतरो देवयानात् ।
 5 चक्षुष्मते शृण्वते ते ब्रवीमि मा नः प्रजां रीरिषो मोत वीरान् ॥
 मृत्योः पदं योपयन्तो यदैत द्राघीय आयुः प्रतरं दधानाः ।
 आप्यार्यमानाः प्रजया धनेन शुद्धाः पूता भवत यज्ञियासः ॥२॥
 इमे जीवा वि मृतैराववृचन्नभूद्भद्रा देवहूतिर्नो अद्य ।
 प्राञ्चो अगाम नृतये हसाय द्राघीय आयुः प्रतरं दधानाः ॥३॥
 10 इमं जीवेभ्यः परिधिं दधामि मेषां नु गादपरो अर्थमेतम् ।
 शतं जीवन्तु शरदः पुरुचीरन्तर्मृत्युं दधतां पर्वतेन ॥४॥
 यथाहान्यनुपूर्वं भवन्ति यथ ऋतव ऋतुभिर्यन्ति साधु ।
 यथा न पूर्वमपरो जहात्येवा धातरायूषि कल्पयैषाम् ॥५॥
 आ रोहतायुर्जरसं वृणाना अनुपूर्वं यतमाना यतिष्ठ ।
 15 इह त्वष्टा सुजनिमा सजोषा दीर्घमायुः करति जीवसे वः ॥६॥
 इमा नारीरविधवाः सुपत्नीराञ्जनेन सर्पिषा सं विशन्तु ।
 अनश्रवो ऽनमीवाः सुरत्ना आ रोहन्तु जनयो योनिमये ॥७॥
 उदीर्ष्व नार्यभि जीवलीकं गतासुमेतमुप शेष एहि ।
 हस्तग्राभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभि सं बभूथ ॥८॥
 20 धनुर्हस्तादाददानो मृतस्यासे क्षत्राय वर्चसे बलाय ।

अत्रैव त्वमिह वयं सुवीरा विश्वा स्पृधो अभिमातीर्जयेम ॥९॥
 उप सर्प मातरं भूमिमेतामुरुव्यचंसं पृथिवीं सुशेवाम् ।
 ऊर्णमिदा युवतिर्दक्षिणावत एषा त्वा पातु निर्ऋतेरुपस्थात् ॥
 उच्छ्वस्व पृथिवि मा नि बाधथाः सूपायनास्मै भवसूपवञ्चना ।

5 माता पुत्रं यथा सिचाभ्येनं भूम ऊर्णेहि ॥११॥

उच्छ्वमाना पृथिवी सु तिष्ठतु सहस्रं मित उप हि श्रयन्ताम् ।
 ते गृहासो घृतश्रुतो भवन्तु विश्वाहास्मै शरणाः सन्त्वचं ॥१२॥
 उत्तै स्तभ्रामि पृथिवीं त्वत्परीमं लोगं निदधन्मो अहं रिषम् ।
 एतां स्पूणां पितरो धारयन्तु ते ऽत्रा यमः सादना ते मिनोतु ॥

10 प्रतीचीने मामहनीष्वाः पर्णमिवा दधुः ।

प्रतीचीं जग्रभा वाचमश्वं रश्नया यथा ॥१४॥

LIV. RIGVEDA X. 33.

कुरुश्रवणमावृणि राजानं चासदस्यवम् ।

मंहिष्ठं वाघतामृषिः ॥४॥

यस्य मा हरितो रथे तिस्रो वहन्ति साधुया ।

15 स्तवै सहस्रदक्षिणे ॥५॥

यस्य प्रस्वादसो गिर उपमश्रवसः पितुः ।

क्षेत्रं न एषमूचुषे ॥६॥

अधि पुत्रोपमश्रवो नपान्मित्रातिथेरिहि ।

पितुष्टे अस्मि वन्दिता ॥७॥

20 यदीशीयामृतानामुत वा मर्त्यानाम् ।

जीवेदिन्मघवा मम ॥८॥

न देवानामतिं व्रतं शतात्मा च न जीवति ।

तथा युजा वि वावृते ॥९॥

LV. RIGVEDA X. 40. 10.

जीवं रुदन्ति वि मयन्ते अध्वरे दीर्घामनु प्रसितिं दीधियुर्नरः ।
 5 वामं पितृभ्यो य इदं संमेरिरे मयः पतिभ्यो जनयः परिष्वजे ॥

LVI. RIGVEDA X. 52.

विश्वे देवाः शास्तनं मा यथेह होता वृतो मनवै यन्निषद्य ।
 प्र मे ब्रूत भागधेयं यथा वो येन पथा हव्यमा वो वहानि ॥१॥
 अहं होता न्यसीदं यजीयान्विश्वे देवा मरुतो मा जुनन्ति ।
 अहरहरश्चिनाध्वर्यवं वां ब्रह्मा समिद्धवति साहुतिर्वाम् ॥२॥
 10 अयं यो होता किरु स यमस्य कमणूहे यत्समञ्जन्ति देवाः ।
 अहरहर्जायते मासि मास्यथा देवा दधिरे हव्यवाहम् ॥३॥
 मां देवा दधिरे हव्यवाहमपम्लुक्तं बहु कृच्छ्रा चरन्तम् ।
 अग्निर्विद्वान्यज्ञं नः कल्पयाति पञ्चयामं त्रिवृतं सप्ततन्तुम् ॥
 आ वो यस्त्यमृतत्वं सुवीरं यथा वो देवा वरिवः कराणि ।
 15 आ बाह्वोर्वज्रमिन्द्रस्य धेयामथेमा विश्वाः पृतना जयाति ॥५॥
 त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नवं चासपर्यन् ।
 औक्षन्धृतैरस्तृणन्बर्हिर्हस्मा आदिद्धोतारं न्यसादयन्त ॥६॥

LVII. RIGVEDA X. 53.

तनुं तन्वन्नजसो भानुमन्विहि ज्योतिष्मतः पथो रक्ष धिया कृतान् ।
 अनुल्बणं वयत जोगुवामपो मनुर्भव जनया दैव्यं जनम् ॥६॥
 अश्मन्वती रीयते सं रभध्वमुत्तिष्ठत प्र तरता सखायः ।
 अत्रा जहाम ये असन्नशेवाः शिवान्वयमुत्तरेमाभि वाजान् ॥८॥

LVIII. RIGVEDA X. 85. 36, 24-26, 32-33, 27, 43-47.

5 गृणामि ते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथासः ।
 भगो अर्यमा सविता पुरंधिर्मह्यं त्वादुर्गार्हपत्याय देवाः ॥३६॥
 प्र त्वा मुञ्चामि वरुणस्य पाशाद्येन त्वाबन्धात्सविता मुशेवः ।
 ऋतस्य योनौ सुकृतस्य लोके ऽरिष्टां त्वा सह पत्या दधामि ॥२४॥
 प्रेतो मुञ्चामि नामुतः सुबद्धाममुतस्करम् ।

10 यथेयमिन्द्र मीढुः सुपुत्रा सुभगासन्ति ॥२५॥

पूषा त्वेतो नयतु हस्तगृह्याश्विना त्वा प्र वहतां रथेन ।
 गृहान्छ गृहपत्नी यथासौ वशिनी त्वं विदथमा वंदासि ॥२६॥
 मा विदन्परिपन्थिनो य आसीदन्ति दंपती ।
 सुगेभिर्दुर्गमतीतामपं द्रान्त्वरतयः ॥३२॥

15 सुमङ्गलीरियं वधूरिमां समेत पश्यत ।

सौभाग्यमस्यै दत्त्वायाथास्तं वि परेतन ॥३३॥

इह प्रियं प्रजया ते समृध्यतामस्मिन्गृहे गार्हपत्याय जागृहि ।
 एना पत्या तन्वं सं सृजस्वाधा जिघ्री विदथमा वंदाथः ॥२७॥
 आ नः प्रजां जनयतु प्रजापतिराजरसाय समनक्त्यमा ।

अदुर्मङ्गलीः पतिलोकमा वि॒शं नो॒ भव॒ द्विपदे॒ शं चतु॑ष्पदे॥

अघो॑रचक्षुरपति॒घ्नेधि॒ शि॒वा प॒शुभ्यः॒ सुम॑नाः सुव॒र्चाः ।

वी॒रसू॑र्देवकामा स्यो॒ना शं नो॒ भव॒ द्विपदे॒ शं चतु॑ष्पदे ॥४४॥

इ॒मां त्वमि॑न्द्र मी॒ढुः सु॒पुत्रां सु॒भगां॑ कृणु ।

५ द॒शास्यां पु॒त्राना॑ धेहि॒ पति॑मेकाद॒शं कृ॑धि ॥४५॥

स॒म्राज्ञी श्व॑श्रु॒रे भव॑ स॒म्राज्ञी श्व॒श्र्वां भव॑ ।

न॒नान्द॑रि स॒म्राज्ञी भव॑ स॒म्राज्ञी अ॒धि दे॒वृषु॑ ॥४६॥

सम॑ञ्जन्तु वि॒श्वे दे॒वाः समा॑पो हृद॒यानि॑ नो ।

सं मा॑तरि॒श्वा सं धा॑ता समु॒ देष्टी॑ दधातु नो ॥४७॥

LIX. RIGVEDA X. 137.

10 उ॒त दे॒वा अव॑हितं दे॒वा उ॒न्नय॑था पु॒नः ।

उ॒ताग॑श्चक्रु॒षं दे॒वा दे॒वा जी॒वय॑था पु॒नः ॥१॥

द्वावि॒मौ वा॒तौ वा॒त आ॒ सिन्धो॑रा प॒राव॑तः ।

दक्षं॑ ते अ॒न्य आ॒ वा॒तु प॒रा॒न्यो वा॒तु य॒द्रपः॑ ॥२॥

आ॒ वा॒त वा॒हि भे॒षजं॑ वि॒ वा॒त वा॒हि य॒द्रपः॑ ।

15 त्वं हि॑ वि॒श्वभे॑षजो दे॒वानां॑ दू॒त ई॒यसे॑ ॥३॥

आ॒ त्वाग॑मं शं॒ताति॑भि॒रथो॑ अ॒रि॒ष्टता॑तिभिः ।

दक्षं॑ ते भ॒द्रमा॑भा॒र्षे प॒रा य॒क्ष्मं सु॒वामि॑ ते ॥४॥

चा॒यन्ता॑मि॒ह दे॒वास्त्रा॑य॒तां म॒रुतां॑ ग॒णः ।

चा॒यन्तां॑ वि॒श्वो भू॑तानि॒ यथा॑यम॒रपा॑ अस॒न्त ॥५॥

20 आप॒ इ॒द्वा उ॑ भे॒षजी॑रापो॒ अमी॑व॒चात॑नीः ।

आपः सर्वस्य भेषजीस्तास्ते कृण्वन्तु भेषजम् ॥६॥
 हस्ताभ्यां दशशाखाभ्यां जिह्वा वाचः पुंरोगवी ।
 अनामयित्नुभ्यां त्वा ताभ्यां त्वोप स्पृशामसि ॥७॥

LX. RIGVEDA X. 154.

सोम एकैभ्यः पवते घृतमेक उपासते ।
 5 येभ्यो मधु प्रधावति तांश्चिदेवापि गच्छतात् ॥१॥
 तपसा ये अनाधृषास्तपसा ये स्वर्ययुः ।
 तपो ये चक्रिरे महस्तांश्चिदेवापि गच्छतात् ॥२॥
 ये युध्यन्ते प्रधनेषु शूरासो ये तनूत्यजः ।
 ये वा सहस्रदक्षिणास्तांश्चिदेवापि गच्छतात् ॥३॥
 10 ये चितपूर्वं ऋतसापं ऋतावान ऋतावृधः ।
 पितृन्तपस्वतो यम तांश्चिदेवापि गच्छतात् ॥४॥
 सहस्रणीथाः कवयो ये गोपायन्ति सूर्यम् ।
 ऋषीन्तपस्वतो यम तपोजाँ अपि गच्छतात् ॥५॥

LXI. RIGVEDA X. 155.

परीमे गार्मनेषत पर्यग्निमहषत ।
 15 देवेष्वक्वत श्रवः क इमाँ आ दधर्षति ॥५॥

LXII. MAITRAYANI SANHITA II. 13. 23.

द्विरण्यगर्भः समवर्तताये भूतस्य जातः पतिरेक आसीत् ।

- सं दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥१॥
 यः प्राणतो निमिषतश्च राजा पतिर्विश्वस्य जगतो बभूव ।
 ईशे यो अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥२॥
 यं ओजोदा बलदा यस्य विश्व उपासते प्रशिष्यं यस्य देवाः ।
 5 यस्य ह्यायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥३॥
 यस्येमे विश्वे गिरयो महित्वा समुद्रं यस्य रसया सहाहुः ।
 दिशो यस्य प्रदिशः पञ्च देवीः कस्मै देवाय हविषा विधेम ॥
 येन द्यौरुया पृथिवी च हृढा येन स्व स्तभितं येन नाकः ।
 यो अन्तरिक्षं विममै वरीयः कस्मै देवाय हविषा विधेम ॥४॥
 10 यं इमे द्यावापृथिवी तस्तभाने आधारयद्रौदसी रैजमाने ।
 यस्मिन्नधि विततः सूर एति कस्मै देवाय हविषा विधेम ॥६॥
 आपो ह यन्महतीर्विश्वमायन्गर्भं दधाना जनयन्तीरग्निम् ।
 ततो देवानां निरवर्ततासुः कस्मै देवाय हविषा विधेम ॥७॥

LXIII. MAITRAYANI SANHITA I. 5. 12.

- यमो वा अम्रियत । ते देवा यम्या यममपाब्रुवन् । तां
 15 यदपृच्छन्स्ताब्रवीदद्यामृतेति । ते ऽब्रुवन् वा इयमिममिन्थं
 मृष्यते रात्रीं सृजावहा इति । अहर्वाव तर्हीसीन्न रात्रिः । ते
 देवा रात्रिमसृजन्त । ततः श्वस्तनमभवत् । ततः सा तममृ-
 ष्यत । तस्मादाहुर्होरात्राणि वावार्धं मर्षयन्तीति ।

LXIV. MAITRAYANI SANHITA I. 10. 13.

प्रजापतेर्वा एतज्ज्येष्ठं तोक् यत्पर्वताः । ते पक्षिण आ-

सन् । ते परापातमासत यत्र यत्राकामयन्त । अथ वा इयं
तर्हि शिथिरासीत् । तेषामिन्द्रः पक्षानञ्जित् । तैरिमा मह-
हत । ये पक्षा आस० स्ते जीमूता अभवन् । तस्मादेते सददि
पर्वतमुप स्रवन्ते । योनिर्ह्येषामेषः ।

LXV. MAITRAYANI SANHITA II. 1. 12.

- 5 ऐन्द्राबार्हस्पत्य० हविर्निर्वपेद्यौ राष्ट्रीयो नैव प्रस्तिङ्नुयात् ।
अदितिर्वै प्रजाकामौदनमपचत् । सोऽज्जिष्टमाश्नात् । तं वा
इन्द्रमन्तरेव गर्भं सन्तमयस्सयेन दाम्नापौम्भत् । सो ऽपोब्धो
ऽजायत । तं वा एतेन बृहस्पतिरयाजयेद्वैन्द्राबार्हस्पत्येन ।
तस्य तद्दाम स्वयमेव व्युपद्यत । स इमा दिशो वज्रेणाभिप-
10 यौवर्तत । यो राष्ट्रीयो नैव प्रस्तिङ्नुयात्तमेतेन याजयेद्वैन्द्रा-
बार्हस्पत्येन । परिततो हि वा एष पाप्मना । अथैष न प्र-
स्तिङ्नोति । बृहस्पतये निरुष्यता इन्द्राय क्रियते सर्वत एवैनं
मुञ्चति । वज्रेणेमा दिशो ऽभियौवर्तते ।

LXVI. TAITTIRIYA SANHITA II. 6. 6.

- अग्नेस्त्रयो ज्यायांसो भ्रातर आसन् । ते देवेभ्यो हव्यं वह-
15 न्तः प्रामीयन्त । सो ऽग्निरबिभेदित्यं वावस्य आर्तिमारिष्य-
तीति । स निलायत । सो ऽपः प्राविशत् । तं देवताः प्रैषमै-
च्छन् । तं मत्स्यः प्राब्रवीत् । तमशपड्विया धिया त्वा वध्या-
सुर्यो मा प्रावोच इति । तस्मान्मत्स्यं धिया धिया घ्नन्ति । श-
प्नो हि । तमन्वविन्दन् । तमब्रुवन्नुप न आ वर्तस्व हव्यं नो

वहेति । सो ऽब्रवीद्वरं वृणै यदेव गृहीतस्याहुतस्य बहिःपरि-
धि स्कन्दात्तन्मे भ्रातृणां भागधेयमसदिति । तस्माद्यद्गृहीतस्या-
हुतस्य बहिःपरिधि स्कन्दति तेषां तद्भागधेयम् ।

LXVII. AITAREYA BRAHMANA III. 20.

इन्द्रो वै वृचं हनिष्यन्सर्वा देवता अब्रवीदनु मोप तिष्ठध्व-
६ मुप मा ह्यध्वमिति । तथेति । तं हनिष्यन्त आद्रवन् । सो
ऽवेन्मां वै हनिष्यन्त आ द्रवन्ति हन्तेमान्भीषया इति । ता-
नभि प्राश्वसीत् । तस्य श्वसथादीषमाणा विश्वे देवा अद्रवन् ।
मरुतो हैनं नाजहुः प्रहर भगवो जहि वीर्यस्वेत्येवैनमेतां
वाचं वदन्त उपातिष्ठन्त । तदेतदृषिः पश्यन्नभ्यनूवाच वृचस्य
10 त्वा श्वसथादिति । सो ऽवेदिमे वै किल मे सचिवा इमे मा-
कामयन्त हन्तेमानस्मिन्नुक्थ आ भजा इति । तानेतस्मिन्नुक्थ
आभजत् ।

LXVIII. AITAREYA BRAHMANA III. 21.

इन्द्रो वै वृचं हत्वा सर्वा विजितीर्विजित्याब्रवीत्प्रजापति-
महमेतदसानि यत्त्वमहं महानसानीति । स प्रजापतिरब्रवी-
15 दथ को ऽहमिति । यदेवैतद्वोच इत्यब्रवीत् । ततो वै को
नाम प्रजापतिरभवत् । को वै नाम प्रजापतिः । यन्महानि-
न्द्रो ऽभवत्तन्महेन्द्रस्य महेन्द्रत्वम् ।

LXIX. ÇATAPATHA BRAHMANA II. 2. 2.

इया वै देवाः । देवा अहैव देवाः । अथ ये ब्राह्मणाः शुश्रुवां-

सो ऽनूचानास्ते मनुष्यदेवाः । तेषां द्वेधा विभक्त एव यज्ञः ।
 आहुतय एव देवानां दक्षिणा मनुष्यदेवानां ब्राह्मणानां शु-
 श्रुवुषामनूचानानाम् । आहुतिभिरेव देवान्प्रीणति दक्षिणा-
 भिर्मनुष्यदेवान्ब्राह्मणाञ्छुश्रुवुषो ऽनूचानान् । त एनमुभये
 ५ देवाः प्रीताः सुधायां दधति ॥६॥

LXX. ÇATAPATHA BRAHMANA II. 2. 2.

तस्य वा एतस्याग्न्याधेयस्य सत्यमेवोपचारः । स यः सत्यं
 वदति यथाग्निं समिद्धं तं घृतेनाभिषिञ्चेदेवं हैनं स उद्दीपयति
 तस्य भूयो भूय एव तेजो भवति श्वः श्वः श्रेयाभवति । अथ यो
 ऽनृतं वदति यथाग्निं समिद्धं तमुदकेनाभिषिञ्चेदेवं हैनं स जा-
 10 सयति तस्य कनीयः कनीय एव तेजो भवति श्वः श्वः पापी-
 यान्भवति । तस्मादु सत्यमेव वदेत् ॥१९॥ तदु हायिरुणमौ-
 पवेशिं ज्ञातय ऊचुः स्थविरो वा अस्यग्नी आ धत्स्वेति । स
 होवाच ते मैतृङ्मथ वाचंयम एवैधि न वा आहिताग्निनानृतं
 वदितव्यं न वदञ्जातु नानृतं वदेत्तावत्सत्यमेवोपचार इति ॥२०॥

LXXI. ÇATAPATHA BRAHMANA X. 4. 3.

15 एष वै मृत्युर्यत्संवत्सरः । एष हि मर्त्यानामहोरात्राभ्यामा-
 युः क्षिणोति । अथ म्रियन्ते । तस्मादेष एव मृत्युः । स यो
 हैतं मृत्युं संवत्सरं वेद न हास्यैष पुरा जरसो ऽहोरात्राभ्यामा-
 युः क्षिणोति । सर्वं हैवायुरेति ॥१॥ एष उ एवान्तकः । एष
 हि मर्त्यानामहोरात्राभ्यामायुषो ऽन्तं गच्छति । अथ म्रियन्ते ।

तस्मादेष एवान्तकः । स यो हैतमन्तकं मृत्युं संवत्सरं वेद न
 हास्यैष पुरा जरसो ऽहोरात्राभ्यामायुषो ऽन्तं गच्छति । सर्वे
 हैवायुरेति ॥ २ ॥ ते देवा एतस्मादन्तकान्मृत्योः संवत्सरात्प्रजा-
 पतेर्विभयां चक्रुर्यद्वै नो ऽयमहोरात्राभ्यामायुषो ऽन्तं न ग-
 5 च्छेदिति ॥ ३ ॥ त एतान्यज्ञक्रतून्स्तेनिरे ऽग्निहोत्रं दर्शपूर्णमा-
 सौ चातुर्मास्यानि पशुबन्धं सौम्यमध्वरम् । त एतैर्यज्ञक्रतुभि-
 र्यजमाना नामृतत्वमानशिरे ॥ ४ ॥ ते हाष्यग्निं चिक्यिरे । ते
 ऽपरिमिता एव परिश्रित उप दधुरपरिमिता यजुष्मतीरपरि-
 मिता लोकंपृणा यथेदमप्येतर्ह्येक उपदधति । इति देवा अ-
 10 कुर्वन् । इति ते ह नैवामृतत्वमानशिरे ॥ ५ ॥ ते ऽर्चेन्तः आ-
 म्यन्तश्चेरुमृतत्वमवरुत्समानाः । तान्ह प्रजापतिरुवाच न
 वै मे सर्वाणि रूपाण्युप धत्थाति वैव रेचयथ न वाभ्यापयथ
 तस्मान्नामृता भवथेति ॥ ६ ॥ ते होचुस्तेभ्यो वै नस्त्वमेव त-
 द्ब्रूहि यथा ते सर्वाणि रूपाण्युपदधामेति ॥ ७ ॥ स होवाच
 15 षष्टिं च त्रीणि च शतानि परिश्रित उप धत्त षष्टिं च त्रीणि
 च शतानि यजुष्मतीरधि षट्त्रिंशतमथ लोकंपृणा दश च स-
 हस्राण्यष्टौ च शतान्युप धत्ताथ मे सर्वाणि रूपाण्युप धास्य-
 थाथामृता भविष्यथेति । ते ह तथा देवा उप दधुः । ततो दे-
 वा अमृता आसुः ॥ ८ ॥ स मृत्युर्देवानब्रवीदित्यमेव सर्वे मनु-
 20 था अमृता भविष्यन्त्यथ को मह्यं भागो भविष्यतीति । ते हो-
 चुर्नातो ऽपरः कश्चन सह शरीरेणामृतो ऽसद्यदैव त्वमेतं भागं
 हरासा अथ व्यावृत्य शरीरेणामृतो ऽसद्यो ऽमृतो ऽसद्विद्यया
 वा कर्मणा वेति । यद्वै तदब्रुवन्विद्यया वा कर्मणा वेत्येषा

हैव सा विद्या यदग्निरेतदु हैव तत्कर्म यदग्निः ॥९॥ ते य ए-
वमेतद्विदुर्ये वैतत्कर्म कुर्वते मृत्वा पुनः सं भवन्ति । ते संभ-
वन्त एवामृतत्वमभिसं भवन्ति । अथ य एवं न विदुर्ये वैत-
त्कर्म न कुर्वते मृत्वा पुनः सं भवन्ति त एतस्यैवान्नं पुनः पु-
नर्भवन्ति ॥ १० ॥

LXXII. ÇATAPATHA BRAHMANA XII. 7. 3.

इन्द्रस्येन्द्रियमन्नस्य रसं सोमस्य भक्षं सुरयासुरो नमुचिरह-
रत् । सो ऽश्विनौ च सरस्वतीं चोपाधावच्छेपानो ऽस्मि न-
मुचये न त्वा दिवा न नक्तं हनानि न दण्डेन न धन्वना न पृ-
थेन न मुष्टिना न श्रुष्केण नार्द्रेणाथ म इदमहर्षीर्दिदं म
10 आ जिहीर्षयेति । ते ऽब्रुवन्नस्तु नो ऽत्राप्यथा हरामेति । सह
न एतदथा हरतेत्यब्रवीत् । इति तावश्विनौ च सरस्वती च
अपां फेनं वज्रमसिञ्चन्न श्रुष्को नार्द्र इति । तेनेन्द्रो नमुचे-
रासुरस्य व्युष्टायां रात्रावनुदित आदित्ये न दिवा न नक्तमि-
ति शिर उदवासयत् । तस्मादेतद्विषिणाभ्यनूक्तमपां फेनेनेति ।

LXXIII. NIRUKTA II. 16.

15 अतिष्ठन्तीनामनिविशमानानामित्यस्थावराणां काष्ठानां
मध्ये निहितं शरीरं मेघः । शरीरं शृणातेः शम्नातेर्वा । वृचस्य
निर्णयं निर्णामं विचरन्ति विजानन्त्याप इति । दीर्घं द्राघतेः ।
तमस्तनोतेः । आशयदाशेतेः । इन्द्रश्चरुिन्द्रो ऽस्य शमयिता वा
शातयिता वा तस्मादिन्द्रश्चरुः । तत्को वृचः । मेघ इति नैरु-

क्ताः । त्वाष्ट्रो ऽसुर इत्यैतिहासिकाः । अपां च ज्योतिषश्च
मिश्रीभावकर्मणो वर्षकर्म जायते । तत्रोपमार्थेन युद्धवर्णा
भवन्ति । अहिवत्तु खलु मन्त्रवर्णा ब्राह्मणवादाश्च । विवृद्धा
शरीरस्य स्रोतांसि निवारयां चकार । तस्मिन्हते प्रसस्यन्दिर
5 आपः । तदभिवादित्येषर्भवति ।

LXXIV. AÇVALAYANA'S GRIHYASUTRA I. 5, 7, 8.

कुलमये परीक्षेत ये मातृतः पितृतश्चेति यथोक्तं पुरस्तात् । १।
बुद्धिमते कन्यां प्रयच्छेत् । २। बुद्धिरूपशीललक्षणसंपन्नामरोगा-
मुपयच्छेत् । ३। दुर्विज्ञेयानि लक्षणान्यष्टौ पिण्डान्कृत्व ऋतमये
प्रथमं जज्ञ ऋते सत्यं प्रतिष्ठितम् । यदियं कुमार्यभिजाता
10 तदियमिह प्रतिपद्यताम् । यत्सत्यं तदृश्यतामिति पिण्डान-
भिमन्य कुमारीं ब्रूयादेषामेकं गृहाणेति । ४। क्षेत्राच्चेदुभयतः-
सस्याद्गृह्णीयादन्नवत्यस्याः प्रजा भविष्यतीति विद्याद्गोष्ठात्प-
शुमती वेदिपुरीषाद्ब्रह्मवर्चस्विन्यविदासिनो हृदात्सर्वसंपन्ना-
देवनात्कितवी चतुष्पथाद्विप्रव्राजिनीरिणादधन्या श्मशाना-
15 त्यतिघ्नी । ५। ॥ ५ ॥

अथ खलूच्चावचा जनपदधर्मा ग्रामधर्माश्च तान्विवाहे प्र-
तीयात् । १। यत्तु समानं तद्वक्ष्यामः । २। पश्चादग्नेर्देषदमश्मानं
प्रतिष्ठाप्योत्तरपुरस्तादुदकुम्भं समन्वारब्धायां हुत्वा तिष्ठन्नत्य-
ङ्गुखः प्राङ्मुख्य आसीनाया गृह्णामि ते सौभगत्वाय हस्त-
20 मित्यङ्गुष्ठमेव गृह्णीयाद्यदि कामयीत पुमांस एव मे पुत्रा
जायेरन्निति । ३। अङ्गुलीरेव स्त्रीकामः । ४। रोमान्ते हस्तं साङ्गुष्ठ-

मुभयकामः । ५। प्रदक्षिणमग्निमुदकुम्भं च त्रिः परिणयं जपति

अमो ऽहमस्मि सा त्वं सा त्वमस्यमो ऽहम् ।

द्यौरहं पृथिवी त्वं सामाहमृक्कम् ॥

तावेहि विवहावहै प्रजां प्रजनयावहै ।

५ संप्रियौ रोचिष्णू सुमनस्यमानौ जीवेव शरदः शतम् ॥

इति । ६। परिणीय परिणीयाश्मानमारोहयति

इममश्मानमारोहाश्मेव त्वं स्थिरा भव ।

सहस्व पृतनायतो ऽभितिष्ठ पृतन्यतः ॥

इति । ७। वध्वञ्जला उपस्तीर्य भ्राता भ्रातृस्थानो वा द्विला-

१० जानावपति । ८। त्रिर्जामदग्न्यानाम् । ९। प्रत्यभिघार्य हविः । १०।

अवत्तं च । ११। एषो ऽवदानधर्मः । १२।

अर्यमणं नु देवं कन्या अग्निमयक्षत ।

स इमां देवो अर्यमा प्रेतो मुञ्चातु नामुतः स्वाहा ॥

वरुणं नु देवं कन्या अग्निमयक्षत ।

१५ स इमां देवो वरुणः प्रेतो मुञ्चातु नामुतः स्वाहा ॥

पूषणं नु देवं कन्या अग्निमयक्षत ।

स इमां देवः पूषा प्रेतो मुञ्चातु नामुतः स्वाहा ॥

इत्यविच्छिन्दत्यञ्जलिं सुचेव जुहुयात् । १३। अपरिणीय शूर्प-

पुटेनाभ्यात्मं तूष्णीं चतुर्थम् । १४। ओषोष्य हैके लाजान्परिण-

२० यन्ति तथोत्तमे आहुती न संनिपततः । १५। अथास्यै शिखे वि-

मुञ्चति यदि कृते भवत ऊर्णास्तुके केशपक्षयोर्बडे भवतः । १६।

प्र त्वा मुञ्चामि वरुणस्य पाशादिति । १७। उत्तरामुत्तरया । १८।

अथैनामपराजितायां दिशि सप्त पदान्यभ्युत्क्रामयति

इष एकपदी ऊर्जे द्विपदी
 रायस्पोषाय त्रिपदी मायोभव्याय चतुष्पदी
 प्रजाभ्यः पञ्चपदी ऋतुभ्यः षट्पदी
 सखा सप्तपदी भव सा मामनुव्रता भव ।

5 पुत्रान्विन्दावहै बहूस्ते सन्तु जरदृष्टयः ॥

इति । १९८। उभयोः संनिधाय शिरसी उदकुम्भेनावसिच्य । २०१।
 ब्राह्मण्याश्च वृद्धाया जीवपत्या जीवप्रजाया अगार एतां रा-
 चीं वसेत् । २११। ध्रुवमरुन्धतीं सप्त ऋषीनिति दृष्ट्वा वाचं वि-
 सृजेत जीवपत्नी प्रजां विन्देयेति । २२१। ॥ ७॥

10 प्रयाण उपपद्यमाने पूषा त्वेतो नयतु हस्तगृह्येति यानमा-
 रोहयेत् । ११। अश्वमन्वती रीयते सं रभध्वमित्यर्धर्चेन नावमारो-
 हयेत् । २१। उत्तरेणोत्क्रमयेत् । ३१। जीवं रुदन्तीति रुदत्याम् । ४१।
 विवाहाग्निमयतो ऽजस्रं नयन्ति । ५१। कल्याणेषु देशवृक्ष-
 चतुष्पथेषु मा विदत्यरिपन्थिन इति जपेत् । ६१। वासे वासे

15 सुमङ्गलीरियं वधूरितीक्ष्णकानीक्षेत् । ७१। इह प्रियं प्रजया ते
 समृध्यतामिति गृहं प्रवेशयेत् । ८१। विवाहाग्निमुपसमाधाय
 पश्चादस्यानुदुहं चर्मास्तीर्य प्राग्ग्रीवमुत्तरलोम तस्मिन्नुपवि-
 ष्ठायां समन्वारब्धायामा नः प्रजां जनयतु प्रजापतिरिति च-
 तसृभिः प्रत्यूचं हुत्वा समञ्जन्तु विश्वे देवा इति दध्नः प्राश्य

20 प्रतिप्रयच्छेदाज्यशेषेण वानक्ति हृदये । ९१। अत ऊर्ध्वमक्षारा-
 लवणाग्निनौ ब्रह्मचारिणावलंकुर्वाणावधःशायिनौ स्यातां
 चिरात्रं द्वादशरात्रम् । १०१। संवत्सरं वैक ऋषिर्जायत इति । १११।

चरितव्रतः सूर्याविदे वधूवस्त्रं दद्यात् । १२१ अन्नं ब्राह्मणेभ्यः । १२३
अथ स्वस्त्ययनं वाचयीत । १२४ ॥ ८ ॥

LXXV. AÇVALAYANA'S GRIHYASUTRA IV. 1—6.

आहिताग्निं चेदुपतपेत्प्राच्यामुदीच्यामपराजितायां वा दि-
श्युदवस्येत् । ११ गामकामा अग्नय इत्युदाहरन्ति । १२ आशंसन्त
5 एनं ग्राममाजिगमिषन्तो ऽगदं कुर्युरिति ह विज्ञायते । १३ अ-
गदः सोमेन पशुनेष्ट्येष्ट्वावस्येत् । १४ अनिष्ट्वा वा । १५ संस्थिते
भूमिभागं खानयेद्दक्षिणपूर्वस्यां दिशि दक्षिणापरस्यां वा । १६
दक्षिणाप्रवरं प्राग्दक्षिणाप्रवरं वा । १७ प्रत्यग्दक्षिणाप्रवर-
मित्येके । १८ यावानुद्वाहुकः पुरुषस्तावदायामम् । १९ व्याममात्रं
10 तिर्यक् । १२० वितस्त्यवाक् । १२१ अभित आकाशं श्मशानम् । १२२
बहुलौघधिकम् । १२३ कण्टकिक्षीरिणस्त्विति यथोक्तं पुरस्तात्
। १२४ यत्र सर्वत आपः प्रस्यन्देरन्नेतदादहनस्य लक्षणं श्मशा-
नस्य । १२५ केशश्मश्रुलोमनखानि वापयन्तीत्युक्तं पुरस्तात् । १२६
विगुल्फं बर्हिं राज्यं च । १२७ दधन्यत्र सर्पिरानयन्ति । १२८ एत-
15 त्पित्र्यं पृषदाज्यम् । १२९ ॥ ९ ॥

अथैतां दिशमग्नीन्त्रयन्ति यज्ञपात्राणि च । ११ अन्वञ्चं प्रे-
तमयुजो ऽमिथुनाः प्रवयसः । १२ पीठचक्रेण गोयुक्तेनेत्येके । १३
अनुस्तरणीम् । १४ गाम् । १५ अजां वैकवर्णाम् । १६ कृष्णामेके
। १७ सव्ये बाहौ बङ्गानुसंकालयन्ति । १८ अन्वञ्चो ऽमात्या अ-
20 धोनिवीताः प्रचृत्तशिखा ज्येष्ठप्रथमाः कनिष्ठजघन्याः । १९ प्रा-
प्यैवं भूमिभागं कर्तोदकेन शमीशाखया चिः प्रसव्यमायतनं

परिव्रजन्प्रोक्षत्यपेत वीत वि च सर्पतात इति । १० । दक्षिणपूर्वे
 उद्धतान्त आहवनीयं निदधाति । ११ । उत्तरपश्चिमे गार्हपत्यम्
 । १२ । दक्षिणपश्चिमे दक्षिणम् । १३ । अथैनमन्तर्वेदीध्मचितिं चि-
 नोति यो जानाति । १४ । तस्मिन्बर्हिर्ग्रास्तीर्य कृष्णाजिनं चो-
 ८ त्तरलोम तस्मिन्नेतं संवेशयन्त्युत्तरेण गार्हपत्यं हत्वाहवनीयम-
 भिशिरसम् । १५ । उत्तरतः पत्नीम् । १६ । धनुश्च क्षत्रियाय । १७ ।
 तामुत्थापयेद्देवरः पतिस्थानीयो ऽन्तेवासी जरहासो वोदीर्घ्वं
 नार्येभि जीवलोकमिति । १८ । कर्ता वृषले जपेत् । १९ । धनुर्ह-
 स्तादाददानो मृतस्येति धनुः । २० । उक्तं वृषले । २१ । अधिज्यं
 10 कृत्वा संचितिमचित्वा संशीर्यानुप्रहरेत् । २२ ॥ २ ॥

अथैतानि पात्राणि योजयेत् । १ । दक्षिणे हस्ते जुहूम । २ । स-
 व्य उपभृतम् । ३ । दक्षिणे पार्श्वे स्फ्यं सव्ये ऽग्निहोत्रहवणीम्
 । ४ । उरसि ध्रुवां शिरसि कपालानि दत्सु याव्णः । ५ । नासि-
 कयोः सुवौ । ६ । भित्त्वा चैकम् । ७ । कर्णयोः प्राशिन्नहरणे । ८ ।
 15 भित्त्वा चैकम् । ९ । उदरे पात्रीम् । १० । समवत्तधानं च चम-
 सम् । ११ । उपस्थे शम्याम् । १२ । अरणी ऊर्वोः । १३ । उलूखल-
 मुसले जङ्घयोः । १४ । पादयोः शूर्पे । १५ । छित्त्वा चैकम् । १६ ।
 आसेचनवर्न्ति पृषदाज्यस्य पूरयन्ति । १७ । अमा पुत्रो दृषदु-
 पले कुर्वीति । १८ । लौहायसं च कौलालम् । १९ । अनुस्तरण्या
 20 वपामुत्खिद्य शिरोमुखं प्रच्छादयेदग्नेर्वर्म परि गोभिर्भ्यस्वेति
 । २० । वृक्षा उद्धृत्य पाण्योरादध्यादति द्रव सारमेयौ श्वानाविति
 दक्षिणे दक्षिणं सव्ये सव्यम् । २१ । हृदये हृदयम् । २२ । पिराङ्गौ
 चैके । २३ । वृक्षापचार इत्येके । २४ । सर्वां यथाङ्गं विनिक्षिप्य च-

मेणा प्रच्छाद्येममग्ने चमसं मा वि जिह्वर इति प्रणीताप्रणय-
नमनुमन्त्रयते । २५। सव्यं जान्वाच्य दक्षिणाग्रावाज्याहुतीर्जुहु-
यादग्नये स्वाहा कामाय स्वाहा लोकाय स्वाहानुमतये स्वा-
हेति । २६। पञ्चमीमुरसि प्रेतस्यास्माद्वै त्वमजायथा अयं त्वद-
धि जायतामसौ स्वर्गाय लोकाय स्वाहेति । २७। ॥ ३॥

प्रेथति युगपदग्नीन्प्रज्वालयेति । १। आहवनीयश्चेत्पूर्वं प्रा-
प्नुयात्स्वर्गलोक एनं प्रापदिति विद्याद्रात्स्यत्यसावमुच्चैवमय-
मस्मिन्निति पुत्रः । २। गार्हपत्यश्चेत्पूर्वं प्राप्नुयादन्तरिक्षलोक
एनं प्रापदिति विद्याद्रात्स्यत्यसावमुच्चैवमयमस्मिन्निति पुत्रः
10 । ३। दक्षिणाग्निश्चेत्पूर्वं प्राप्नुयान्मनुष्यलोक एनं प्रापदिति वि-
द्याद्रात्स्यत्यसावमुच्चैवमयमस्मिन्निति पुत्रः । ४। युगपत्प्राप्तौ प-
रामृद्धिं वदन्ति । ५। तं दह्यमानमनुमन्त्रयते प्रेहि प्रेहि पथिभिः
पूर्व्येभिरिति समानम् । ६। स एवंविदा दह्यमानः सहैव धूमेन
स्वर्गं लोकमेतीति ह विज्ञायते । ७। उत्तरपुरस्तादाहवनीयस्य
15 जानुमात्रं गर्तं खात्वावकां शीपालमित्यवधापयेत्ततो ह वा
एष निष्क्रम्य सहैव धूमेन स्वर्गं लोकमेतीति ह विज्ञायते । ८।
इमे जीवा वि मृतैराववृत्रन्निति सव्यावृतो व्रजन्यनवेक्षमाणाः
। ९। यत्रोदकमवहद्भवति तत्प्राप्य सकृदुन्मज्ज्यैकाञ्जलिमुत्सृज्य
तस्य गोत्रं नाम च गृहीत्वोत्तीर्यान्यानि वासांसि परिधाय सकृ-
20 देनान्यापीड्योद्गदशानि विसृज्यासत आ नक्षत्रदर्शनात् । १०।
आदित्यस्य वा दृश्यमाने प्रविशेयुः । ११। कनिष्ठप्रथमा ज्येष्ठजघ-
न्याः । १२। प्राच्यागारमश्मानमग्निं गोमयमक्षतांस्तिलानप उ-

पस्पृशन्ति । १३। नैतस्यां रात्र्यामन्नं पचेरन् । १४। क्रीतोत्पन्नेन
 वा वर्तेरन् । १५। त्रिरात्रमक्षारालवणाग्निः स्युः । १६। द्वाद-
 शरात्रं वा महागुरुषु दानाध्ययने वर्जयेरन् । १७। दशाहं सपि-
 ण्डेषु । १८। गुरौ चासपिण्डे । १९। अप्रज्ञासु च स्त्रीषु । २०। त्रि-
 5 रात्रमितरेष्वचाचार्येषु । २१। ज्ञातौ चासपिण्डे । २२। प्रज्ञासु च
 स्त्रीषु । २३। अदन्तजाते । २४। अपरिजाते च । २५। एकाहं सब्र-
 ह्मचारिणि । २६। समानग्रामीये च श्रोत्रिये । २७। ॥ ४ ॥

संचयनमूर्ध्वं दशम्याः कृष्णपक्षस्यायुजास्वेकनक्षत्रे । १। अ-
 लक्षणे कुम्भे पुमांसमलक्षणायां स्त्रियम् । २। अयुजो ऽमि-
 10 थुनाः प्रवयसः । ३। क्षीरोदकेन शमीशाखया त्रिः प्रसव्यं परि-
 व्रजन्प्रोक्षति शीतिके शीतिकावतीति । ४। अङ्गुष्ठोपकनिष्ठि-
 काभ्यामेकैकमस्थ्यसंह्रादयन्तो ऽवदध्युः । ५। पादौ पूर्वं शिर उ-
 त्तरम् । ६। सुसंचितं संचित्य पवनेन संपूय यत्र सर्वत आपो
 नाभिस्यन्देरन्नया वर्षाभ्यस्तत्र गर्ते ऽवदध्युरूप सर्प मातरं भू-
 15 मिमेतामिति । ७। उत्तरया पांसूनवकिरेत् । ८। अवकीर्योत्त-
 रम् । ९। उक्ते स्तभ्रामीति कपालेनापिधायाथानवेक्षं प्रत्या-
 व्रज्याप उपस्पृश्य श्राद्धमस्मै दद्युः । १०। ॥ ५ ॥

गुरुणाभिमृता अन्यतो वापक्षीयमाणा अमावास्यायां
 शान्तिकर्म कुर्वीरन् । १। पुरोदयादग्निं सहभस्मानं सहायतनं द-
 20 क्षिणा हरेयुः क्रव्यादमग्निं प्र हिणोमि दूरमित्यर्धर्चेन । २। तं च-
 तुष्पथे न्युथ यत्र वा त्रिः प्रसव्यं परियन्ति सव्यैः पाणिभिः
 सव्यानूहनाघ्नानाः । ३। अथानवेक्षं प्रत्याव्रज्याप उपस्पृश्य केश-

- श्मश्रुलोमनखानि वापयित्वोपकल्पयीरन्नवान्मणिकान्कुम्भा-
 नाचमनीयांश्च शमीसुमनोमालिनः शमीमयमिध्मं शमीम-
 य्यावरणी परिधींश्चानडुहं गोमयं चर्म च नवनीतमश्मानं च
 यावत्यो युवतयस्तावन्ति कुशपिञ्जूलानि ।४। अग्निवेलाया-
 ५ मग्निं जनयेदिहैवायमितरो जातवेदा इत्यर्धर्चेन ।५। तं दीप-
 यमाना आसत आ शान्तरात्रादायुष्मतां कथाः कीर्तयन्तो
 माङ्गल्यानीतिहासपुराणानीत्याख्यापयमानाः ।६। उपरतेषु
 शब्देषु संप्रविष्टेषु वा गृहं निवेशनं वा दक्षिणाद्वारपक्षात्प्रक्र-
 म्याविच्छिन्नामुदकधारां हरेत्तन्तुं तन्वन्नजसो भानुमन्विही-
 10 त्योत्तरस्मात् ।७। अथाग्निमुपसमाधाय पश्चादस्यानडुहं चर्मा-
 स्तीर्य प्राग्यीवमुत्तरलोम तस्मिन्नमात्यानारोहयेदा रोहता-
 युर्जरसं वृणाना इति ।८। इमं जीवेभ्यः परिधिं दधामीति
 परिधिं परिदध्यात् ।९। अन्तर्मृत्युं दधतां पर्वतेनेत्युत्तरतो
 ऽश्मानमग्नेः कृत्वा परं मृत्यो अनु परेहि पन्थामिति चतसृभिः
 15 प्रतृचं हुत्वा यथाहान्यनुपूर्वं भवन्तीत्यमात्यानीक्षेत ।१०। युवत-
 यः पृथक्पाणिभ्यां दर्भैतरुणकैर्नवनीतेनाङ्गुष्ठोपकनिष्ठिका-
 भ्यामक्षिणी आज्य पराच्यो विसृजेयुः ।११। इमा नारीरविधवाः
 सुपत्नीरित्यञ्जाना ईक्षेत ।१२। अश्मन्वती रीयते सं रभध्वमि-
 त्यश्मानं कर्ता प्रथमो ऽभिमृशेत् ।१३। अथापराजितायां दि-
 20 श्यवस्थायामिनानडुहेन गोमयेन चाविच्छिन्नया चोदकधार-
 यापो हि ष्ठा मयोभुव इति तृचेन परीमे गामनेषतेति परि-
 क्रामत्सु जपेत् ।१४। पिङ्गलो ऽनङ्गान्परिणेत्यः स्यादित्युदाहरन्ति

१५। अथोपविशन्ति यत्राभिरंस्यमाना भवन्त्यहतेन वाससा
 प्रच्छाद्य १६। आसते ऽस्वपन्त ओदयात् १७। उदित आदि-
 त्ये सौर्याणि स्वस्त्ययनानि च जपित्वात्र संस्कृत्याप नः शो-
 शुचदधमिति प्रत्यूचं हुत्वा ब्राह्मणाभोजयित्वा स्वस्त्ययनं वा-
 ५ चयीत १८। गौः कंसो ऽहतं वासश्च दक्षिणा १९। ॥६॥



PART II.

SANSKRIT-ENGLISH VOCABULARY.

a]

[111]

[agni

1a, *pron. root*, see *idam* and 502.

2a, *negative prefix*, see *an*.

āṅga, *m.* (that which one gets, *i.e.*) one's portion; and so, *generalized*, portion, part. [√1aḡ, 'get.']

aṅgú, *m.* juicy internodium or shoot of the Soma-plant; and so, shooting ray (of light).

aṅgumánt, *a.* rich in beams, radiant; as *m.* the sun, 16⁴. [aṅgú, 1235b.]

āṅsa, *m.* shoulder. [perhaps, 'the strong' (part), √am, 1197a: cf. ḍmu-os, Lat. *um-erus*, Goth. *amsa*, 'shoulder.']

a-kasmāt, *adv.* without any "wherefore"; without apparent cause; unexpectedly; accidentally.

akasmād-āgantú, *m.* an accidental arrival, a chance comer.

a-kāra, *m.* the sound or letter a. [Whitney, 18.]

a-kāraṇa, *n.* lack of cause; -am, *adv.* causelessly.

a-kīrti, *f.* non-fame, disgrace.

akīrti-kara, *a.* causing disgrace, disgraceful.

á-kṛta, *a.* not done; uncooked.

aktú, *m.* -1. ointment; -2. light, beam of light; -3. night. [for 2, cf. ákṛts, 'beam.']

a-kriyamāṇa, *a.* not being accomplished. [√1kr, 'do,' 770c.]

a-krūra, *a.* not harsh.

lakṣá, *n.* for akṣán at end of cpds [1315a].

2akṣá, *m.* a die for playing. [named, perhaps, from its 'eyes' (1akṣá) or 'spots.']

ákṣa, *m.* axle. [cf. ḡḡwv, Lat. *axis*, AS. *eax*, Eng. *axe* (*i.e.* 'axle'), and *axle*.]

á-kṣata, *a.* unhurt, uninjured; unbroken; as *m. pl.* unbroken or unhusked grains, *esp.* of barley.

akṣata-kesara, *a.* having an uninjured mane.

akṣata-deha, *a.* having an unhurt or perfect body.

akṣán [431], *n.* eye. [cf. ḡπ-ωπ-a, 'have seen,' ὄψ, 'eye'; ὄσσε, ὄκ-je, 'eyes'; Lat. *oc-ulus*, 'eye'; the kinship of AS. *eāge*, Eng. *eye*, remains to be proved: cf. √īkṣ.]

akṣa-priya, *a.* beloved of the dice, *i.e.* lucky at gaming.

a-kṣama, *a.* not equal to a thing; unable, *w. inf.*

a-kṣaya, *a.* imperishable.

akṣayatva, *n.* imperishability. [akṣaya.]

a-kṣára, *a.* imperishable; as *n.* word; syllable; the sacred syllable, om, 60¹⁴; sound, letter, 61⁴.

akṣara-nyāsa, *m.* the commitment to letters, the writing.

a-kṣāra, *a.* not pungent.

akṣārālavāṇa, *n.* that which is not pungent and not salt. [alavāṇa: 1253b.]

akṣārālavāṇāḡin, *a.* eating that which is not pungent and not salt, abstaining from seasoned and salted food. [āḡin.]

ákṣi [431], *n.* eye; see akṣán.

akṣāuhinī, *f.* a complete army.

akṣāuhinī-pati, *m.* master of an army; general.

a-khila, *a.* without a gap, entire; all.

a-gadā, *a.* not having disease, well, healthy, whole; wholesome; as *m.* medicine.

agāra, *m. n.* house.

agní, *m.* fire; *esp.* a sacred fire; the god of fire, Agni, mediator between men and

gods, messenger who carries the sacrifice to them, protector from the terrors and spirits of darkness, and keeper of house and hearth. [perhaps, 'the quickly moving or agile one,' *ṽaj*, 1158: cf. Lat. *ignis*, 'fire,' *agilis*, 'agile'; akin, poss., is *αἴγλη*, 'flashing light.']

agni-kunḍa, *n.* round hole in the ground for the sacred fire.

agni-velā, *f.* fire-hour, time for kindling the sacred fire; afternoon.

agni-hotrá, *n.* fire-sacrifice (a burnt-offering of fresh milk).

agnihotra-hávapī, *f.* fire-sacrifice ladle.

agny-ādhēya, *n.* placing or setting up of the sacred fire. [acct, 1272.]

āgra, *n.* —1. front; *agre*, in front, before, in presence of, *w. gen.*; —2. beginning; *agre*, in the beginning, in the first place, first; —3. tip, end. [perhaps, 'that which goes before, leader,' *ṽaj*: cf. *ἄγω*, 'lead,' *στρατ-ηγός*, 'army-leader.']

agratás, *adv.* in front [1098c]; before (one's self); *w. kr*, place in front, cause to lead. [āgra, 1098b.]

agryā, *a.* foremost, best. [āgra, 1212c.]

aghā, *a.* distressful, harmful; *as n.* harm, trouble, evil; sin; sorrow. [like *ānhú*, 'narrow,' and *ānhas*, 'distress,' from *ṽaṅgh* or *ānh*, 'straiten': cf. *ἄχος*, 'distress'; *ἄγχω*, Lat. *ango*, 'strangle'; AS. *ange*, 'anxious,' Ger. *enge*, 'narrow,' *Angst*, 'distress': for connection of mgs, cf. Eng. *straiten*, 'to narrow' and 'to distress.']

ṽ aghāya (*aghāyāti*). harm; plan mischief. [āgha, 1059b.]

ā-ghoracakṣus, *a.* not evil-eyed.

ā-ghnya, *m.* bull (the animal that is 'hard to overcome,' or more exactly, 'not to be slain').

āghnyā, *f.* cow. [formed as a pendant to *aghnya*.]

aṅkā, *m.* —1. the bend at the groin made by taking a sitting position, lap; —2. the bend just above the hip (where babes, sitting astride, are carried by Hindu women — see *āroha*); —3. hook; —4. (like Eng. pot-hook) mark, sign. [*ṽaṅc*: for 1, cf. *ἄγκων*, 'bend in arm or wall or shore'; for

3, cf. *ἄγκος*, Lat. *uncus*, AS. *ongel*, 'hook'; cf. Eng. *angle*, not a borrowed word.]

ṽ aṅkhaya (*aṅkhāyati* [1056, 1067]). hook on, grapple. [from *aṅka*, 'hook,' despite the aspiration.]

+ *pari*, clasp, embrace.

ṽ aṅg. move, in *derivs.*

aṅgá, *asseverative particle*. *yád aṅgá*, just when; *té aṅgá*, they only.

āṅga, *n.* limb, member; *by synecdoche*, body, person, form. [*ṽaṅg*: for *mg*, cf. *aṅgūli*, *aṅguṣṭha*.]

aṅgana, *n.* court. [orig., perhaps, 'gangway,' *ṽaṅg*.]

aṅganā, *f.* a (fair) form, *i.e.* a woman. [āṅga.]

āṅgāra, *m.* coal.

āṅgiras, *m.* —1. *orig.*, probably, messenger; *esp.* messenger between gods and men; *by eminence*, Agni; —2. *as pl.* Angirases, a name applied by the Hindus to a certain race among their forefathers (perhaps because their intercourse with the gods was conceived as very intimate), these forefathers being regarded as half divine; —3. *as s.* the (mythical) ancestor of the Angirases.

aṅgūli, *f.* finger. [*ṽaṅg*, 1191: for *mg*, cf. āṅga.]

aṅguṣṭha, *m.* thumb. [for *mg*, cf. āṅga.]

ṽ ac or **aṅc** (*ācati*, *āncati*; *akná*, *añcitá*; *-ācyā*). bend. [cf. *aṅka* and *vbl aṅc*.] + *ā*, bend.

a-cara, *a.* not moving; *as subst.* plant (*as* distinguished from animals).

a-cala, *a.* immovable; *as m.* mountain.

a-cit, *a.* not knowing; unwise; foolish.

ā-citti, *f.* un wisdom; folly.

a-citvā, *grd.* without piling. [*ṽ1 ci*.]

a-cintya, *a.* incomprehensible.

āccha, *vbl prefix.* to, unto; hither; *w. ṽ* 2 *naç*, *yā*, *vah*, *vrt*; *often* *acchā*, 248a.

ṽ aj (*ājati*, *-te*). drive. [orig. 'put in motion': cf. Lat. *ago*, 'lead, drive'; *ἄγω*, 'lead': cf. also *agra*, *ajira*, *āji*.]

+ *ud*, drive out.

ajā, *m.* he-goat. [prob. 'the agile one,' *ṽaj*: cf. *αἴξ*, 'goat.']

a-jāra, *a.* not aging; ageless.

ajarāmaravat, *adv.* as if ageless and immortal. [*ajara-amara*, 1107, 1257.]

ā-jasra, *a.* not dying out; perpetual (of fire).

ajā, *f.* she-goat. [see *aja*.]

ā-jāta, *a.* unborn.

ajāna, *m.* goat-skin; pelt. [*aja*: cf. *αἴης*, 'goat-skin, Aegis' w. *αἴξ*, 'goat.']

ajirā, *a.* agile, swift. [*vaj*, 1188e: cf. *Lat. agilis*, 'agile.']

√ **ajirāya** (*ajirāyate*). be swift; press swiftly onward. [*ajira*, 1059b.]

a-jñā, *a.* not knowing, ignorant; foolish; *as m.* fool.

ā-jñāta, *a.* unknown. [*vjñā*: cf. *ἄγνωτος*, *Lat. i-ignotus*, *Eng. un-couth*, 'unknown.']

ajñāta-kulaçīla, *a.* whose family and character are unknown.

a-jñātvā, *grd.* without knowing.

a-jñāna, *n.* ignorance; -āt and -atas, out of ignorance.

√ **añc**, see *vac*.

añc, *as vbl at end of cpds* [see 407-9], turning, directed; *e.g. úd-añc*, directed upward. [for *mg*, cf. *Eng. -ward* (in *to-ward*, etc.), which is akin w. √*vṛt*, 'turn.']

√ **añj** or **aj** (*anākti*, *añkté*; *ānāñja*, *ānājé* [788]; *āñjit*; *aktá*; *aktvá*; -*āñjya*, -*ájya*). —1. smear; anoint; —2. adorn. [cf. *aktu*: cf. *Lat. ungo*, 'anoint.']

+ **ā**, anoint.

+ **vi**, —1. anoint; —2. adorn; and so, bring to notice; *vyākta*: adorned, fair; manifest; —*caus.* make clear or manifest.

+ **sam**, —1. anoint; —2. adorn; —3. unite by anointing, 89¹⁹; —4. generalized, unite with, take to one's self (*e.g. food*), 88¹⁰.

añjalí, *m.* the two hollowed and open hands placed side by side; the hands so placed and raised to the forehead, *i.e.* a gesture of reverent salutation; a double handful (*as measure*).

āñjas, *adv.* quickly, suddenly. [prob. *adv. acc.* or *instr.* of an obsolete subst. *āñjas*, 'a slippery way or a gliding motion,' √*añj*.]

√ **aṭ** (*átati*, -*te*; *aṭisyáti*; *aṭitá*; *aṭitvá*). wander about. [cf. *vat*.]

aṭanī, *f.* the notched end of a bow.

aṭavī, *f.* forest. [perhaps, 'roaming-place,' *vat*.]

aṇḍa, *n.* egg.

aṇḍa-ja, *a.* egg-born; *as m.* bird.

√ **at** (*átati*, -*te*; *atitá*). wander about. [cf. *vat*.]

a-tandrita, *a.* unwearied.

átas, *adv.* —1. (*as abl. of pron. root a* [1098], and synonymous w. *asmāt*) from it; so 22⁹, *sc. pañkāt*; *ato* 'nya, other than it, 68¹²; —2. from this (place), 83¹⁵; —3. from this (time), 96²¹; cf. *ūrdhvam*; then, 40¹⁶; —4. from this (cause), 35¹⁰; therefore, 27³, etc.; w. *correl. yatas*, 36⁸; hence; and so, 39⁴, 42²¹; so then, 73¹². [*pron. root a*, 502.]

āti, *adv.* across, beyond, past, over, *as vbl prefix*; in *cpds*, to excess, excessive, see 1289b; *as prep.* beyond, over. [cf. *ἔτι*, 'further, besides'; *Lat. et*, 'besides, and.']

atikrama, *m.* act of overstepping or over-coming. [*vkram* + *ati*.]

átithi, *m.* guest. ['wanderer,' *vat*.]

ati-durvṛtta, *a.* excessively wicked.

ati-dūra, *a.* very far or distant; *as n.* great distance.

ati-bhāra, *m.* excessive burden.

ati-lāulya, *n.* excessive greediness.

ati-vṛṣṭi, *f.* excessive rain.

á-tiṣṭhant, *a.* not standing; restless. [*ṣsthā*.]

ati-saṁcaya, *m.* excessive accumulation.

ati-saṁnidhāna, *n.* excessive nearness.

atīndriya, *a.* transcending the senses; *as n.* soul, spirit. [*ati* + *indriya*, 1310a.]

atīva, *adv.* exceedingly; very. [*ati* + *iva*.]

a-tyājya, *a.* not to be abandoned.

aty-ugra, *a.* extraordinary. ['excessively strong.']

atyugra-puṇyapāpa, *a.* extraordinarily good and bad; *as n. pl.* extraordinarily good and bad deeds.

ātra (*ātrā*, 248a), *adv.* —1. (*as loc. of pron. root a* [1099⁴], and synonymous w. *asmin*) substantively: in it, 97¹⁰; in this case, 31⁵; in that case, 18¹⁷; on this point, 29²; *adjectively*: w. *antare*: in this interim, meantime, 24¹⁹, 45², 50²², 55⁴; on this occasion, at this juncture, 19¹¹; *atra sarasi*, in this pool; —2. in this or that (place); here, 25¹⁶; there, 33⁵, 89⁴; in that world (*opp. to* 'in this world'), 87^{1, 7, 9}; —3. in that (time), then, 56¹³. [*pron. root a*, 502.]

ātri, *m.* Atri, name of a famous Rishi.

ātha (āthā, 248a), *adv.* expresses a sequence, temporal or resultant: then; so; so then; accordingly; thereupon; —1. *temporal*: e.g. āti drava, āthā . . ūpehi, run past, and then go unto . . 83¹⁸; in apodosis after yadā, 84^{5, 6, 7}, 96²²; —2. *resultant*: e.g. marūdbhiḥ sakhyāṁ te astu, ātha jayāsi, make friends with the Maruts, and then (if thou dost) thou shalt conquer, 82^{2N}; —3. *very frequent as a simple continuative*: now; so; then; usually at beginning of sentence (e.g. 20¹) or śloka (e.g. 2⁶); sometimes within the śloka (e.g. 3¹⁴); exceptionally at the end, 13⁹; at beginning of section or book, now, 98¹⁶; here beginneth (cf. iti), 1¹; sometimes much attenuated in meaning; often almost equivalent to a capital letter, to mark the beginning of a new clause, e.g. 94¹⁸; connecting parts of sentence, 4¹¹; —4. *pleonastically w. tatas*, 13⁹; mere verse-filler, 10¹⁹; —5. ātho, i.e. ātha u, and also, 90¹⁶; —6. *serving as a point d'appui for an enclitic, which may thus precede its word*: e.g. devo, 'tha vā yakṣas, a god or a Yaksha, instead of devo, yakṣo vā, 8¹⁸; so 2¹²; in this use, vā: ātha vā:: que: atque; cf. 27²¹; cf. vā; —7. ātha vā, or rather, 26^{7N}. [pron. root a, 1101, 502; later form of ādhā (which is more common in the Veda): cf. Lat. at, 'then, further, but.']

√ **ad** (ātti; atsyāti; āttum). eat; consume. [cf. ēdō, Lat. edō, AS. etan, Eng. eat: cf. anna.]

ād, *vbl.* eating, consuming, in cpds.

ada, *a.* eating, in cpds. [√ad.]

a-daṇṣṭrin, *a.* without tusks or large teeth.

ā-datta, *a.* not given.

a-dantajāta, *a.* not having teethed. ['not having grown teeth,' for a-jāta-danta.]

adās [501], *pron.* yon, yonder, that, that there, in opposition to the one here or just mentioned: e.g. asāu, 22⁷, that one (the traveller—last mentioned at 20¹⁹); so 31¹⁰; asāv amutra, ayam asmin, that one in that world, this one in this, 103⁷; that one (correl. ya), 7⁶, 37¹¹; as designation of persons not to be named, so-and-so, N. or M.;

asāv aham, I am so-and-so, 61¹⁴; 60²¹; 103⁸; follows at a distance the word to which it refers, thus emphasizing it, 23¹. [see 501 and 503.]

āditi, *a.* without bond or limit; infinite; as *f.* infinity, the endless heaven, 79¹⁹; infinity, personified as a goddess, Aditi, 75⁸. [apparently a + *diti, acct, 1304a²: diti, 'bond,' would be a reg. deriv. of √3dā, 'bind,' but does not occur as such, although there is a word dīti, q.v., of quite different mg and origin.]

a-dīna, *a.* not depressed.

adīnātman, *a.* with cheerful spirit, undaunted. [ātman.]

ā-durmaṅgala, *f.* -ī, *a.* bringing no bad luck. [for declension, cf. sumaṅgala, -gali, and 355b.]

a-dṛṣṭa, *a.* unseen, unnoticed. [√dṛṣ.]

adrṣṭa-kāma, *m.* love for one not yet seen.

a-devā, *m.* non-god, who is no god. [1288a⁴.] **adbhīs**, see 393.

ādbhuta, *a.* wonderful; as *n.* wonder. [despite anadibhuta, prob. from at(i)-bhūta, 'transcending what has existed,' 1310a: cf. ambara.]

ādbhuta-rūpa, *a.* having wonderful beauty.

adyā, *adv.* to-day; **adya niçi**, in this night (just past), 51⁸; now; **adya yāvat**, until now; **adya ārabhya**, from now on. [perhaps from *a-dyavi, 'on this day,' 1122f, see dyu: cf. Lat. ho-die, 'to-day.']

a-dravya, *n.* non-thing, unworthy object.

ādri, *m.* rock; stone; esp. Soma-stone (for bruising the Soma); missile stone.

adriwant, *a.* having or armed with the hurling-stone.

ādha (ādhā, 248a), *Vedic adv.* expressing a sequence: then, so, 79⁸; so then, 89¹⁸; **adha yad**, just then when, 76¹⁴; (then, i.e. besides, i.e.) and, 77¹⁸, 78⁶. [1104³: cf. ātha.]

a-dhanya, *a.* not rich; poor.

adhamā [525], *a.* lowest; worst. [cf. adhas and 474: cf. Lat. infimus, 'lowest.']

ādharma [525], *a.* lower. [cf. adhas and 474: cf. Lat. inferus, 'lower'; Eng. under.]

ā-dharma, *m.* unrighteousness.

adhah-çāyin, *a.* lying low, *i.e.* sleeping on the ground.

adhās, *adv.* below; down.

adhāstāt, *adv.* below; *as prep.*, *w. gen.* [1130], under. [adhas, 1100b.]

ādhi, *adv.* over, besides, in addition, 96¹⁶; *as prep.* above, over, on; *w. instr.* (of *snú* only), away over, 79¹¹; *w. abl.* from, out of, 103⁴; *w. loc.*: over, 90⁷; on, 70¹³, 92¹¹.

adhika, *a.* (like *Eng.* over in *adj.* uses) additional; surpassing the usual measure, superior, extraordinary; *as n.* surplus. [ādhi, 1222a.]

adhika-rūpavant, *a.* surpassingly or most beautiful.

adhikānurāga, *m.* superior affection or most affection. [anurāga.]

adhikāra, *m.* authority; office; duties of office. [vīkṛ + adhi, 'put over or in office.']

ādhiḥjya, *a.* having the bow-string up or on, *i.e.* strung. [2jyā, 1305.]

adhi-pa, *m.* lord; ruler. ['over-keeper,' 1289a: cf. 354.]

ādhi-pati, *m.* over-lord; sovereign. [1289a.]

adhi-pā [352], *m.* lord. ['over-keeper,' 1289a.]

adhiṣṭhāna, *n.* standing-place; (of the soul) a dwelling-place or manifestation. [vsthā + adhi.]

adhunā, *adv.* now.

adho-nivita, *a.* having the sacred cord (worn) low. [adhas.]

adhyayana, *n.* reading; study; *esp.* of the Veda. [vi + adhi, 1150. 1a.]

adhyāya, *m.* reading; study; *esp.* of the Veda; (like *Eng.* lesson), *lectio*, chapter, 56¹⁶, 58¹⁵, etc. [vi + adhi, 1148. 2.]

adhvarā, *m.* religious or liturgical service; sacrifice, *esp.* Soma-sacrifice.

√ **adhvarya** (adhvaryāti). perform sacrifice. [adhvara, 1059d.]

adhvaryú, *m.* priest, who did the actual work of the sacrifice, and appears in the oldest period as companion of the hotṛ — see ṛtvij. [vadhvarya, 1178h.]

an, before consonants *a*, negative prefix. [1121a; acct, 1288a, 1304a: cf. ā-, ā-, Lat. in-, Eng. un-]

√ **an** (ániti [631]; āna; āniṣus; aniṣyāti; anitá; ánitum; -ánya). breathe, blow; live. [cf. anila, ἀνεμος, Lat. anima, 'current of air'; Goth. an-an, 'breathe.'] + pra, breathe.

aná, *pron. stem*, see idam.

an-agma, *a.* faultless.

anaḍvāh [404], *m.* bull. ['cart-drawing,' ānas + vāh.]

an-adhigata, *a.* un-studied.

an-anuṣṭhāna, *n.* non-observance, neglect.

an-antarā, -1. *a.* having no interval; immediately adjoining; -am, *adv.* immediately afterwards, afterwards; thereupon; -2. *as n.* non-interval, in sam-.

an-amivā, *a.* without sickness or trouble, well; *as n.* weal. [ámivā, 1304a.]

an-arghya, *a.* not to be priced, priceless.

anarghyatva, *n.* pricelessness. [1239.]

an-artha, *m.* non-advantage; disadvantage.

anala, *m.* fire.

an-avadyā, *a.* not un-praiseworthy; blameless, faultless.

anavadyānga, *f.* -ī, *a.* having a faultless body. [ānga.]

an-avekṣa, *a.* without any looking around; -am, *adv.* without looking around. [avekṣā.]

an-avekṣamāna, *a.* not looking around. [vīkṣ + ava.]

an-aḥrú, *a.* without tears. [áḥru, 1304a.]

a-naṣṭa, *a.* not lost. [vī naṣ.]

ánaṣṭa-paṇu, *a.* who loses nothing from his herd. [prop. 'having a not lost herd.']

ānas, *n.* cart for heavy burden. [cf. Lat. onus, 'burden.']

án-āgata, *a.* not arrived; not (yet) come, impending, future. [v gam + ā.]

anāgatavant, *a.* having to do with the future. [1233.]

anāgata-vidhātṛ, *m.* arranger for the future; Forethought, name of a fish.

án-āgas, *a.* without sin. [acct, 1304a².]

an-ādhrṣyá, *a.* un-approachable. [acct, 1285.]

an-āmayá, *a.* without disease, healthy; *as n.* health.

an-āmayitnú, *a.* not sickening; healing.

an-āyudhā, *a.* weaponless; defenceless.

[āyudha, 1304a.]

an-āruhya, *grd.* without going into (danger). [√ruh + ā.]

anila, *m.* wind. [van, 1189.]

ś-niviṣamāna, *a.* not going to rest. [acct, 1283.]

a-niveṣanā, *a.* having no resting-place, unsettled. [nivēṣana, 1304a.]

an-iṣṭa, *a.* undesired; disagreeable; unapproved, unlawful. [vliṣ.]

aniṣṭa-cintana, *n.* the thinking about something unlawful.

an-iṣṭvā, *grd.* without sacrificing. [√yaj.]

śnīka, *n.* —1. face; —2. *fig.* appearance; —3. of a hatchet (face, *i.e.*), sharp edge; —4. front, and so, by *synecdoche*, troop. [so Lat. *acies* has mgs 3 and 4.]

a-nītijña, *a.* not knowing discreet conduct.

śnu, *prep.* after, along, toward; *w. acc.* along or over; after, *i.e.* according to.

anugati, *f.* a going after. [√gam + anu.]

anucarā, *a.* going after; *as m.* attendant; companion. [√car + anu.]

anu-jivin, *a.* living upon, dependent; *as m.* a dependent. [√jiv + anu.]

śnu-tta, *ppl.* see vldā + anu.

ś-nutta, *a.* un-moved, *i.e.* invincible. [√nud.]

anuttama, *a.* most highest; best, most excellent; supreme. [lit. 'most best,' formal superl. to anuttara, which is itself logically a superl.]

an-uttara, *a.* not having a superior, *i.e.* best. [for mg, cf. *niḥgreyasa*.]

śn-udita, *a.* not arisen. [vi + ud.]

an-udyoga, *m.* non-exertion.

anunaya, *m.* conciliation. [√nī + anu.]

an-upakārin, *a.* not doing or unable to do a friendly service.

anu-pūrva, *a.* following the one preceding, one after another; —**ām**, *adv.* in regular order. [1310a.]

śnumati, *f.* approbation; favor (of gods to the pious); *personified*, Grace. [√man + anu.]

anumāna, *n.* the forming of a conception. [√mā + anu, 'conceive.']

anurāga, *m.* affection. [√raj + anu.]

anurodha, *m.* regard. [√rudh + anu.]

anurodhin, *a.* having (some) regard for. [√rudh + anu.]

an-ulbanā, *a.* not lumpy; smooth or perfect (of a weft). [1288a⁴.]

anuvṛtti, *f.* sequence, and so, continuance. [√vṛt + anu.]

anu-vrata, *a.* acting according to the will or command (of another), obedient; devoted to, *w. acc.* [272], 6¹⁶, 100⁴. [1310a: cf. *apavrata*.]

anuṣaya, *m.* repentance. [perhaps 'that which lies down after one or follows one to his bed': √ḡi + anu.]

anuṣṭhāna, *n.* devotion to, observance. [√sthā + anu.]

anuṣṭheya, *grdv.* to be accomplished. [see √sthā + anu, and 963a.]

anusaraṇa, *n.* a going after, a searching. [√sr + anu.]

anustaraṇa, *a.* strewing over, covering over; —*f.* **anustāraṇī** (*sc.* go), a cow, slaughtered at the funeral ceremony, and the pieces of which are used for covering over the corpse, limb by limb. [√str + anu.]

anūcānā, see 807 and 784.

an-rta, *a.* untrue; **śn-rta**, *n.* untruth; wrong. [rtā, 1288a.]

an-eka, *a.* not one, *i.e.* more than one; many.

anekadhā, *adv.* many times. [1104.]

anekaṣas, *adv.* in large numbers. [1106.]

ś-nedya, *a.* not to be blamed; blameless. [acct, 1285a.]

an-enās, *a.* free from guilt. [énaś, 1304a.]

an-omkṛta, *a.* not having om uttered, *i.e.* unaccompanied by om. [see omkṛta.]

śnta, *m.* —1. vicinity, proximity; —2. border; limit; end. [see śnti: cf. Eng. *end*.]

antaḥ-pura, *n.* inner stronghold or citadel; inner apartment of the royal citadel, gynaeceum, harem, 2²¹. [antar, 1289a.]

śntaka, *m.* ender (death). [śnta, 1222a.]

anta-kara, *a.* end-making; *as m.* destroyer.

ántama, *a.* nearest, very near; *as m.* intimate, companion. [see **ánta**, mg 1, and 474: cf. Lat. *intimus*, 'inmost.']

antár, *adv.* inward, inwardly, within; *prep., w. loc.:* between, among, within; along with, 78¹²; cf. **ví**, **gam**, **dhā**. [cf. Lat. *inter*, 'between.']

1 **ántara**, *a.* very near, only in *V. and B.* [see **ánta**, mg 1, and 474.]

2 **ántara**, *a.* inner; *as n.* — 1. the interior, middle; **jala_antare**, in the middle of the water = in the water, 50⁷; **vana_antara-samcārin**, wandering in the forest, 49¹³; — 2. interval — see **atra**; — 3. distance between two things; the difference, 29⁷; — 4. difference, at end of *cpds* [1302c 5]: — **ántara**, that which has a difference of . . ., *i.e.* another . . ., 33¹, 38^{12, 23}, 43⁶; — 5. occasion, juncture, 19¹¹. [**antár**: cf. **ἐντρεπ**, 'inwards, guts.']

antar-ātman, *m.* the in-(dwelling) soul; heart. [1289.]

antári-kṣa, *n.* the atmosphere, see 92⁹ *n.* ['lying or situate in the middle' between heaven and earth: **antar** + **kṣa**: for **mg**, cf. τὸ μεσηγύ, as used of the aerial space traversed by Iris.]

antarikṣa-ga, *a.* moving in the air; *as m.* bird. [for **mg**, cf. **khaga**.]

antarikṣa-loká, *m.* atmosphere-world [1280b]; the atmosphere, regarded as a separate world.

antar-gata, *a.* gone within, *i.e.* being within; hidden.

antardhāna, *n.* a hiding; disappearance; *w. i.* disappear. [√1dhā + **antar**, *q.v.*]

antar-lajjā, *f.* inward shame. [1289.]

antar-vedi, *a.* situate within the sacrificial bed; **-dí**, *adv.* within the sacrificial spot. [1310a.]

ánti, *adv.* opposite, in front, before; near. [see **ánta**: cf. **ἀντί**, 'opposite,' **ἄντα**, 'face to face'; Lat. *ante*, 'before'; *anticus*, 'former, ancient'; AS. *and-swaru*, Eng. *answer*.]

1 **antiká**, *n.* neighborhood or presence; used like **samīpa**, *q.v.* [**ánti**.]

2 **antika**, for **anta** at end of *cpds*, 1222, 1307; **grahana_antika**, having acquisition as its conclusion.

antimá, *a.* last. [**ánti**, 474: for **mg** ('endmost?'), cf. **ánta** 2, and **antya**.]

ante-vāsín, *m.* pupil. [lit. 'abiding in the vicinity,' 1250c.]

antya, *a.* being at the end, last; lowest; of lowest caste. [**ánta**.]

antya-jāti, *a.* having lowest birth.

antyajātītā, *f.* condition of having lowest birth. [1237.]

antya-strī, *f.* woman of lowest caste.

andhá, *a.* blind; blinding (of darkness).

ándhas, *n.* darkness. [cf. **andhā**.]

ánna, *n.* food; *esp.* rice, usually boiled, the chief food of the Hindus; grain. [√ad, 1177a: cf. **ἐῖσα**, Lat. *esca*, ***ed-ca**, 'food'; *ador*, 'spelt'; AS. **āta**, Eng. *oat*.]

anna-prāṇana, *n.* rice-feeding, the first feeding of an infant with rice.

anna-rasa, *n.* food and drink. [1253b.]

ánnavant, *a.* provided with food. [**ánna**.]

anyá [523], *pron. a.* another, other, else; **anyac ca**, and another thing, *i.e.* again, see **ca** 3; other than, different from, *w. abl.*, 3⁴, 24¹⁹, 68¹², 104¹⁴; *otiose*, 2¹²; **yad anyat kiṃ cana**, whatever else, 9¹⁶; **anya** or **eka** . . . **anya**, the one . . . the other, 90¹³, 29⁸. [cf. **ἐνιοι**, 'some'; Goth. *an-þar*, 'other,' Eng. *other*.]

anyatama, *a.* one of several, some one. [**anya**, 525³.]

anyátas, *adv.* from another direction [1098b], otherwise; elsewhere [1098c⁴], to another place. [**anya**.]

anyáthā, *adv.* otherwise, 18⁹; *w. bhū*, become otherwise, suffer change, 17⁵; otherwise than it really is, falsely, 35²⁰; otherwise (*i.e.* if not), 48⁸. [**anya**.]

anya-hrada, *m.* another pool.

anye-dyús, *adv.* on the next day. ['altero die': 1250c.]

anyonya, *pron. a.* one the other, for **anyō** 'nyá' [175a], the first part being a crystallized *nom. s. m.* [1314c]; *w. value of gen.*, **anyonyam prati hrachaya** = **anyasya anyam prati h.**, love of one towards the other, 2¹⁹. [see **paraspara**.]

anváñc [409c], *a.* directed after, following after, being behind. [**ánu** + **áñc**.]

anvita, see **vi** + **anu**.

áp [393], *f. plurale tantum*. water; waters. [unrelated to Lat. *agua*, 'water,' Goth. *ahva*, 'stream.']

ápa, *prep.* away, forth, off; *opp. of* úpa, see √i, kṛ. [cf. ἀπό, Lat. *ab*, 'from'; Eng. *off*, *of*.]

apakāra, *m.* injury. [√i kṛ + apa.]

apakārin, *a.* injuring. [do.]

apacāra, *m.* going off; absence. [√car + apa.]

á-patighnī, *a. f.* not husband-slaying. [402: acct, 1288a.]

ápatya, *n.* offspring; child; young (of animals). [ápa, 'off,' 1245b.]

a-pád [391], *a.* footless. [cf. ἀποδ-ες, 'halt': 1304a.]

apabhraṣṭa, *a.* fallen off; deviating (from good grammar); provincial. [√bhraṣṭ + apa.]

ápara [525], *pron. a.* hinder, *opp. of* pūrva; following a former one (pūrva), 86¹³; later; westerly, *opp. to* pūrva — cf. prāñc; a following one, *i.e.* an other; aparañ ca, and another thing, and further, see ca 3; —aparí [cf. 355b], *f. pl.* the future (days), the future. [lit. 'remoter,' fr. ápa, 474.]

a-parāñmukha, *a.* not having an averted face, *i.e.* not turning the back, 5¹⁹.

á-parājita, *a.* unconquered; *w. dig.* the northeast quarter, 99²³ n. [√ji.]

aparādhā, *m. sin.* [√rādh + apa.]

a-parijāta, *a.* not completely grown (of an embryo), *i.e.* prematurely born, still-born. [see pari-jāta and ref.]

a-pariñīya, *grd.* without any leading around. [√ñī.]

á-parimita, *a.* unmeasured, unlimited. [√lmā.]

ápa-vrata, *a.* disobedient; stubborn. ['away from command,' 1310a: cf. ánu-vrata.]

apás, see ap.

ápas, *n.* work. [perhaps from √ap, 'reach, take hold of' — see √āp: cf. Lat. *opus*, 'work.']

apāya, *m.* a going away; what takes one from the mark (cf. upāya); danger; disadvantage; diminution. [√i + apa, 1148. 1a: for mg, cf. Eng. *untoward*.]

a-pārā, *a.* boundless. [pārā: acct, 1304a.]

ápi, *indecl.* unto, close upon or on; —1. *prep.* to, *w.* √gam; —2. *adv.* (thereto, besides, *i.e.*) further, also; *connecting clauses* (63²³) or *words* (85¹¹); *connecting sentences*, api ca, and besides, 29⁹, see ca 3; ·· api ·· api, both ·· and, 54²³; ··, ·· ca, api, and, 5¹², 26⁵; ·· ca, ·· cāpi, both ·· and also, 12¹; ··, ·· cāiva, ·· cāpi, 65¹⁵; ·· cāpi, ·· ca, 3²¹, 16¹¹; ·· cāpi, ·· ca, ·· ca, 16⁶, 60¹⁰; na ··, na, api ··, neither ··, nor ··, 9⁹; na ··, na cāpi, 22¹²; na ··, na ··, ·· api ca, neither ··, nor ··, nor also ··, 2¹²; ··, ·· vā, ·· vā, api, either ··, or ··, or even ··, 62²; —3. also, too, *immediately following the emphasized word*, 6¹², 11³, 21¹⁸, 24²¹; mām api, me too, 41²⁰; —4. even, *immediately following the emphasized word, and often marking a circumstance under which a thing is true where this is not to be expected: e.g.* 2¹³, 28^{7, 18}, 33¹⁹; tathā, api, so even, *i.e.* nevertheless, 21¹¹; *concessively*, although, 29¹, 21¹⁴, 51^{1, 5}; *w. na*, not even, 19¹⁵; *w. indefinites*, kadā cid api na, not ever at all, 31¹⁴, 32³; —5. but, *immediately following a new subject, after change of subject*, 6¹⁵, 28²¹, 32²², 41^{17, 20, 21}; —6. at least, 28^{9, 11}; —7. *converts an interr. into an indef.* [507]; so ka, 17¹¹, etc.; katham, 51¹. [cf. ἐπὶ, 'on, upon'; perhaps Lat. *op*-, *ob*-, 'unto, on.']

a-pīdayant, *a.* non-oppressing. [√pīd.]

a-pūrvā, *a.* having no predecessor; unprecedented; incomparable. [pūrva: acct, 1304a.]

apekṣā, *f.* regard; expectation. [√īkṣ + apa.]

á-praja, *a.* having no offspring, childless. [prajā, 367b.]

a-prajñāta, *a.* undistinguished or not clearly to be known. [√jñā.]

a-pratarkya, *a.* un-imaginable.

a-pratima, *a.* without match or equal; unequalled. [pratimā, 367b.]

á-pratita, *a.* not gone against; not withstood; invincible. [√i + prati.]

a-pratta, *a.* not given (in marriage). [√dā + pra, 1087e.]

á-prayucchant, *a.* not heedless; watchful. [√2yu + pra, q.v.]

ā-priya, *a.* not dear; disliked; disagreeable.

apsarāś, *f.* one of a class of semi-divine beings, wives of the Gandharvas; an Apsaras, 67¹² N. [1151. 2d.]

a-buddhimant, *a.* unwise; foolish.

ābda, *m.* *lit.* water-giving; (*then, perhaps,* rainy season, *and so*) year. [ap + da, but *w. irreg. acct.* 1269: for mg, see varṣa.]

a-bhakṣya, *a.* not to be eaten; *as n.* that which ought not to be eaten.

ā-bhaya, *a.* dangerless; *as n.* safety; feeling of safety; *superl.* greatest safety. [bhayā: *acct.* 1304a².]

a-bhāva, *m.* non-existence; absence; lack.

a-bhāvin, *a.* not about to be, not destined to be.

abhi, *adv.* to, unto; against; *frequent as vbl prefix*; *as prep.* unto, *w. acc.* [cf. ἀμφί, 'around'; Lat. *ambi-*, *amb-*, 'on both sides, around'; AS. *ymbe*, Ger. *um*, 'around'; for mg, cf. abhitas.]

abhiñā, *a.* knowing, acquainted with. [vñā + abhi, 333.]

abhitas, *adv.* on both sides; on all sides, 101¹⁰; around; near. [abhi.]

abhidrohā, *m.* offense. [vdruh + abhi.]

abhidhā, *f.* name; cf. ākhyā. [vldhā + abhi, q.v.]

abhidhāna, *n.* name; designation. [do.]

abhidhyāna, *n.* the thinking upon. [vdhyā + abhi.]

abhiniveṣa, *m.* inclination towards. [vviṣ + abhi-ni.]

abhibhāsin, *a.* addressing. [vbhāṣ + abhi, 1183³.]

abhibhūti, *f.* superiority; *as a.* [1157. 2], superior. [vbhū + abhi.]

abhibhūty-ojas, *a.* having superior might.

abhimāti, *f.* hostile plot; *concrete*, plotter, foe. [vman + abhi, 1157. 1d: ā *irreg.*]

abhi-mukha, *a.* having the face towards; facing; turned towards. [1305.]

abhivāda, *m.* salutation; *at* 60²², signification. [vva + abhi.]

abhivādāna, *n.* salutation. [do.]

abhivādin, *a.* signifying. [do.]

abhivādya, *grdv.* to be saluted. [do.]

abhi-ḡiras, *a.* having the head towards, *w. acc.* [1305.]

a-bhita, *a.* fearless; -vat [1107], fearlessly.

abhipsu, *a.* desirous of obtaining, *w. acc.* [vāp + abhi, 1178f, 1038.]

abhy-adhika, *a.* additional; more.

abhy-antara, *a.* situated in the inside [1310a]; *as n.* interior; interval.

abhy-ātma, *a.* directed towards one's self [1310a]; -ām, *adv.* towards one's self [1310d].

abhyāsa, *m.* study. [v2as + abhi, q.v.]

abhrā, *n.* rain-cloud. [cf. ὄμβρος, 'rain'; Lat. *imber*, 'rain': cf. āmbhas and ambu, 'water.']

abhrāvakāḡika, *a.* (having, *i.e.*) affording an opportunity for the rain, exposing one's self to the rain. [abhra + avakāḡa, 1307.]

v am (āmīti [634]; āmé; āmāyati). press on violently; harm; *caus.* [1041²], harm; be sick. [cf. aṃsa.]

āma, *pron.* this; he. [503⁴: cf. amā.]

a-mantū, *a.* without intention. [māntu: 1304a.]

a-māra, *a.* deathless; immortal; *as m.* an immortal, a god; -vat [1107], *adv.* like a god. [marā: 1304a² end.]

amarottama, *a.* chief of gods. [uttama.]

amaropama, *a.* like a god. [upamā, 367b.]

ā-martya, *a.* immortal.

a-marṣa, *m.* non-endurance; impatience; anger.

a-mahātman, *a.* not high-minded.

amā, *adv.* at home, chez soi; amā kṛ, keep by one. [āma, 1112a and e.]

amātya, *m.* inmate of the same house, relative. [amā, 1245b.]

a-māyā, *f.* no guile; sincerity.

amā-vāsa, *m.* a dwelling (of the moon) at home (*i.e.* with the sun).

amāvāsyā, *a.* of amāvāsa; *f.* -ā, *w. or without* rātri, the night of amāvāsa, *i.e.* night of new moon. [1212d 4.]

a-mithuna, *a.* not forming pairs (of both sexes).

a-mīmāṃsya, *a.* not to be called in question.

āmīva, *n.*, but generally -ā, *f.* plague, distress; as *m.* tormenting spirit. [√am.]
āmīva-cātana, *f.* -ī, *a.* driving away disease. [1271.]
āmīva-hān [402], *a.* slaying the tormenting spirits.
amú, *pron. root*, see *adas*. [503².]
amútas, *adv.* from there, *opp.* of *itas*; there. [amu.]
amútra, *adv.* there; in the other world, *opp.* of *iha* or *asmin* (loke). [amú.]
amuyā, *adv.* so. [amú, 1112a, e end.]
a-mṛta, *a.* immortal; as *subst.* an immortal; as *n.* immortality; the drink of immortality, ἀμβροσία. ['not dead,' *mṛtā*, 1284a: cf. ἄμβροτος, 'immortal.']
amṛtatvá, *n.* immortality. [amṛta.]
ámbara, *n.* garment; sky. [prob. 'covering, envelope,' √1vr + anu, for an(u)-vara: cf. *abdhuta*.]
ambu, *n.* water. [see *abhrá*.]
ambu-ja, *a.* water-born; as *n.* lotus.
ám-bhas, *n.* water. [see *abhrá*.]
áya, *a.* *subst.* going, a going. [√i, 1148.1a.b.]
áyana, *n.* a going; place of going, way; course; *esp.* course (of the sun from one solstice to the other), *i.e.* half-year. [√i, 1150.1a.]
áyas, *n.* metal; iron. [cf. Old Lat. *ais*, gen. *ais-is*, Lat. *aes*, 'metal, bronze'; AS. *ār*, 'bronze,' Eng. *ore*; perhaps AS. *isern*, *iren*, Eng. *iron*, 'ferrum, ferreus.']
ayasmáya, *a.* iron. [see *maya*.]
a-yúj, *a.* not paired; in uneven numbers. [cf. ἄζυγ, 'unyoked.']
a-yujá, *a.* not paired, uneven. [cf. ἄζυγος, 'unpaired'; also ζυγὰ ἢ ἄζυγα, the game 'even or odd.']
á-yuddha, *n.* no fight. [1288a.]
a-yoddhí, *m.* non-fighter, coward. [1238a⁴.]
ará, *m.* spoke. [√r, caus. 'fit in.']
áraṇa, *a.* distant, strange.
aráṇi, *f.* piece of wood for kindling fire by attrition.
áraṇya, *n.* wilderness, forest. ['strange land,' fr. *áraṇa*.]
araṇya-rājya, *n.* forest-sovereignty.
araṇya-vāsin, *a.* dwelling in the forest.
aranyānī, *f.* wilderness. [araṇya, cf. 1223b.]

a-rapás, *a.* without infirmity; whole. [rápas, 1304a.]
áram, *adv.* so as to fit or suit, ready, at hand, enough; *w.* *kṛ*, make ready, serve, 79²; *w.* *gam*, attend upon. [adv. acc. of *ara*, √r, 1111d: cf. *alam*.]
á-rāti, *f.* non-favor; malignity; *personified*, *pl.*, malign hags. [acct, 1288a.]
arí [343d], *a.* —1. eager, *esp.* in one's relations to the gods, and so, pious; —2. greedy; —3. hostile; as *m.* enemy. [√r, 'go for': cf. *árya*.]
á-riṣṭa, *a.* unharmed. [√riṣ: acct, 1284.]
ariṣṭátāti, *f.* unharmedness, health. [áriṣṭa, 1238.]
aruṇá, *a.* ruddy; as *m.* Aruna, name of a teacher, 95¹¹. [cf. *aruṣá*.]
a-rundhatī, *f.* Arundhatī, name of the faint star Alkor in Ursa Major, conceived as consort of the Seven Rishis. [√rudh, 691: acct, 1283a.]
aruṣá, *f.* *áruṣi*, *a.* ruddy. [see 362b²: cf. *aruṇá*.]
are, *word of address*. Ah! [voc. of *ari*, 1135c: cf. *re*.]
a-roga, *a.* not having disease, diseaseless.
arká, *m.* the sun. [√rc, 216.1.]
arghá, *m.* worth, price. [√arh.]
arghya, *a.* of price or that may be priced. [argha, 1212.]
√ arc, see *√rc*.
arcis, *n.* flame. [√rc, 1153.]
√ arj, see *√2rj*.
arjana, *n.* acquisition. [√2rj, 'get.']
árjuna, *a.* silver-white. [√3rj, q.v.]
ártha, *m.* —1. aim, object, purpose, errand, sake; *artham* and *arthe* [1302c4], for the sake of, on account of, for, *esp.* frequent at end of *cpds*; —2. (object, *i.e.*) thing, matter, affair, cause, business; —3. (object, *i.e.*) advantage, profit (*w. instr.*), wealth, property; —4. aim, intent, meaning, 59¹⁵. ['that which one goes for,' √r, 1163.]
artha-tattva, *n.* true state of the matter or case.
√ arthaya (*artháyate*, -ti). seek for an object. [artha, 1067.]
+ abhi, ask, entreat.
+ pra, desire, sue for.

arthārjana, *n.* acquisition of an object.

[arjana.]

arthín, *a.* having an object, desiring, seeking; (begging, *i.e.*) needy. [artha.]

arthya, *a.* wealthy. [artha.]

ardhá, *a.* half; *as m.* the half.

ardharcā, *m.* half-stanza. [ardha + rca.]

árdhika, *a.* amounting to half. [ardha.]

árpaṇa, *n.* the sending, consignment, entrusting. [caus. of √ṛ.]

árbuda, *n.* a hundred millions.

arbuda-çikhara, *m.* Million-peaks, name of a mountain.

aryá, *a.* faithful; attached, kindly, 79³. ['going eagerly to,' √ṛ: cf. árya.]

aryamán [426a], *m.* bosom-friend, *esp.* a bridegroom's friend, *παρὰνύμφιος*; Aryaman, name of an Aditya (invoked at the wedding, and often with play upon the appellative mg of the word). [aryá.]

arvāk-kālika, *a.* belonging to hither or nearer time, posterior; -tā, *f.* posteriority. [arvāñc (1249a) + kāla, 1222c 2.]

arvāñc [409a], *a.* directed hitherwards; *w. kṛ*, bring hither; *w. nud*, thrust hither, *i.e.* downwards.

√ arh (árhati, -te; arháyati). deserve; have a right to; *w. inf.*, be able; *w. inf.*, as a weak imperative, 7¹⁷; *caus.* give a right to, present with.

arha, *a.* deserving; worthy; fit. [√arh.]

a-lakṣaṇá, *a.* without any characteristic mark; without special mark, *i.e.* plain, unornamented. [lakṣaṇá.]

á-lakṣita, *a.* unnoticed. [√lakṣaya.]

a-labhamāna, *a.* not catching.

álam, *adv.* enough; sometimes equiv. to an *adj.*, adequate, fitting, ready; -*w. instr.* enough with, have done with; -*w. kṛ*, make ready, adorn; *sv-alamkṛta*, well adorned; *sam-alamkṛta*, well (*sam intens.*, 1077b) adorned. [later form of áram.]

a-lavaṇa, *a.* not salt.

a-lasá, *a.* not lively; without energy; slothful; tired.

a-lobha, *m.* non-greed; absence of cupidity.

álpa, *a.* small.

alpa-āhī, *a.* small-minded, of small intelligence.

alpaçás, *adv.* to a small degree. [alpa.]
√ av (ávati; áva; ávit; avisyāti; ūtá; -ávya). —1. set a-going; —2. further, favor, wish well; —3. refresh; —4. have pleasure in (*acc.*). [cf. Lat. *avēre*, 'have pleasure in,' *ave*, 'hail.']

+ pra, show forth favor; then, be attentive or heedful (*as, conversely, in Eng. attention has come to mean 'act of kindness or courtesy'*).

áva, *vbl prefix.* down; off.

ávakā, *f.* grassy swamp-plant, Blyxa octandra Richard.

avakāçá, *m.* —1. open place; —2. (place, and so) opportunity. [√kāç + ava.]

avajñā, *f.* contempt. [√jñā + ava: for mg, cf. avamāna.]

avatāra, *m.* descent, *esp.* of supernatural beings to the earth; an epiphany; incarnation, *Anglo-Indian* avatár. [√tṛ + ava.]

ávatta, *see* 1087e.

avadāna, *n.* cutting off. [√2dā + ava.]

a-vadyá, *a.* unpraiseworthy; *as n.* imperfection. [1285.]

√ avadhīraya (avadhīrayati). despise; reject.

a-vadhyá, *a.* not to be harmed, inviolable. [vādhyā, 1285.]

avadhya-bhāva, *m.* inviolability, 35²¹.
avanata-kāya, *a.* with bent down body, 34¹⁷. [√nam.]

avamāna, *m.* contempt; self-contempt, 50¹⁴. [√man + ava: for mg, cf. avajñā.]

avalambitavya, *grdv.* to be held on to. [√lamb + ava.]

a-vaçá, *a.* not willing or submissive; uncontrolled. [vāçā: acct, 1288a⁴.]

avaçyam, *adv.* necessarily, surely. [fr. an unused adj. a-vaçya, 'unyielding.']

ávas, *n.* furtherance; grace. [√av.]

avás, *adv.* downwards; *w. abl.* [1128], down from. [cf. áva.]

avasá, *n.* refreshment, nourishment. [√av, mg 3.]

avasāra, *m.* occasion. [√sṛ + ava: for mg, cf. Lat. *cāsus*, 'occasion,' *w. cadere*, 'fall,' and Ger. *Fall*, 'case, instance,' *w. fallen*, 'fall.']

avasāna, *n.* place of rest. [√sā + ava.]

avaṣṭhā, *f.* state, condition. [√sthā + **ava**: for mg, cf. Lat. *status* w. *stāre*.]
a-vaḥant, *a.* not flowing, standing. [√vah, mg 4.]
a-vācya, *a.* not to be spoken to.
āvāñc [409a], *a.* directed downwards; *acc.* *s. n.* **avāk**, *adv.* downwards, in depth.
āvi, *m.* sheep; *as f.* ewe. [cf. *ōis*, **ōfis*, Lat. *ovis*, 'sheep'; Eng. *ewe*.]
a-vicchindant, *a.* not severing. [√chid.]
a-vicchinna, *a.* not severed, continuous. [do.]
a-vijñāya, *grd.* without discerning. [√jñā.]
a-vijñeya, *a.* unknowable. [do.]
a-vidāsin, *a.* not drying up, perennial. [√das.]
ā-vidvāñs, *a.* unwise; *as m.* fool. [acct, 1288a.]
a-vidhāvā, *f.* not widow. [vidhāvā: acct, 1288a⁴.]
a-vidhānatas, *adv.* not according to regulation.
a-vipluta, *a.* not dishonored; unsullied. [√plu + vi, q.v.]
a-viveka, *a.* without discrimination.
avivekatā, *f.* lack of judgment. [1237.]
a-viṣaṅka, *a.* without hesitation, unhesitating. [viṣaṅkā, 334², 1304a.]
a-viṣaya, *m.* a non-province; something out of one's line or that one has no business to do; unlawful thing.
a-vṛkā, *a.* not harmful; -ām, *adv.* harmlessly, lovingly. [vṛka: acct, 1288a⁴.]
avekṣā, *f.* a looking around. [√vikṣ + **ava**, 1149³.]
a-vyakta, *a.* not manifest; *as m.* The All-soul, 67¹⁷. [√an̄j.]
a-vyaya, *a.* imperishable; not subject to change; unbroken. [1288a.]
√1aṣ, *orig.* **añṣ** (aṇṇóti, aṇṇuté; ānāṇṣa, ānāṇṣé [788⁴]; āṣṭa; aṣṭá; áṣitum). reach; attain; obtain, get. [cf. ποδ-ηρε-ής, 'reaching to the feet'; ἡν-εγκ-α, 'carried': see also the closely related √2naṣ.] + **upa**, attain to.
√2aṣ (aṇṇáti; áṣa; áṣit; aṣisyáti; aṣitá; áṣitum; aṣitvá; -áṣya). partake of; taste; eat. [a specialization of √1aṣ: cf. ἄκ-ολος, 'bit': for mg, cf. bhakṣ.] + **pra**, partake of; *caus.* feed.

a-ṣaknuvant, *a.* not being able. [√ṣak.]
a-ṣakya, *a.* impossible.
a-ṣaṅka, *a.* without hesitation. [ṣaṅkā: cf. aviṣaṅka.]
aṣanā, *n.* food. [√2aṣ.]
a-ṣuci, *a.* impure.
á-ṣubha, *a.* disagreeable.
á-ṣeva, *a.* not dear; hostile. [ṣeva: acct, 1288a.]
a-ṣeṣa, *a.* without remainder, entire; -tas, *adv.* entirely, without exception.
áṣman, *m.* — 1. stone; — 2. thunderbolt; — 3. vault of heaven, 79⁹. [cf. ἄκμων, 'anvil, thunderbolt'; kinship w. Eng. *hammer* uncertain.]
áṣmanvant, *a.* stony. [áṣman.]
áṣru, *n.* tear.
áṣva, *m.* horse; áṣvā, *f.* mare, steed. [cf. ἵππος, dialectic ἱκκος, Lat. *equus*, Old Saxon *ēhu*, AS. *eh*, *eoh*, 'horse'.]
aṣva-kovida, *a.* well skilled in horses.
aṣva-medhá, *m.* horse-sacrifice.
aṣvín, *a.* horsed; *as dual m.* the Aṣvins, gods of the morning light, 85¹⁵ n. [áṣva.]
áṣvya, *a.* consisting of horses; of a horse. [áṣva: cf. ἵππιος, 'of a horse'.]
aṣṭá [483³], *num.* eight. [cf. ὀκτώ, Lat. *octō*, AS. *eahta*, Eng. *eight*.]
aṣṭamá, *a.* eighth. [aṣṭá, 487⁶.]
aṣṭa-vidha, *a.* of eight sorts; eight-fold. [vidhā, 1302c 5.]
aṣṭāṅga, *n.* eight members. [aṅga, 1312.]
aṣṭāṅga-pāta, *m.* a fall on eight members, i.e. on hands, knees, feet, breast, and face, i.e. a most profound obeisance.
áṣṭi, *f.* attainment. [√1aṣ.]
√1as (ásti [636]; āsa). — 1. be, exist; be present or on hand; take place, happen; **asti**, **āsīt**, there is, there was, *very frequent* at beg. of stories; — 2. be, w. predicate possessive gen., i.e. belong to; **asti mama**, I have; observe that *Skt.* has no verb for 'have'; — 3. most frequent as simple copula; further, w. *ppls.* e.g. **prāpto** 'si, art thou come, didst thou come, 9¹; **hantavyo** 'smi, *occidendus sum*, 3²; **ṣepāno** 'smi, I have sworn, 97⁷; redundantly [303b⁴ end]: e.g. **tathā anuṣṭhite sati**, it being thus performed, 35¹⁷; so 37¹³, 39^{10, 22}; **prahr̥ṣṭaḥ**

san, being pleased, 48¹²; —4. *w. advs.*:
 tūṣṇīm āsit, kept silent; evam astu, so
 be it; *w. prāḍus*, see *s.v.*; —5. become,
 96¹⁹. [*w. ās-ti, s-ānti*, 'is, are,' cf. ἔσ-τι,
 'is, exists,' εἰσί, Doric ἐντί, ἄντι, 'are,'
 Lat. *es-t, s-unt*, AS. *is, *is-t, s-ind*, 'is, are,'
 Eng. *is*; cognate are *a-m, ar-t, are*.]
 √ 2as (āsyati, -te; āsa; asiṣyāti; astā;
 āsitum; asitvā; -āsyā). throw, cast,
 shoot; throw aside. [cf. *asī*, 'the bran-
 dished' sword; Lat. *ensis*, 'sword'; *ālea*,
 *aslea, 'die,' like Ger. *Würfel*, 'die,' fr.
werfen, 'throw.']
 +vy-ati, throw over, cross.
 +abhi, throw (one's self) upon, direct
 (one's attention) to, study. [for *mg*, cf.
 προσέχειν without τὸν νοῦν.]
 +ni, throw down; deposit; commit.
 +pari-ni, throw down over, stretch
 over.
 +nis, throw out; root out; destroy.
 +vi, —1. cast asunder; cast or throw
 away; —2. break in pieces, 70¹⁴.
 +sam, cast or put together.
 a-samhrādayant, *a.* not causing to
 rattle. [Vhrād.]
 a-satyasamdhā, *a.* unfaithful, treach-
 erous.
 ā-sant, *a.* non-existing; *as n.* non-exist-
 ence.
 a-sapiṇḍa, *a.* related more distantly than
 in the sixth generation, see *sapiṇḍa*.
 a-samartha, *a.* unable.
 a-sampatti, *f.* non-success.
 a-sambaddha, *a.* un-connected, in-coher-
 ent, *w. same fig. mg as in Eng.* [Vbandh.]
 a-sambandha, *a.* not having relation-
 ship.
 a-sambhāvyā, *a.* unsupposable, impos-
 sible.
 a-saha, *a.* impatient.
 āsu, *m.* vital spirit; vigorous life. [V1as.]
 a-sutṛp, *a.* insatiable. [1288a⁴.]
 asu-tṛp, *a.* life-robbing. [vbl of √2trp.]
 āsu-nīti, *f.* the leading or continuing of
 life (in the other world); spirit-life; spirit-
 world. [acct, 1274.]
 a-sunvā, *a.* not pressing (Soma), *i.e.*
 indifferent to the gods, godless. [see
 1148.3b and 716.]

āsura, —1. *a.* spiritual (used of the gods,
 and designating esp. the difference be-
 tween celestial and mundane existence);
 —2. *as m.* a spirit of life, a god; āsura
 adevā, spirit that is no god, demon, 82⁶;
 —3. later, demon (45⁶), enemy of the
 gods, an Asura, a not-god (as if the word
 were a-sura — whence, by popular ety-
 mology, the pendant sura, 'god'). [asu-
 ra, 1226 (cf. 1188f), and as-u fr. V1as,
 1178b.]
 asuryā, *a.* godlike; *as n. pl.* godhead.
 [āsura, 1212d⁴.]
 √ asūya (asūyāti). be impatient.
 asūyā, *f.* impatience. [Vasūya, 1149⁶.]
 āsrj [432], *n.* blood, 24²². [cf. Cyprian ἔap,
 'blood.']
 asād, see 501 and adas.
 āsta, *n.* home; āstam, *w. i.* gam, yā, go
 home; *esp.* of the sun [see 1092b], set.
 [prob. V1as: for *mg*, cf. bhavana.]
 asta-māuna, *a.* having thrown aside or
 abandoned silence. [V2as.]
 asti, *f.* being. [V1as.]
 asthān [431], *n.* bone. [cf. ὀστέον, Lat
 stem *ossi-*, *osti-, nom. *os*, 'bone.']
 a-sthāvara, *a.* not standing.
 āsthi, see asthān.
 a-spr̥cant, *a.* not touching. [Vspr̥c.]
 asmā [494], *pron. stem.* we, us. [cf. ἡμεῖς,
 Lesbian ἄμμες, 'we.']
 asmād, *esp.* as *stem in cpds* [494], our; *as pl.*
majesticus, my.
 asmāka, *a.* of us; our. [asma, 516⁴.]
 ā-svapant, *a.* not sleeping. [Vsvap.]
 a-svastha, *a.* not well, ill; not self-con-
 tained, not master of one's self.
 a-sveda, *a.* free from sweat.
 √ ah (āttha, āha, āhāthus, -tus, āhūs
 [801a]). say; call; āhus, they say. [cf.
 Lat. *aiō*, 'say,' *ad-ag-ium*, 'saw, proverb,'
nego, 'say no.']
 +pra, declare to be.
 1 āha, *asv. particle.* certainly, of course;
 namely. [*pron. root a*: cf. 1104³ end.]
 2 āha, *for āhan in cpds.* [1209a, 1315a.]
 ā-hata, *a.* —1. not beaten; —2. (since
 Hindu washermen wet the clothes and
 pound them with stones) unwashed, of a
 garment, *i.e.* new. [Vhan.]

áhan, áhar, áhas [430a], *n.* day (as opp. to night), *e.g.* 92¹⁶; day.

ahám [491], *pron.* I. [cf. ἔγωγ, Lat. *ego*, AS. *ic*, Eng. *I*: see 491 and *ma* etc.]

áhar, *see* áhan.

ahar-niça, *n.* day and night, *νυχθήμερον*; -am, *adv.* constantly. [niçā: 1253b.]

ahalyā, *f.* Ahalyā, Gautama's wife.

áhas, *see* áhan.

a-hastá, *a.* handless. [hásta, 1304a.]

ahaha, *excl.* of joy or sorrow. [1135a.]

a-hārya, *a.* not liable to be stolen.

ahāryatva, *n.* non-liability to be stolen. [1239.]

áhi, *m.* serpent; *esp.* the dragon of the sky, often identified w. the demon Vritra. [see under agha: cf. ἔχis, Lat. *anguis*, 'serpent'; ἔχελυς, Lat. *anguilla*, 'eel']

á-hiñsā, *f.* non-injuring (any creature).

áhi-gopā [352], *a.* having the dragon as their keeper. [1302¹.]

ahivat, *adv.* as a dragon. [1107.]

ahi-hátya, *n.* the slaying of the dragon; the (victorious) fight with the dragon. [acct, 1272a, 1213c.]

a-hrñāna, *a.* not being angry. [v2 hr.]

aho, *excl.* of astonishment, pleasant or unpleasant. [1135a: euphony, 138f.]

aho-rātrá, *n.* day and night, *νυχθήμερον*. [áhas + rátri, 1253b: see rátra.]

á, *adv.* —1. hither, unto, as prefix w. verbs of motion; —2. conjunctively, thereto, besides; ca . . . ā, both . . . and, 85⁵; —3. as-severatively, (up to, *i.e.*) quite, entirely, 73²⁰; —4. as prep., w. *abl.*: hither from, all the way from; and then [293c], all the way to, until, 49¹³, 64¹⁴, 103²⁰, 105⁶, 106²; as far as, 105¹⁰. [cf. Lat. *ā*, 'from,' which is not akin w. *ab*, 'from.']

ākará, *m.* —1. accumulation, abundance; —2. mine. [v3 kr + ā, q.v.]

v ākarñaya (ākarñayati; ākarñita; ākarñya). listen; give ear to; hear. [denom. fr. the possessive adj. ākarña, 'having the ear to, *i.e.* listening.']

ākaraśaka, *a.* attractive; —*f.* -ikā [1222d], Pleasanton, as name of a town. [vkr + ā.]

ākaraśikākhyā, *a.* having the name ākarśikā. [ākhyā.]

ākāra, *m.* make; shape; appearance. [v1 kr + ā: cf. ākr̥ti.]

ākāravant, *a.* like the Eng. shapely. [ākāra.]

ākāśá, in Veda, *m.*; later, *n.* free or open space; sky. [prop. 'outlook, clearness,' vkr + ā.]

ākula, *a.* —1. bestrewn, covered, filled; —2. fig. confused; agitated. [v3 kr + ā, q.v.]

v ākulaya (ākulayati). confuse; ākulita, at one's wit's end. [ākula.]

ākūta, *n.* intention. [vkr + ā.]

ākṛti, *f.* make; shape; appearance. [v1 kr + ā, 1157.1d: cf. ākāra.]

ākhú, *m.* mold-warp; mouse. ['burrower,' vkhā + ā, 1178a end.]

ākhyā, *f.* name; at end of cpds, having . . . as name. [vkhya + ā.]

ākhyāna, *n.* tale. [vkhya + ā, 1150.]

āgantavya, *grdv.* see vgam + ā.

āgantu, *m.* arrival; and so, as in Eng., person arriving. [vgam + ā, 1161.]

āgamana, *n.* a coming hither; w. punar, a returning. [vgam + ā.]

āgas, *n.* sin. [orig., perhaps, 'a slip,' vañj: cf. ἄγος, 'guilt': different is ἄγος, see vjaj.]

āghṛñi, *a.* glowing, beaming. [v2 ghṛ, 'glow,' + ā, 1158.]

āṅgirasá, *a.* descended from Angiras. [āṅgiras, 1208a.]

ācamana, *n.* the rinsing of the mouth. [vcam + ā.]

ācamanīya, *m.* dish for use in rinsing the mouth. [ācamana, 1215.]

ācāra, *m.* walk and conversation; conduct; usage; observance. [vcar + ā.]

ācāryā, *m.* teacher, *esp.* of the Veda. [perhaps, 'the man of observances,' fr. ācāra, 1212d4.]

ājarasām, *adv.* to old age. [from the phrase ā jarás-am.]

ājarasāya, *adv.* to old age. [dat. (1113) formed fr. the preceding, as if that were acc. of ājarasā.]

ājí, *m.* race; contest; battle. [vaj, 1155: cf. ἄγ-ών, 'contest.']

ājñā, *f.* order; command. [vājñā + ā.]
ājya, *n.* clarified butter (for anointing, etc.); *cf.* ghr̥ta. [vājñ + ā, see 100²⁰: for mg, *cf.* Eng. noun *smear*, 'ointment,' and verb *smear*.]
ājya-ṣeṣa, *m. n.* rest of the clarified butter.
ājyāhuti, *f.* oblation of clarified butter. [āhuti.]
āñjana, *n.* ointment. [vājñ + ā: *cf.* Lat. *unquen*, 'ointment'.]
ādhyā, *a.* wealthy; rich. [perhaps fr. arthya.]
āt, *adv.* thereupon; **ād id**, then indeed. [lit. 'from that,' abl. of ā, 1114a.]
ātithyā, *n.* hospitality. [ātithi, 'guest,' 1211.]
ātma, *for* ātman *in* cpds, 1249a².
ātmaka, *for* ātman *in* mg 4 *at end of* cpds [1222, 1307]; *e.g.* mārā-ātmaka, murder-natured, murderous.
ātmán, *m.* —1. breath; —2. spirit; soul (*cf.* 84⁸ N.), as principle of life and feeling; —3. self; *very often so used as a simple reflexive pron.* [514]; *e.g.*, myself, 36¹⁶; thyself, 26¹⁵; himself, 4¹⁹; *in* genitive: his, 17¹⁶; her, 46⁶; one's own, 21¹⁸, 58²²; —4. nature, character, peculiarity; *esp. at end of* cpds, *see* ātmaka; —5. the soul κατ' ἐξοχὴν, the soul of the universe, 66⁸. [*cf.* ἀνρμήν, 'breath'; ἀνρμός, 'vapor'; AS. *æþm*, *æðm*, 'breath': for mg, *cf.* πνεῦμα and Lat. *anima*, 'breath, spirit'.]
ātma-pakṣa, *m.* one's own party.
ātma-prabha, *a.* having his or their own splendor. [prabhā, 354.]
ātma-bhava, *m.* the coming into existence of one's self.
ātma-mānsa, *n.* one's own flesh.
ātmavāt, *adv.* as one's self. [ātma, *i.e.* ātman: 1107.]
ātma-çakti, *f.* one's own power.
ātma-çonita, *n.* one's own blood.
ātma-saṁdeha, *m.* danger of one's self, personal risk.
ātma-hita, *n.* one's own welfare.
ātmāupamya, *n.* likeness to one's self, *i.e.* a putting one's self in another's place. [āupamya.]

ādara, *m.* respect, notice, care. [v2 dr̥ + ā, 'regard'.]
ādāhana, *n.* burning-place, place of cremation. [v2 dah + ā.]
ādāna, *n.* receiving. [v1 dā + ā, 'take,' 1150.]
ādi, *m.* —1. in-cception, beginning, 60⁸; ādim ādatte, he makes a beginning; ādāv eva, just before, just now; —2. *esp. at end of* adj. cpds [see 1302c1]: ·· -ādi, having ·· as the beginning, *i.e.* ·· and so forth; or, the qualified noun being omitted, and the adj. cpd being used as subst., ·· and so forth. [undoubtedly fr. v1 dā + ā, 'take,' 'a taking hold of, *i.e.* beginning,' 1155.2e: for mg, *cf.* Lat. *in-cipere*, Ger. *an-fangen*, 'take hold of, begin'.]
ādika, *equiv. to* ādi *in* use 2. [1222, 1307.]
ādityā, *m.* —1. son of Aditi, name applied to the gods of the heavenly light, Varuna, Mitra, Aryaman, etc.; —2. Aditya, name of the sun-god, son of Aditi; the sun. [āditi, 1211.]
ādin, *a.* eating, devouring. [v2 ad, 1183³.]
ādevana, *n.* gambling-place, 98¹⁸. [v1 dīv, 'play,' + ā.]
ādya, *a.* first; *equiv. to* ādi *in* use 2. [ādi, 1211.]
ādhipatya, *n.* sovereignty. [ādhipati, 1211² end.]
ādhr̥ṣya, *grdv.* to be ventured against; approachable. [v2 dhṛṣ + ā, 963d.]
ādheya, *n.* a placing, *esp.* of the sacred fire. [v1 dhā + ā, 'put,' 1213c.]
ādhvaryava, *n.* service of sacrificing priest. [adhvaryú, 1208c.]
ānaḍuha, *a.* of a bull, taurine. [anaḍúh, weak form of anaḍvah, 404; 1208a.]
ānana, *n.* mouth; face. [prop. 'the breather,' v2 an: *cf.* ἡνερ-, 'face,' in ποσιν-ηνρς and ἀπ-ηνρς, 'with face turned towards,' 'with face averted': for mg, *cf.* nayana.]
v āp (āpnóti; āpa; āpat; āpsyāti; āptá; āptum; āptvá; -āpya; āpyáte; īpsati [1030]; āpáyati). reach; win; get; bring upon one's self; —āptá: —1. having reached; extending over; and so, adequate, suitable, fit; —2. having reached, *i.e.* being near or intimate, and so, as m..

a friend; —*īpsitá*, whom or what one desires to obtain, sought for, desired. [prob. for *ā-ap*, 108g, see *āpas*: cf. *ἥπιος*, 'approachable, friendly'; Lat. *ap-iscor*, 'reach,' *ap-ere*, 'seize, fasten'; *ἄπρω* (*ἄφ* for *ἄπ*), 'fasten.']

+*abhi*, reach to a thing, attain; *desid.* strive to win; *caus.* cause to reach the mark, i.e. carry out fully, 96¹².

+*ava*, come upon, fall in with; obtain, acquire; take upon one's self; incur.

+*pra*, reach; arrive; come upon; catch; win, obtain, get; incur; —*prāpta*: reached, found, caught, obtained; reached, arrived, having come; —*caus.* cause to arrive at, bring to, 53¹⁷; *prāpaṇiya*, to be brought to, 53¹⁵.

+*vi*, reach through, pervade, 66⁹.

āpaṇa, *m.* market. [*ṽpaṇ* + *ā*.]

āpad, *f.* misfortune. [lit. 'a getting into' (trouble), *ṽpad* + *ā*: for specialization of mg, cf. *ārti*, and Eng. *accident*, lit. 'a happening' (of trouble).]

āpas, see *āp*.

āpī, *m.* friend. ['one who has reached or stands near another' (cf. *āpta*), *ṽāp*: cf. *ἥπιος*, s.v. *āp*.]

āpta-dakṣiṇa, *a.* having or accompanied by suitable presents. [*dakṣiṇā*, 334².]

ābdika, *a.* annual; .. *-ābdika*, .. *-ennial*, lasting .. years. [*abda*.]

ābharāṇa, *n.* ornament (jewels, etc.). ['what is worn,' *ṽbhr* + *ā*: for mg, cf. *φᾶpos*, 'garment,' w. *φέρω*, and Ger. *Tracht*, 'dress,' w. *tragen*, 'wear.']

āmá, *a.* raw. [cf. *ᾠμός*, 'raw'; Lat. *amarus*, 'bitter.']

āmaya, *m.* injury; disease. [*caus.* of *ṽam*.]

āmayitnu, *a.* sickening. [*caus.* of *ṽam*, 1196b.]

āmiṣa, *n.* flesh. [cf. *āmá* and *āmis*.]

āmiṣācin, *a.* flesh-eating. [*ācin*.]

āmis, *n.* raw flesh; flesh. [cf. *āmá*.]

āmóda, *a.* gladdening; as *m.* fragrance. [*ṽmud* + *ā*.]

āyātana, *n.* foot-hold; resting-place; esp. place of the sacred fire, fire-place. [*ṽyat* + *ā*.]

āyata-locana, *a.* having long eyes. [*ṽyam* + *ā*.]

āyasá, *a.* metallic, of iron; as *n.* metal, iron. [*āyas*, 1208a.]

āyāma, *m.* like Eng. extent, i.e. length. [*ṽyam* + *ā*, 'extend.']

āyú, *a.* active, lively. [*vi*, 1178a: prob. akin are *ἥύς*, **ἥύ-ς*, *έύς*, 'active, doughty, mighty,' *εὖ-*, 'strongly,' *εὔ*, generalized, 'well': for mg of *āyú*, cf. the phrase "full of go."]

āyudha, *n.* weapon. [*ṽyudh* + *ā*.]

āyusmant, *a.* having life or vitality; long-lived; old. [*āyus*, 1235a.]

āyus, *n.* (activity, liveliness, and so) life; vitality; personified as a genius, *Āyus*, 85¹⁸; period or duration of life; long life; (like Eng. life, i.e.) living creatures. [*vi*, 1164, cf. *āy-ú*: cf. *αι-ών*, Lat. *ae-vu-m*, AS. *ēw*, *ē*, 'life-time, time'; AS. *āwa*, *ā*, Eng. *aye*, 'ever'; AS. *ēf-re*, Eng. *ever*.]

āraṇyaka, *a.* pertaining to the wilderness; as *n.* forest-treatise (to be read in the solitude of the wilderness — *Whitney*, p. xvi.). [*āraṇya*, 1222e.]

ārādhana, *n.* the gratifying, propitiation, service. [*ṽrādh* + *ā*, *caus.*]

ārogya, *n.* lit. diseaseless-ness, i.e. health. [*aroga*.]

ārohā, *m.* the swelling hips or buttocks of a woman. [prop. 'the seat' on which a child is carried astride by its mother, *ṽruh* + *ā*, 'get upon, take one's seat upon': see *ānka* and cf. the words of an ogress, MBh., *āruha mama ṣṇonīm*, *neṣyāmi tvām viḥāyasa*, 'get upon my hip, I will carry thee through the air.']

ārta, *a.* visited, esp. by trouble; afflicted; stricken; distressed. [*ṽr* + *ā*, q.v.: for mg, cf. American slang phrase *gone for*.]

ārti, *f.* a visitation (of evil), i.e. trouble, misfortune, see 93¹⁵ n. [*ṽr* + *ā*: for mg, cf. *ārta* and *āpad*.]

ārdrá, *a.* wet.

ārdrá-vāśasa, *a.* having wet garments.

ārya, *a.* belonging to the faithful, i.e., as *m.*, man of one's own tribe, an Aryan, as designation of a man of the Vedic Indian tribes; as *adj.* Aryan; noble; reverend (used in respectful address). [*aryá*, 1208f: cf. Avestan *airya*, 'Aryan'; New Persian, *irān*, 'Persia'; Hdt. vii. 62, *οἱ Μῆδοι ἑκα-*

λέοντο πάλοι Ἄριοι; Keltic nom. *eriu*, acc. *erinn*, name of Ireland; Eng. *Ir-ish*: cf. *arí*, *aryá*.]

ālasya, *n.* sloth. [*alasa*.]

ālasya-vacana, *n.* sloth-dictum, as designation for the ignava ratio or fatalist's argument.

ālāpá, *m.* talk; conversation. [*vlap* + *ā*.]

ālokana, *n.* the beholding. [*vlók* + *ā*.]

āvā, *pron. stem*, 491.

āvis, *adv.* forth to sight, in view; *w. kr.* make visible. [1078.]

āvṛt, *f.* a turning. [*ṽvṛt* + *ā*.]

āṣa, *m.* food. [*ṽ2aṣ*, 'eat.']

ācayā, *m.* lying-place; abode. [*ṽṣī* + *ā*.]

ācās, *f.* wish, hope. [*ṣaṇs* + *ā*.]

ācā, *f.* hope. [younger form of *ācās*.]

ācā, *f.* region; quarter (of the sky). [specialized from 'place, objective point, that which one reaches', *ṽ1aṣ*, 'reach.']

ācāvānt, *a.* hopeful. [*ācā*.]

ācīn, *a.* eating, in *cpds.* [*ṽ2aṣ*, 1183³.]

ācīs [392], *f.* wish or prayer, *esp.* for good. [*ṽcās* + *ā*, 639, 225²: cf. *praṣīs*.]

ācīr-vāda, *m.* expression of a (good) wish, *i.e.* a benediction. [*ācīs*, cf. 392.]

ācīrvādābhidhānavant, *a.* containing a designation of a benediction. [*ācīr-vāda* + *abhidhāna*, 1233.]

ācū, *a.* swift. [cf. *ἀκρό-s*, 'swift'; Lat. *ōcior*, 'swifter.']

ācārya, *n.* wonder; prodigy.

ācrama, *m.* —1. (place of self-castigation, *i.e.*) hermitage; —2. stadium in a Brahman's religious life (of which there are four: that of the student or *brahmācārin*, that of the householder or *gṛhastha*, that of the hermit or *vānaprastha*, and that of the beggar or *bhikṣu*), see 65³ n. [*ṽcram* + *ā*.]

ācra, *m.* that on which anything leans or rests; support; refuge; protection; authority. [*ṽcṛi* + *ā*.]

ācra, *m.* that on which anything leans or rests; support; refuge; protection; authority. [*ṽcṛi* + *ā*.]

ācra, *m.* that on which anything leans or rests; support; refuge; protection; authority. [*ṽcṛi* + *ā*.]

ās, *excl.* of joy or of displeasure. *ah!*
ṽ ās (*āste* [628], *āsīna* [619³]; *āsām cakre*; *āsīṣṭa*; *āsīṣyāte*; *āsītā*; *āsītum*; *āsītṛvā*; *-āsya*). —1. sit; seat one's self; settle down, 93¹; —2. abide; dwell, 85¹⁹; stay;

remain; continue, 64¹⁴; —3. *w. ppl.* [1075c], continue (doing anything), keep on, 32^{14, 18}. [cf. *ḥṣ-rai*, 'sits'; Lat. *ānus*, **ās-nu-s*, 'seat, buttocks'; Old Lat. *āsa*, Lat. *āra*, 'family-seat, hearth, altar.'] + *adhi*, take one's place in, *i.e.* visit, 49¹⁶; get into (shoes), *i.e.* put on, 45¹⁷.

+ *upa*, sit by (in sign of readiness to serve), wait upon (a command), 92⁴; sit by (expectantly), sit waiting for, 91⁴.

+ *pary-upa*, sit around, surround, 2⁷.

āsana, *n.* sitting, 4¹²; seat. [*ṽās*.]

āsāra, *m.* (like Eng. colloq. *a pour*, *i.e.*) pouring rain. [*ṽṣr* + *ā*, 'run.']

āsura, *a.* demonic; as *m.* demon. [*āsura*, 1208f.]

āsécana, *n.* cavity (into which one pours). [*ṽsic* + *ā*.]

āsecanavānt, *a.* having a cavity, hollow. [*āsecana*.]

āhati, *f.* blow. [*ṽhan* + *ā*, 1157¹ and 1d.]

āhanás, *a.* swelling, fermenting, foaming.

āhavana, *n.* oblation. [*ṽhu* + *ā*.]

āhavanīya, *a.* of or for the oblation; *w. agni*, oblation-fire; as *m.*, without *agni*, oblation-fire (the one that receives the oblation), see 102² n. [*āhavana*, 1215.]

āhāra, *m.* the taking to one's self (of food), eating; what one takes, *i.e.* food. [*ṽhr* + *ā*.]

āhāra-dāna, *n.* giving of food.

āhāra-parityāga, *m.* relinquishment of food.

āhārādi, *n.* food and so forth. [*ādi*, 1302c 1.]

āhārārthin, *a.* seeking food. [*arthin*.]

āhitāgni, *a.* having a set or established fire; as *m.* one who is keeping alive a sacred fire. [*āhita*, *ṽ1dhā* + *ā*, 'set': 1299a.]

āhuti, *f.* oblation, offering (used both of the act and of the thing offered); cf. the later word *homa*. [*ṽhu* + *ā*: *w. -huti*, cf. *χρό-si-s*, 'a pouring.']

āhvāna, *n.* call; invitation. [*ṽhū* or *hvā* + *ā*.]

i, *pron. root*, see *idam* and 502³.

ṽ i (*éti* [612]; *iyāya*, *iyás* [783b²]; *esyāti*; *itá*; *étum*; *itṛvā*; *-itya*). —1. go; go

to or towards; come; enter; —2. move on, 86¹²; pass; —3. go to, *i.e.* attain (a thing or condition); —*īyase* [1021²], goest hither and thither, 90¹⁵; —*īmahe* [1021²], (*like Ger. an-gehen*) we approach with prayers, beseech. [*w. i-mās*, cf. *ἵμεν*, Lat. *i-mus*, ‘we go’; Goth. *i-ddja*, AS. *eode*, ‘went’; radically akin, perhaps, is AS. *gān* (stem *gā* for **ga-i*, *ga-* being the inseparable prefix), Eng. *go*, Ger. *gehen*: see also *āyú*, *āyus*.]

+ *ati*, go beyond or past or over; overwhelm; transcend; leave behind, get rid of, 68⁹; escape.

+ *adhi*, come upon, notice; take notice, 87¹⁸; —*middle adhīté* [612 note], go over for one’s self, repeat, learn, read; *ppl. adhita*: *w. act. mg.* learned, 18⁶; *w. pass. mg.* learnt, 21¹⁵; —*caus. adhyāpāyati* [1042e], cause to learn, teach.

+ *upa_adhi*, in *upādhyāya*.

+ *anu*, go along or after; accompany; *ppl. anvita*, accompanied by, endowed or filled or connected with.

+ *sam-anu*, the same.

+ *antar*, go within; retire, withdraw.

+ *apa*, go off; slink away.

+ *abhi*, go unto; become embodied in.

+ *ava*, approach.

+ *ā*, come near or unto or hither; *w. the adv. punar*, go back.

+ *abhy-ā*, approach, go near.

+ *upa_ā*, come unto.

+ *sam-ā*, come near to together; assemble.

+ *ud*, go up, rise (of the sun).

+ *upa*, go unto; fall to the lot of; *ppl. upeta*, gone unto, attended by, provided with.

+ *sam-upa*, come hither.

+ *ni*, go into or in; cf. *nyāya*.

+ *parā*, go away or forth; depart.

+ *anu-parā*, go forth along (a path).

+ *vi-parā*, go away separately.

+ *pari*, circumambulate; walk round (the fire).

+ *pra*, —1. go forward or onward, 83¹¹; *esp.* go forth out of this world, and so (*like Eng. depart*), die; *pretya*, after dying, *i.e.* in the other world (*opp. of iha*); *preta*,

dead; —2. come out, stick out, be prominent.

+ *prati*, go against, withstand; go back to; recognize, 98¹⁸; *pratīta*, recognized, approved.

+ *vi*, go asunder; separate; disperse, 83¹⁵; spread one’s self over, *i.e.* pervade, 72²; *vīta*, at *beg. of cpds.* having departed ‘‘‘, *i.e.* free from ‘‘‘.

+ *sam*, come together; assemble.

icchā, *f.* wish; desire; inclination. [*Viś*, ‘seek’: cf. AS. *āsece*, ‘an asking.’]

ij, *vbl.* sacrificing, in *ṛtv-ij*. [*vyaj*, 252.]

ijyā, *f.* sacrifice. [*vyaj*, 252.]

itara [523], *pron. a.* other; the other; another; other than, *i.e.* different from, *w. abl.* [*pron. root i*, 502⁸: cf. Lat. *iterum*, ‘another time.’]

itās, *adv.* —1. used like the *abl. of a pron.* [1098c²], 24¹⁸; —2. from this (place), from here; here; from this (world), 5⁸; *itas tatas*, here and there; —3. from this (time), now, 41⁸. [*pron. root i*, 502⁸.]

iti, *adv.* see 1102a. —1. in this way, thus; so; *iti devā akurvan*, thus the gods did, 96⁹; —2. used *w. all kinds of quotations made verbis ipsissimis*: *tathā_ity uktvā*, upon saying “Yes,” 4²; *sa prṣṭavān kāu yuvām iti*, he asked, “Who are ye,” 45⁸; *evam astu iti tāu dhāvitāu*, with the words, “So be it,” the two ran off, 45¹⁶; so RV., 85¹²; so MS., 92¹⁵; *ity ākarṇya*, on hearing (so, *i.e.*) the preceding *śloka*s, 17¹⁶; cf. 18¹⁰; —2a. designating something as that which was, or under the circumstances might have been said or thought or intended or known, sometimes (46¹⁶) preceding it, but usually following it: *martavyam iti*, at the thought, “I must die,” 29⁹; *gardabho ’yam iti jñātvā*, recognizing (the fact), “This is an ass,” 34²⁰; —2b. *interr. in place of the exact quotation*: *kim iti*, alleging or intending what, under what pretext, with what intention, 30⁴, 41⁵; —2c. used in giving an authority: *iti dhāraṇā*, so (is) the rule, 62¹⁷; *ity eke*, so some folks (say), 101⁹; —2d. used in citing a Vedic verse by its first word (60¹³) or words (98²⁰, etc.); —2e. at the end of a section or book (cf. *atha*), here endeth, 4⁴; —2f. *w. verbs*

of naming, considering, etc., the predicate, marked by *iti*, is *nom.*, sometimes *acc.* — both constructions at 61²²; *damayanti iti viçrutā*, known as or named “D.” 6³; —3. used to include under one head or as in a list several separate objects, 21⁷, 100⁸, 105⁷; —4. *evam* superfluously added, 61¹²; *iti* doubled, 60¹¹; —5. *iti ha* = *iti*, 12⁸, 61¹⁸. [pron. root *i*, 1102a: cf. Lat. *itidem*, ‘just so.’]

itihāśā, *m.* story, legend. [agglomeration of *iti ha āśa*, ‘thus, indeed, it was’: 1314b.]

itthā (*V. only*) and *itthām*, *adv.* in this way; so; *kim ta itthā*, how does this happen thee? 73⁸. [adverbs made from the *acc. sing. neut.*, *i-d*, of the pron. root *i*, see 1101: cf. Lat. *itā* and *item*, ‘so.’]

ity-ādi, at end of possessive *adj.* *cpds* used substantively, that which has “...” as its beginning, i.e. “...” and so forth. [see 1302c1 end.]

id, *V. pcl.* just; exactly; even; emphasizing the preceding word and to be rendered by laying emphasis on that word. [*acc.* of pron. root *i*, 1111a: cf. Lat. *i-d*, ‘it.’]

1 *idām* [501-2 — forms made from four stems, *ā* and *anā*, *i* and *imā*, those from *ā* being often unaccented, see 74⁹ N.], *pron.* this, this here, *ṛdḁe*, e.g. 20⁹, 86¹⁰, 87⁸; contrasted *w. asāu*, ‘that one,’ 103⁷; *asmin loke*, in this world, 66¹²; without *loke* and contrasted *w. amutra*, 103⁸; *idam viçvam bhuvanam*, this whole world, 85¹²; *idam sarvam*, this entire (world), 63²¹; so 66¹⁹; so *idam*, *ṛd nāv*, 56^{15, 17}; *iyam pṛthivī*, this earth, 10¹⁰; *iyam alone*, this earth, 93^{1, 2}; — refers very often, like *ṛdḁe*, to something following (just as *etad* and *taḍra* to something preceding), e.g. 13²², 26⁷, 45¹⁴, 51⁶; occasionally refers to something immediately preceding, e.g. 10¹⁷, 24⁹, 74¹², 79⁴; — joined *w. pronouns*: *ko ‘yam āyāti*, who comes here? 27¹²; *yo ‘yam dṛçyate*, which is seen here, 46¹⁷; *mām imam*, me here, 76¹⁶; *nom.* to be rendered here is or are, 56¹, 4²¹; *imāu vātas*, blow hither, 90¹². [cf. Lat. *i-d*, Goth. *i-ta*, Ger. *es*, ‘it.’]

2 *idām*, *adv. now*, 86¹⁹; here, 80⁹, 96⁹. [1111a: cf. 502.]

idānīm, *adv. now*. [pron. root *i*, 1103b.]
 √ *idh* or *indh* (*inddhē* [694]; *idhē* [783b]; *āindhīṣṭa*; *indhīṣyāti*; *iddhā*; *-idhya*).
 kindle. [cf. *āḍ-ā*, ‘burn’; Lat. *aed-e-s*, ‘fire-place, hearth, dwelling’ (cf. *stove* and Ger. *Stube*, ‘room’); *aestus*, **aid-tu-s*, ‘heat’; AS. *ād*, ‘funeral pile’; *āst*, Eng. *oast*, ‘kiln for drying hops or malt.’]
 + *sam*, kindle, *trans. and intrans.*

idhmā, *m. fuel*. [√*idh*, 1166: for *mg*, cf. Eng. *kindlings*.]

idhma-citi, *f. fuel-pile*.

√ *in* (*in-ō-ti*, *prop. i-nó-ti* [713]). drive; force; *in enas*. [cf. √*inv*.]

indra, *m.* Indra, name of a Vedic god; *in* the later language, the best of its kind, chief, prince. [none of the numerous proposed derivations is satisfactory.]

indra-purogama, *a.* having Indra as leader, preceded by Indra. [1302c2.]

indra-lokā, *m.* Indra’s world, heaven.

indra-çatru, *a.* having Indra as his conqueror. [1302.]

indra-senā, *f.* Indra’s missile weapon; personified as his bride, RV. x. 102.2; hence, name of a woman, see 16¹¹ N.; — *m. -a*, name of a man, formed as a mere pendant to the *fem.* [√*indra* + 1 *sénā*.]

indrāgnī, *m.* Indra and Agni. [√*indra* + *agnī*: *acct*, 1255b.]

indrā-bḥaspāti, *m.* Indra and Brihaspati. [*acct*, 1255a.]

indrāyudha, *n.* Indra’s weapon, the rainbow. [√*ayudha*.]

indriyā, *a.* belonging to Indra; as *n.*
 —1. the quality pertaining especially to Indra, i.e. great might, power, 73¹⁸, 97⁶;
 —2. in general, one of a man’s powers, i.e. a sense or organ of sense. [√*indra*, 1214b.]

√ *indh*, see *idh*.

√ *inv* (*invati*). drive; send. [secondary root from *i*, 749b, 716: cf. *in*.]

imā, *pron. stem*, see *idam*.

iyacciram, *adv. so long*. [√*yant* (1249a) + *ciram*.]

√ *yant* [451], *a.* so great; so much. [fr. pron. root *i*, 502.]

iras, *n.* ill-will; anger; assumed as basis of the following *denom.* [√*r*, ‘go for’ in hostile sense: cf. Lat. *ira*, ‘anger.’]

√ **irasya** (irasyāti). be evil disposed. [iras, 1058.]

irasyā, *f.* ill-will; wrath. [Virasya, 1149^e: cf. īrṣyā.]

irīṇa, *n.* a run or runlet; gulch; gullied and so desert land. [Vṛ, 1177b: for mg, cf. Provincial Eng. run, 'brook.']

iva, *encl. pcl.* —1. as; like; —2. used to modify a strong expression, in a manner; so to speak, 56¹⁶; as it were, 1¹⁰; perhaps; almost, 34¹³; —3. sometimes (like **eva**), just, quite; **nacirād iva**, right soon. [pron. root i, 1102b.]

√ **liṣ** (icchāti [753]; **iyéṣa**, **iśús** [783b]; **āiṣit**; **esiṣyāti**; **iṣṭá**; **éṣtum**; —**iṣya**). seek; desire; *esp. w. inf.* [981³]; *pass.* be desired; be approved or recognized, and so pass for, 59¹⁸; **iṣṭá**, desired, *i.e.* desirable, 1⁴. [radical mg, 'go, go for,' √2iṣ being merely a causative of √liṣ: cf. *ἔμπερος*, **ἔμπερος*, 'desire'; *w. icchā*, 'desire,' cf. AS. **āsce*, 'petition,' whence *āscian*, Ger. (*h*)*eischen*, Eng. *ask*: **icchatī** for ***iṣskati**, cf. √**vāñch**.]

+ **anu**, seek after.

+ **abhi**, seek for; *ppl.* **abhīṣṭa**, desired, dear, 21¹⁸.

√ **2iṣ** (iṣáyati [1042a²]; *also* iṣyati [761c]; **iyéṣa**, **iśús** [783b]; **iṣitá**; **iṣayitum**; —**iṣya**). send; set in swift motion; impel, 74¹⁹. [caus. of √liṣ, q.v.]

+ **pra**, —1. **preṣáyati**: send forth; send, *e.g.* 9¹⁰; —2. **preṣyati**: drive forth, impel; start up (*e.g.* game); **prāiṣam** [970a] **āicchan**, sought to start up, 93¹⁶; and so —3. **preṣyati**: call upon or summon (*technical term used of the chief priest's calling upon another to begin a text or action*), 103⁶.

iṣ, *f.* refreshment; strength; vigor; *w. ūrj*, drink and food, *like Ger.* Kraft und Saft.

iṣá, —1. *m.* = **iṣ** [399]; —2. *as a.* vigorous, fruitful.

iṣu, *m. f.* arrow. [√2iṣ, 'send': cf. *íd*, **iśós*, 'arrow.']

1 **iṣṭá**, *see* √liṣ, 'desire.'

2 **iṣṭá**, —1. offered; —2. *as n.* offering, sacrifice, holy work. [Vṛj, 252.]

iṣṭakā, *f.* brick used in the sacred fire-pile. [2iṣṭá.]

iṣṭa-lābha, *m.* acquisition of a desirable object. [1iṣṭá.]

iṣṭā-pūrtá, *n.* what is offered (to the gods) and bestowed (upon them), *i.e.* what a man offers to the gods for his benefit after death, and so, *by metonymy*, such fruit of these offerings as can come to him, 83¹⁸ n. [2iṣṭá, 247, 1253b.]

iṣṭi, *f.* sacrifice (simple offering of butter, fruit, etc.), 101⁶. [Vṛj, 252, 1157.1a.]

ihá, *adv.* here, *opp. of atra* (87¹) and *amutra* (64⁶); hither, 9²; here on earth, *ici bas*, 27²; *opp. of pretya* (vi), 59², 58¹⁷; in this book, 17⁶; *w. loc.* [cf. 1099⁴], **iha samaye**, in this case, 41¹⁰, 42¹⁵. [pron. root i, 1100a.]

√ **ikṣ** (ikṣate; **ikṣám cakre**; **āikṣiṣṭa**; **ikṣiyáte**; **ikṣitá**; **ikṣitum**; **ikṣitvá**; —**ikṣya**; **ikṣyáte**). look; look at; see; behold. [desid. of √**akṣ**, 'see,' contained in **ak-śán**, 'eye,' etc., 108g: *see akṣán*.]

+ **apa**, look off to (*like Ger.* es absehen auf); regard; expect.

+ **ava**, look after; look after one's self, *i.e.* look behind or around.

+ **upa**, *w. two mgs, like Eng.* overlook:

—1. look over, *i.e.* inspect; and —2. (*more commonly*) look beyond, *i.e.* neglect.

+ **nis**, look out or after; contemplate.

+ **pari**, look about one; investigate; consider.

+ **vi**, look; look on; **vikṣita**, beheld.

+ **sam**, look upon; behold; perceive.

ikṣaka, *m.* beholder; spectator. [Vikṣ, 1181.]

ikṣaṇa, *n.* a look; glance. [Vikṣ.]

√ **īñkh** (īñkhati, —**te**; **īñkháyati**, —**te** [1041²]). move unsteadily.

+ **pra**, rock or pitch onward.

√ **īd** (īle, **īliṣe**, **īṭṭe** [628, 630]; *perf.* **īlṛ**; **īlitá**). supplicate; call upon; praise. [Whitney, 54.]

īdya, *grdv.* to be praised. [Vīd, 963² and d: pronounced **īlia**, Whitney, 54.]

īdḥṣa, *a.* of this sort; such. [502 end, and 518.]

īpsitá, *a.* desired to be obtained; desired. [desid. of √āp, 1030.]

īm, *encl.* —1. *as acc. s. of pron. root i*, him, her, it; him, 79⁷; —2. *indef.*, yá īm, quicunque, RV. x. 125.4; —3. **ká īm**, who pray? 77¹⁸; —4. *to avoid hiatus: between átha and enam*, 84^{5,6}. [see 1111a and 502 end.]

√ **īr** (írte [628]; írṇá; íráyati, -te; íritá). set one's self in motion; —*caus.* set in motion; cause to go forth, *i.e.*: —1. bring into existence; —2. utter (a sound), 14²³. [near akin w. √r.]

+ **ud**, rise up; *caus.* rouse; send out; utter; announce, 53¹⁶.

+ **sam-ud**, *caus.* utter, declare.

+ **pra**, *caus.* drive or steer onward (ship).

+ **sam**, *caus.* bring together, *i.e.* into shape or being; create, 75⁶; **sameriré**, established (as an ordinance), *instituerunt*, 88⁵x.

īrṣyá, *f.* ill-will; envy; jealousy. [contracted fr. **irasyá**, *q.v.*: cf. **gīrṣ-an** and **gīras**.]

√ **īç** (īçe [628]; īçisyáti). own, be master of, *w. gen.* [cf. AS. **āgan**, 'possess,' Eng. owe, 'possess' (so Shakespere often), 'possess another's property, be in debt'; thence the participial adj. **āgen**, Eng. adj. own, 'proprius'; thence the denom. **āgnian**, Eng. verb own; further, to **āh**, preterito-present of **āgan**, is formed a secondary past tense, **āhte**, 'possessed,' Eng. ought, 'possessed' (so Spenser), 'was under obligation.']

īçá, *m.* master; lord. [√īç.]

īçvará, *m.* master; lord; prince; rich man, 22². [√īç, 1171a.]

√ **iṣ** (iṣate; iṣé; iṣitá). hasten from, flee before, *w. abl.* [if not desid. of √i (108g¹ end), perhaps akin w. √1iṣ, orig. 'go.']

u, *Vedic encl. copula.* —1. and; also; further; used in one (oftenest the latter) of two clauses or sentences containing things alike or slightly contrasted (e.g. 78¹⁴, 79⁹), *esp. in anaphora* (e.g. 79⁵, 90⁹); —2. now, straightway, *w. verbs present and past and w. imperatives or imperative subjunctives*, 71¹⁰, 85¹⁵, 85⁵, 87⁸; often followed by **sú**, right

soon; —**pragṛhya** [see 1122a², 138c] when combined with **átha** (90¹⁶), **úpa** (78¹⁴), **mā** (87⁸); for 83⁹ and 84¹¹, see notes; —3. in classical Skt. only *w.* (**átha**, **kim**, and) **na**, and not, 21¹⁴, 27¹⁷.

u-kāra, *m.* the sound u. [Whitney, 18.]

uktá, see √vac.

ukti, *f.* expression; declaration, 53¹⁶. [√vac, 1157.1a.]

ukthá, *n.* utterance, *esp.* of devotion; praise; hymn of praise; invocation. [√vac, 1163a.]

uktha-vārdhana, *a.* strengthening, *i.e.* refreshing or delighting one's self with hymns of praise. [acct, 1271.]

√ **ukṣ** [252] or **vakṣ** (ukṣáti, -te; āúksāit; ukṣisyáti; ukṣitá; -úksya). sprinkle; besprinkle; drop, *intrans.*, 75⁷. [secondary form (108g end) of √*uj or ug: cf. **ūy-pós**, 'wet'; Lat. **ūvens** (**ugvens**) **caelum**, 'the dropping sky'; w. **ukṣán**, 'besprinkler, impregnator, bull,' cf. Goth. **auhsa**, 'bull,' Eng. *ox*, and for mg, √vrṣ.]

+ **pra**, sprinkle before one by way of consecration.

ugrá, *a.* mighty; exceedingly strong; terrible. [√vaj, 252, 1188; see ójas.]

ugrá-gāsana, *a.* having a terrible way of ruling; as *m.* a strict ruler. [1298a.]

√ **uc** (úcyati [only *w. preps.*]; uvóca [783b], ūcivāns [803]; ucitá). be pleased; be wonted; ucitá: —1. with which one is pleased; proper; suitable; —2. accustomed.

uccá, *a.* lofty; **uccāis**, *adv.* [1112c], high, of sound, loud. [fr. **uccá**, *adv.* instr (1112e) of údañc.]

uccaya, *m.* heap, pile, collection. [√1ci + ud, 'heap up.']

uccārā, *m.* evacuation; excrement. [√car + ud.]

uccāvacá, *a.* high and low; various; diverse. [ud + ca w. **ava** + **ca**, 1314b.]

úcchiṣṭa, *ppl.* left; as *n.* leavings, *esp.* of a sacrifice or of food. [√çis + ud.]

uccchedin, *a.* destroying. [√chid + ud.]

ujjayinī, *f.* Ujjein, name of a city, Ptolemy's 'Ούζηνη. [fem. of **ujjayin**, 'victorious,' √ji + ud, 1183²: of like mg are **Νικόπολις** and **Cairo**.]

√ uñch (úñchati, uñchāti; úñchitum). sweep together, glean. [for *unsk, *vansk, orig. 'wipe, or whisk, i.e. sweep': cf. AS. *wascan*, 'wash,' Eng. *wash* and *whisk*.] + pra, wash away; wipe out, 23².

úñchīṣṭa, same as ucchiṣṭa.

utá, conj. and; also; even; connecting words, clauses, and sentences; repeated: uta . . uta . . (uta), both . . and . . (and); at beg. of verse, 78¹²; —uta vā: or even, 87²⁰; or, 84¹⁴ (cf. atha, 6); apy uta, also.

utkarṣa, m. elevation. [√krṣ + ud.]

uttamā, a. —1. up-most; highest; best, esp. at end of cpds; excellent; chief; —2. (out-most, i.e.) ut-most; extreme; last (see 67⁶N.), 99²⁰. [úd, 'up, out,' 473.]

uttamagandhādhya, a. rich in excellent odors, 15¹⁹. [uttama-gandha + ādhya.]

uttamādhama madhyama, a. highest and lowest and midmost; best and worst and middling. [uttama + adhama + madhyama, 1257.]

úttara [525²], a. upper; higher; —1. being above, (opp. adhara) 70¹⁸; having the upper hand, victorious, 81²¹; —2. northern (on account of the Himālayas, cf. udañc); ā_uttarasmāt, as far as the north (side), 105¹⁰; —3. the left (because in prayer the face is turned eastward: cf. dakṣiṇa), 99²²; —4. (like ὕστερος) the latter (opp. pūrva); later; following, 99²²; —am, as adv. finally, last, 104¹²; —5. as neuter subst. the final element of a phrase of salutation, 60³; —6. answer, retort. [úd, 473: cf. ὕστερος, 'latter'; Eng. comp. *ut-ter*, 'outer.']

uttaratás, adv. northward; to the north of; w. gen. [1130], 105¹³. [uttara.]

uttara-dāyaka, a. giving answer; contradicting.

uttara-paścima, a. north-westerly.

uttara-purastāt, adv. north-east of; w. gen., 1130.

úttara-loman, a. having the hair above, with the hairy side up.

uttará, adv. northerly. [úttara, 1112e, 330⁴.]

uttarā-patha, n. the northerly way; the north country.

úttareṇa, adv. northerly; north of, w. acc. [1129], 102⁵. [uttara, 1112c.]

uttarottara, —1. a. higher and higher [1260]; —am, as adv. more and more, 24³; —2. as n. answer to an answer [1264]; wordy talk, 24⁹. [uttara + uttara.]

utthā, see 233a.

utpala, n. a Nymphaea, i.e. water-lily or lotus. [√paṭ + ud.]

utpādana, n. procreation. [caus. of √pad + ud.]

utphulla, a. wide open. [√phal + ud, 958.]

utsavá, m. —1. an undertaking, beginning; —2. feast-day, festival, 25⁴, 49¹⁶. [√2su + ud, 'set a-going'; but the development of 2 from 1 is not clear.]

úd, prefix. never used alone; up, up forth, out. [cf. AS. *ūt*, Eng. *out*: see *uttara*, *uttama*.]

√ ud or und (unátti; unná, uttá; —údyā). —1. spring; boil or bubble up; flow; —2. wet, bathe. [cf. Lat. *und-a*, 'wave'; w. ud-an, 'water,' cf. ὕδ-α, Eng. *water*; w. ud-ra, 'otter,' cf. ὕδ-ρα, 'water-snake,' Eng. *otter*.]

+ sam, flow together; wet.

uda, n. water. [√ud.]

udaká [432], n. water. [√ud.]

uda-kumbhá, m. water-jar; jar with water.

udag-ayana, n. north-course (of the sun), or the half-year from the winter to the summer solstice. [udañc.]

údagdaça, a. having the seams upward. [udañc + daçā, 'fringe, border, seam.']

udañ-mukha, a. having the face to the north. [udañc, 1249a, 161.]

údañc [409b], a. directed upward; directed northward (on account of the Himālayas), cf. uttara), northerly; in cpds, udak, 1249a. [ud + añc, 407.]

udayá, m. a going up; rising (of the sun). [√i (1148.1a) + ud.]

udára, n. belly. [orig., perhaps, 'rising, swelling,' √r + ud: for mg, cf. the relation of belly to AS. *belgan*, 'swell.']

udará, a. (like Eng. *exalted*, i.e.) noble, excellent. [√r + ud, 'rise.']

udára-carita, a. of noble behavior.

uditā, *see* √vad; **ūd-ita**, *see* vi.
ūdīcī, *see* 407³, 409b.
udumbalā, *a.* brown.
uddiṣya, *at, towards, see* √diṣ.
uddhata, *see* 163 and √han.
ūdbāhuka, *a.* having the arms out or extended. [ud + bāhu, 1305, 1307.]
udya, *grdv.* to be spoken or pronounced. [√vad, 1213c end, cf. 963c.]
udyama, *m.* raising (of the hands to work); exertion. [√yam + ud.]
udyāna, *n.* —1. a walking out; —2. (place for walking out, *i.e.*) garden, park. [√yā + ud, 1150.]
udyoga, *m.* undertaking; exertion. [√yuj + ud, 216.1.]
udyogin, *a.* active; energetic. [udyoga.]
udvigna-manas, *a.* having a terrified mind, distressed. [√vij.]
unmatta-darṣana, *a.* having a frantic look. [√mad + ud.]
unmārga, *m.* by-way, evil way. [ud + mārga.]
unmārga-gāmin, *a.* going in evil ways.
ūpa, —1. *vbl. prefix.* to, unto, toward; *opp.* of āpa; —2. *prep., w. acc.,* unto, 81¹⁵; *w. loc., in*, 77⁶; —3. *in noun cpds* [1289b], denoting something near, accessory, or subordinate. [cf. *ὑπό*, Lat. *s-sub*, 'under'.]
upakaniṣṭhikā (*sc. aṅguli*), *a. f.* next to the little, *i.e.* the third (finger). [upa (mg 3) + kaniṣṭhaka, 1222d.]
upakarṭṛ, *m.* one who does kindness; benefactor. [√1kr + upa, q.v.]
upakāra, *m.* friendly service; kindness. [√1kr + upa, q.v.]
upakāraka, *a.* doing friendly service. [upakāra.]
upakārin, *a.* the same; *as m.* benefactor. [√1kr + upa, q.v.]
upacārā, *m.* a coming to or waiting upon; *pregnantly*, (polite) attention; (correct) procedure, *i.e.* duty. [√car + upa.]
upatya, *a.* lying under. [upa, 1245b: cf. *ὑπ-τιο-ς*, 'lying under, supine'.]
upatyakā, *f.* land lying at the foot (of a mountain). [upatya.]
upadeṣa, *m.* a pointing out to, a direction; instruction; advice. [√diṣ + upa.]

upadeṣin, *a.* giving (good) instruction. [√diṣ + upa.]
upadeṣṭavya, *grdv.* to be taught. [do.]
upanāyana, *n.* investiture. [technical term, *see* √nī + upa.]
upapṛc, *a.* clinging close to, *w. gen.* [√pṛc + upa.]
upabḥft, *f.* wooden cup (used in sacrifices), *see* srūc. ['tó-bringer,' √bhṛ (383b) + upa.]
upabhogā, *m.* enjoyment; eating. [√2 bhuj + upa, q.v.]
upamā, *a.* highest. [úpa, 474.]
upamā-çravas, *a.* having highest glory; *as m.* Upamaçravas, *a name like* Μεγιστοκλῆς or Ὑψι-κλῆς.
upamā, *f.* comparison, image; *and so likeness, resemblance; at end of cpds*, having likeness with ·, like ·. [√1mā + upa, 'compare'.]
upamārtha, *m.* purpose of an image; —ena, figuratively. [artha.]
upayoga, *m.* application; use; utility. [√yuj + upa.]
upāri, *adv.* above; *as prep., w. gen.* [1130], above; *at end of cpd* [1314f], upon, 39¹⁶. [cf. *ὑπέρ*, **ὑπέρ*, Lat. *s-super*, 'over'.]
upalā, *f.* upper mill-stone; cf. dṛṣad.
upavañcana, *n.* a tottering unto, a faltering approach. [√vañc + upa.]
upavana, *n.* small forest, *i.e.* grove. [upa (mg 3) + vana.]
úpavīta, *ppl.* wound about, *esp.* with the sacred cord; *as n.* [1176a], the being surrounded with the sacred cord; the cord itself. [√vyā + upa, 954c.]
upaveṣā, *m.* a sitting down. [√viṣ + upa.]
úpaveçi, *m.* Upaveçi, name of a man.
upaçama, *m.* stopping; cessation. [√2çam + upa, 'stop'.]
upasaṃgrahaṇa, *n.* the clasping and taking to one's self (the feet of another), *as sign of great respect.* [√grah + upa-sam.]
upasevā, *f.* a serving; a being devoted to. [√sev + upa.]
upasevin, *a.* serving; revering. [√sev + upa.]
upāstha, *m.* lap, groin.

upākhyāna, *n.* subordinate tale; episode.

1¹. [upa (mg 3) + ākhyāna.]

upādāna, *n.* the taking to one's self; appropriation. [√1dā + upa_ā, 'take.']

upādhyāya, *m.* teacher. [√i + upa_adhi.]

upānāh, *f.* sandal; shoe. ['under-bond,' √nah + upa (247): for mg, cf. ὑπόδημα, 'sandal.']

upāntā, *n.* proximity to the end; edge; immediate neighborhood. [upa (mg 3) + anta.]

upāya, *m.* approach; that by which one reaches an aim; means; expedient, 39²; stratagem; advantage, 39⁶. [√i + upa, 1148.1a: for mg, cf. Eng. *to-ward*, as an adj.]

upāyana, *n.* approach. [√i + upa, 1150.1a.]

upārā, *m.* transgression. [√r + upa.]

upekṣā, *f.* overlooking; neglect. [√īkṣ + upa.]

upoṣita, *ppl.* having abstained (i.e. from food), having fasted; as *n.* [1176a], fasting. [√3vas + upa, q.v.]

√ **ubh** (ubhnāti, umbhāti [758]; ubdhā; -ūbhya). unite; couple. [cf. ubhā.] + apa, bind, fetter.

ubhā, *a.* both. [cf. ἄμφω, Lat. *ambō*, AS. nom. fem. neut. *bā*, Goth. nom. neut. *ba*, nom. masc. *bai*, w. dental extension, *bajops*, all meaning 'both,' Eng. *both*: orig., perhaps, 'couple,' and akin w. √ubh.]

ubhāya [525⁴], *a.* of both sorts; both. [ubhā.]

ubhāya-kāma, *a.* desirous of both.

ubhayātas, *adv.* from both sides; in both cases. [ubhāya, acct!]

ubhayataḥ-sasya, *n.* having a crop at both times, i.e. bearing two crops a year.

urā-ga, *m.* serpent. ['breast-going,' ura for uras: for mg, cf. khaga.]

ūras, *n.* breast. [perhaps, 'a cover,' from √1vr, 'cover,' 1161.1b, w. a specialization like that in Eng. *chest*, 'thorax.']

urū, *f.* urvī, *a.* (prop. encompassing, and so, like Eng. capacious) extensive, wide, great; as *n.* (like Ger. *das Weite*) the distance. [√1vr, 'encompass,' 1178a: cf. εὐρύς, 'wide.']

uru-vyācas, *a.* having wide embrace, wide extending. [acct, 1298b.]

√ **uruṣya** (uruṣyāti). to distance, i.e. escape; put another in the distance, i.e. save. [urū, 'the distance,' 1061².]

urū-ṇasā, *a.* having broad snouts. [urū (247) + nās, 193, 1315c: acct, 1298b.]

ulūkhala, *n.* a mortar.

ulba and **úlva**, *n.* enveloping membrane of an embryo. [for √ur-vá, √1vr, 'enclose,' 1190: cf. Lat. *vol-va*, 'covering, womb.']

ulbanā, *a.* lumpy, knotty, thick, massy. [ulba, for √urva, hence *n.*, 189.]

√ **uṣ** (ṣati; uṛṣa; āṣit; uṣtā). burn. [for cognates, see the collateral form √1vas, 'light up,' also uṣās, usrā, etc.: cf. εἶω, 'sing'; αἶω, 'kindle'; Lat. *ūr-o*, 'burn,' and *ustus* = uṣtā-s; AS. *ys-le*, 'glowing ashes.']

uṣās [415b], *f.* morning-red; dawn; personified, Dawn. [√1vas, 'light up, dawn,' 252: cf. ἠώς, Aeolic αἶωρ, Lat. *aurōra*, *ausōs-a, 'dawn'; radically cognate also is Eng. *east*, 'the point where day breaks': see *uṣ* and *usra*.]

úṣṭra, *m.* camel.

uṣṇā, *a.* hot. [√uṣ, 1177a.]

usrā, *a.* bright; of or pertaining to the dawn; as *f.* usrā, dawn. [√1vas, 'light up,' 252, 1188, 181a: w. us-rā, cf. Old Germanic *Aus-t-rō*, a goddess of the (year-dawn, i.e.) spring-light, and AS. *Eos-t-ra*, the name of whose festival, *easter*, 'Easter-day,' occurring in April, was transferred to the Christian festival that replaced it; for *t* between *s* and *r*, see under *svasr*: see *uṣ* and *uṣās*.]

ūtī, *f.* furtherance, help, blessing; refreshment, food. [√av, 1157.]

ūdhan, **ūdhar**, **ūdhas** [430b], *n.* udder. [cf. ὄθηπ, Lat. *ūber*, AS. *ūder*, Eng. *udder*.]

ūnā, *a.* lacking. [cf. εἶναι, 'bereft'; AS. *wan*, 'lacking,' *wanian*, 'decrease,' Eng. *wane*.]

ūrū, *m.* thigh. [prob. 'the thick' of the leg, from urū.]

ūrj, *f.* sap; strength; vigor; nourishment. [√varj, 'swell with, be full of': cf. ὄρυω, 'swell with, abound'; Lat. *virga*, 'swelling twig.']

ūrṇa, *n.*, and ūrṇā, *f.* wool. ['cover,' √1vr, 'cover' (cf. 712): cf. εἶπος, *ē-Fp-os, Lat. *vellus*, Goth. *vulla*, Eng. *wool*.]

ūrṇa-mradas, *a.* having the softness of wool, soft as wool.

ūrṇā-stukā, *f.* braid or plait of wool.

√ ūrṇu, see 712, and √1vr.

ūrdhvā, *a.* tending upwards; upright; elevated; -am, *as adv.*, upwards; over; beyond; after, *w. abl.* [1128]; ata ūrdh-vam, from now on. [cf. Lat. *arduus*, 'lofty.']

ūrdhva-dṛṣṭi, *a.* having an upward gaze. [1298.]

ūrmī, *m.* wave. [lit. 'roller, rolling billow,' √vr, 'roll, turn hither and thither': cf. ὠλλω, *F1-FΛ-ω, Lat. *volvo*, 'roll'; Ger. *Welle*, 'wave.']

√ 1ūh (ūhati; ādhīt; ūdhā, ūhitā; ūhitum; -ūhya). remove.

√ 2ūh (ōhate [745a]; ūhé; āūhīt, āūhiṣṭa; ūhitum; -ūhya). notice.
+ api, grasp; understand, 88¹⁰.

√ ṛ (ṛyarti [643c]; ṛṇóti; ṛcchāti [753 end, 608]; āra [783a²]; ārat; arisṇāti; ṛtā; ṛtvā; -ṛtya; arpáyati [1042d]). move, *as trans. and as intrans.*; —1. rise, 73¹⁰; come upon or unto, reach, attain; —2. raise (*e.g.* dust); —*caus.* send; put; fasten; fit in. [w. ṛ-ṇó-ti, cf. ῥ-ννσι, 'rouses'; cf. Lat. *or-ior*, 'rise,' *or-tus*, 'risen'; ῥο-το, 'rose,' = ār-ta, 3d sing. aor. mid.; w. ṛ-cchā-ti, cf. ῥ-χε-ται, 'goes,' also ἔλ-θειν, 'go'; w. *caus.*, cf. ῥο-απλσκα, 'fit,' Lat. *ar-tu-s*, 'well-fitted, close, narrow'; see also ṛtā.]

+ ā, —1. get into (trouble), 93¹⁵ n.; —2. (*like the American go for*, 'treat harshly by word or deed') visit with trouble; *ppl.* ārta, visited by trouble, distressed.

+ ud, rise; raise.

+ upa, go against, transgress. [for mg, cf. ṛṇā.]

+ nis, (*go forth, i.e.*) dissolve connection with.

+ sam, come together, meet; go along with, 73⁹; —*caus.* send; deliver to; consign, entrust.

ṛkti, *f.* praise, in su-v-ṛkti. [√rc.]

ṛg-vedā, *m.* the Rigveda (each stanza of which is called an ṛc in distinction from a yajus and a sāman).

√ ṛc (ārcati; ānārca, ānrce [788]; arcisṇyāti; arcitā; ārcitum; arcitvā; -ārcya; arcáyati). —1. beam; —2. praise; sing (praise); sing (of the winds); honor; —*caus.* [1041²], salute. [cf. *arka*.]

ṛc, *f.* —1. hymn of praise; *esp.* a stanza that is spoken, as distinguished from one that is sung (sāman) or from a sacrificial formula (yajus); —2. stanza or text to which a certain rite or explanation has reference, 98⁶; —3. the collection of ṛc's, the Rigveda, 57¹⁴, 63³. [√rc.]

ṛca, *for* ṛc, at end of cpds [1209a, 1315c].

√ 1ṛj or ṛñj (ṛñjāti, -te; ṛjyati, -te). reach out, *esp.* in a straight direction (*and so, the opp. of* √vrj, 'bend, turn,' *q.v.* and see ṛjú), stretch out, *intrans.*; press on; with this root, compare the root rāj. mg 1. [cf. ὀρέγ-ω, 'reach out'; Lat. *reg-ere*, 'direct'; Eng. *right*, 'straight, not wrong.']

√ 2ṛj (ārjati; arjáyati [1041²]; arjitā). reach, *and so, get or obtain*. [the same as √1ṛj, but w. another conjugation and w. trans. mg: for mg, cf. Eng. *reach*, *intrans.*, w. *reach*, *trans.*, and Ger. *langen* and *erlangen*.]

√ 3ṛj, in ṛj-rā, 'ruddy,' ārj-una, 'silver-white'; see also the root raj and root rāj, mg 2. [cf. ἄργ-ός, 'bright'; Lat. *arguo*, 'make clear'; w. rajatā, 'silver,' cf. ἄργυρος, Lat. *argentum*, 'silver.']

ṛjīṣā, *a.* on-rushing. [√1ṛj, 1197b.]

ṛjīṣin, *a.* on-rushing. [ṛjīṣā, 1230a.]

ṛjú, *a.* straight, right, *opp. of* vrjinā. 'crooked, wrong.' [√1ṛj, 1178a.]

√ ṛñj, see √1ṛj.

ṛṇā, *a.* (having gone against or transgressed, *and so*) guilty; *as n.* [1176a and 1177], guilt; debt, 25². [√ṛ: cf. Lat. *reus*, 'guilty': for mg, cf. upārā.]

rtá, *a.* fit, right; true; *as n.* [1176a], —1. established order; *esp.* eternal or divine order; —2. order in sacred things, sacred custom, pious work, 69¹⁵, 74⁹; rtasya yoni or sadana, central place of sacred work or belief: *in this world*, the altar, 89⁸; *in the other world*, the holy of holies, 75⁷; —3. truth, 98^{8,9}; —rtena, rightly. [prop. 'fitted, made firm,' √r: for form and mg, cf. Lat. *ra-tu-s*, 'settled.']

rtā-sáp [387a], *a.* following after right, righteous.

rtāvan, *f.* -varī, *a.* true to established order (of regularly recurring natural phenomena, *e.g.* dawn), 75¹⁷; true to sacred law, pious (Manes), 91¹⁰; holy, sacred (god), 75⁸. [rta, 247: for fem., 435, 1171².]

rtā-vfdh, *a.* rejoicing in right, holy (Manes). [rta, 247.]

rtú, *m.* —1. a fixed and settled time; *esp.* time for sacrificing; —2. time of year, *i.e.* season; —3. the menses. [√r, 1161a: cf. ἀρτύω, 'fit together, prepare'; Lat. *artu-s*, 'joint.']

rté, *prep.* without; except. [1128 end, 1129 end.]

rtv-ij, *a.* offering at the appointed time; *as m.* priest; *in the ritual, pl.*, priests, of whom there are four, hótṛ, adhvaryú, brahmán, and udgātṛ. [rtú + ij.]

řddhi, *f.* welfare; blessedness. [√rdh, 1157.]

√rdh (řdhnóti; ānārdha, ānrdhé [788]; ardhīṣyáte; řddhá; řdhyáte). thrive; succeed; prosper, *both as intrans. and as trans.* [cf. √edh, rādh: cf. ἔλθομαι, 'get well.']

+ sam, *pass.* be prospered, *i.e.* fulfilled.

√1ř (árṣati; ānārṣa [788]). flow; glide. [cf. ἄψ-oppo, 'flowing back,' παλιν-oppo, 'darting back.']

√2ř (řgáti; řgá). push; thrust.

řṣi, *m.* —1. singer of sacred songs, poet; priestly singer; *regarded by later generations as a patriarchal saint or sage of the olden time and as occupying a position given in other lands to the heroes and patriarchs*; one of those inspired poets who "saw" the Vedas, which were "re-

vealed" to them; —2. sapta-řṣayas: the many Rishis; *later*, the seven stars of the Great Bear; —3. a Rishi, *i.e.* a person renowned for piety and wisdom, 100²²; — see note to 1¹⁴.

řṣṭī, *f.* spear. [√2řṣ.]

řṣvā, *a.* lofty.

e, *pron. root in* éka, etá, ena, evá, evám.

éka [482a], *num.* —1. one; only; alone (by one's self); alone (excluding every one else); sole; single; solitary; *advly in cpds*, solely; —2. one (of two or more); the one, *followed by anya*, dvitiya, para; eke . . eke, some . . others; eke, some folks, some; —3. *later*, a certain, *quidam*; or almost as an *indef. article* [482a³], a or an, 20⁸. [*pron. root e.*]

eka-tatpara, *a.* solely intent on, 45⁴.

ekatra, *adv.* in one place. [eka, 1099.]

ekadā, *adv.* at one time, simultaneously, at 37⁹; elsewhere, at a certain time, *i.e.* once upon a time. [eka, 1103.]

eka-deṣa, *m.* a certain place, *and so*, a place or spot or part.

eka-nakṣatrā, *n.* lunar mansion consisting of a single star or one whose name occurs but once, see 104⁸ n. [nákṣatra, 1312.]

éka-patnī, *f.* wife of only one man, faithful wife. [acēt, 1267a.]

eka-pada, *f.* -ī, *a.* having (*i.e.* taking) one step.

eka-bhakṣa, *m.* sole food; *at end of cpds* [1298], having . . as sole food, eating . . alone.

eka-mati, *a.* having one mind, unanimous.

eka-varṇa, *a.* having one color, not brindled.

ekākīn, *a.* solitary. [eka.]

ekāñjali, *m.* one handful. [añjali.]

ékādaṣa, *num.* eleven. [éka + dáṣa, 476².]

ekādaṣá, *a.* eleventh. [ékādaṣa, 487¹.]

ekānta, *m.* an end; a retired or secret spot. [anta.]

ekāpāya, *m.* diminution by one. [apāya.]

ekārtha, *m.* one purpose, *i.e.* one and the same purpose. [artha.]

ekāhá, *m.* one day. [2áha.]

ékāika, *a.* one by itself; one singly; each one singly; every single one. [eka + eka.]

ekāikaṣas, *adv.* one by one; severally. [ekāika, 1106.]

ekona, *a.* lacking one. [ūna, 477a.]

etá, *see* etád and *cf.* 499b with 497.

éta, *a.* rushing; darting; as *m.* deer. [vi, 1176c.]

etat-sama, *a.* equal to this. [1265.]

etat-samīpa, *n.* presence of this one. [1264.]

etád [499b], *pron.* this here, *prop.* referring to something near the speaker (e.g. 18⁸, 19¹², 51¹⁹); this; refers almost always to what precedes (e.g. 6⁹, 19³, 51¹⁸, 68⁵), has just happened (e.g. 20¹¹, 25^{12, 13}), or has just been mentioned (e.g. 7⁵, 25¹⁸, 28¹¹), as being nearer the speaker; very seldom—28⁶, 92¹⁹, 96⁵—to what follows; joined with other pronouns: *w.* yad, 94¹⁵; *w.* tad, 45⁹, 95⁶; *w.* aham to be supplied, 52⁹. [pron. root e, 499b: in usage, etád: idám:: raū-
ra: rāde.]

etad-artham, *adv.* for this purpose; therefore. [499b², 1302c⁴.]

etārhi, *adv.* nowadays. [etá, 1103c.]

etā-dfṣ, *a.* such; etādrk, *acc. s. n.*, such as I have, 82¹⁴. [518.]

etā-dfṣa, *a.* such; et. . . yat, such . . . that. [518.]

etāvānt, *a.* thus much, 12⁹; etāvān . . . yena, so great . . . that, 21¹⁰. [etá, 517.]

√ edh (édhate; edhām cakre; ādhiṣṭa; edhitā; édhitum). thrive; prosper. [ident. *w.* √ rđh, *q.v.*: *cf.* geḥa *w.* gr̥ha.]

ena [500], *encl. pron.* used only substantively; unemphatic him, her, it, them. [pron. root e.]

énaś, *n. sin.* [perhaps, 'deed of violence,' Vin.]

énaśvant, *a.* sinful. [énaś.]

ená, *adv.* in this way; here; pará ená: beyond here; beyond, *w. instr.*, RV.x. 125.8; there; yátra . . . ená, whither . . . thither. [pron. root a, *see* idám, and *cf.* 502² and 1112a.]

eraṇḍa, *m.* Ricinus communis, *i.e.* castor-oil plant or Palma Christi.

evá, *adv.* —1. in this way; so; in this signification Vedic only, its place being supplied in post-Vedic by evám; yáthā . . . evá, as . . . so, 86¹³; evá id, in very truth, 74⁶;

—2. just, exactly, etc., emphasizing the preceding word; in this sense Vedic (69⁵, 85¹, 87¹, 91⁶) and post-Vedic; requires the most various translations—sometimes mere stress of voice: precisely; no more nor less than; nothing short of; no other than: merely; quite; without exception; andha eva, blind outright; vasudhā eva, the whole earth; mṛtyur eva, sure death; mūṣika eva kṛtas, was changed back to a simple mouse; cintayann eva, just while he was thinking; uktam eva mayā, just what I told thee; lokāiḥ kimcid vaktavyam eva, folks will be sure to say something; eka eva, entirely alone; pumāṃśa eva, only males; —in connection *w.* pronouns and adverbs: etad eva, this very; tathā eva, all so, *i.e.* also; na eva, by no means; *w.* very attenuated *mg* in ca eva, and also, and eva ca, and also, the latter at end of a śloka, 58¹⁵. [pron. root e, 1102b: sometimes evá, 248a.]

evam-víd, *a.* knowing so or such, *i.e.* well instructed, knowing what's what.

evamvidha, *a.* of such sort, such. [evam (1306) + vidhā, 1302c 5.]

evám, *adv.* in this way; so; post-Vedic, and supplying the place of evá in *mg* 1; used first *w.* √ vid: yá evám vidús, who know thus, have this knowledge, 97^{1, 3}; yáthā . . . evam, as . . . so; very frequent *w.* uktvā or gr̥tvā, upon saying or hearing this; evam ukta, thus addressed; *w. impers.* used *ppl.*, 7⁸, 39²²; evam astu, so be it; mā evam, not so! yady evam, if that's the case, 48¹¹; evam, in that case, 11⁴; evam, likewise, 103⁷; refers back (e.g. 28²¹, 52⁸), or forward (e.g. 31⁵, 37⁸, 50⁶); used superfluously *w.* iti, 61¹²; as equiv. to evam-vidha, 15⁴. [pron. root e, 1102b.]

evam-bhūta, *a.* such. [see 1273c.]

eso, *a Prakrit form* for eśas, 49⁸

āikamatya, *n.* unanimity. [ekamati, 1211.]

āitihāsika, *m.* teller of old legends. [iti-hāsa, 1222e 2.]

āindrābārhaspatyā, *a.* belonging to Indra and Brihaspati. [indrāb̥haspāti, 1204c.]

ōkas, *n.* wonted place; home. [vuc.]

om-kṛta, *a.* having an uttered om, accompanied by om. [the natural order would require kṛtaum: order inverted to avoid such an undeclinable stem.]

ōjas, *n.* strength; power. [v̥aj or uj, 252, cf. ug-rām ōj-as, 78^b: cf. Lat. *augustus*, 'mighty, i.e. august.']

ojo-dā [352], *a.* strength-giving.

odanā, *m. n.* grain boiled with milk; porridge. [vud: for mg, cf. Eng. *broth* and *brew*.]

o paçā, *m.* top-knot; plume. [perhaps for *ava-paça, v2 paç.]

ōm, *a word of solemn asseveration and reverent acknowledgment, somewhat like ὅμην; a sacred mystic syllable, uttered at the beg. and end of Veda-reading; cf. praṇava. [origin uncertain.]*

ōśadhī, later ōśadhi, *f.* herb; plant; a simple.

ūpamya, *n.* similitude; likeness. [upamā, 1211.]

ūpaveçi, *m.* patronymic of Aruna. [ūpaveçi (or upaveçā?): cf. 1221.]

āuśadhā, *a.* consisting of herbs; as *n.* herbs collectively; simples; medicine. [ōśadhi, 1208d.]

l ká [504], *pron.* —1. interrogative. who, what; used as *subst.* (7^{6,7}) or as *adj.* (18¹⁷); *kim w. instr.*: e.g. *kim yuddhena*, what (is there) with fighting, what's the use of fighting, 45¹⁴; so 17¹⁹, 24⁹; so *ko r̥thas*, 17¹⁸; *kim w. instr. and gen.*: e.g. *nīrujaḥ kim āuśadhais*, what has a well man (to do) with medicines, 22⁸; so 32²¹, 51²⁰; *ka w. particles*: *ko nāma*, who indeed; *ko nu*, who pray; *ko vā*, who possibly, 18¹;

—2. indefinite, both *adj.* and *subst.*, chiefly in negative clauses and *w. the particles* [see

507] *ca*, *canā*, *cid*, *āpi*; —2a. *w. mā*: *mā kasmāi dhātam abhy āmitrīne nas*, deliver us not over to any foe; —2b. *ka ca*, some, any, *adj.* or *subst.*; *kim ca*, anything; *w. relative*, *yāç* (*ca*) *kāç ca*, (and) what soever, 68¹⁰; —2c. *w. ca na* and *cana*: *ka ca na*, also or even not any; *esp. after a negative*: *na tam çaknuvanti vyāhartum api*, *kim ca na*, can not even speak to him, not even anything, i.e. can not even speak anything to him, 8¹⁹; so 96²¹; and so (the feeling for the negation in *cana* in such collocations becoming lost), *ka cana* means any, anything, cf. *cana*; *w. relative*, soever; *yat kimcana*, whatsoever, 9¹⁶; —2d. very often *ka cid*: any body or thing; certain, 18¹¹; often *w. negative*: e.g. 9⁹; 24¹¹ (twice with, twice without); *kimcit kimcid*, each a little, 27⁹; *w. relative*, *ya ka cid*, whosoever, whatsoever, any soever, 21¹¹; *kāni kāni cid*, any soever, 82¹⁵; —2e. *ka api*, something, somebody, 17¹¹; some, a or an, a certain, 21²; na *ka api*: nothing, 39²¹; no, no one, 20¹⁰;

—3. *derivs of ka*, see 505; —4. *exclamatory, at beg. of cpds*: cf., e.g., *kā-puruṣa*, *kim-prabhu*, *ku-dṛṣṭi*, *ko-vida*, and see 506, 1121e; —5. *for kim as adv.*, see *kim*. [for the stem-forms *ka*, *ki*, *ku*, see 505: cf. Ionic *κο*, Attic *κο*, in *κό-θεν*, *kōs*, etc., 'whence, how'; *τι-s*, *τί*, Lat. *qui-s*, *qui-d*, AS. *hwā*, *hwæt*, Eng. *who*, *what*; *w. ka-tarā*, 'which of twain', cf. *κό-τερο-s*, Lat. *uter*, AS. *hwæ-ðer*, Eng. *whether*, 'which of twain'; *w. ka* as indef., cf. *τι-s*, 'any one.']

2 *ka*, *m.* Who, as name of a god, 94^{15,16} N.

kañsā, *m.* metallic vessel; as *collective*, metallic implements.

kakṣā, *f.* —1. region of the girth; —2. girdle, cincture; —3. (like French *ceinture*) circular wall; and so the enclosed court. [cf. *kañkaṇa*: cf. Lat. *cinc-tus*, 'girded'; for 1, cf. *coxa*, 'hip'; for 3, cf. *cancer*, 'fence.']

kañkaṇa, *n.* ring-shaped ornament, bracelet. [cf. *kakṣā*.]

kañkāla, *m. n.* skeleton.

kaccid, see *kad*.

kaccha, *m.* border; shore; marsh-land; the district Cutch.

kaccha-pa, *m.* tortoise. ['keeping, i.e. inhabiting the marsh,' vbl 2pa.]

kaṭṭaka, *m. n.* dale.

kāṇa, *m.* a small grain (as of dust or rice). [cf. **kaniṣṭha**.]

kāṇṭaka, *m.* thorn.

kaṇṭaki-kṣīrin, *m. pl.* thorn-plants and milk-plants.

kaṇṭakin, *a.* thorny; *as m.* thorn-plant. [kaṇṭaka.]

kathām, *Vedic kathā*, *interr. adv.* how? in what way? **katham etat**, how's that? **katham nu**, how indeed? **katham cana**, in any wise soever (*emphasizing a preceding negation*); **katham api**, somehow. [ka, 1101.]

√ **kathaya** (*kathayati*). tell; talk about; *pass.* be called, *pass for.* [lit. 'tell the how,' τὸ ὅπως λέγειν': *denom. fr. katham*, 1058.]

1 **kathā**, *see kathām*.

2 **kathā**, *f.* —1. story, tale, fable; discussion; —2. *personified*, Story, 56⁹. [prop. 'the how,' τὸ ὅπως, 1kathā.]

kathā-chala, *n.* cover or guise of a fable.

kathā-piṭha, *n.* pedestal of Kathā, name of the first book of the Kathā-sarit-sāgara. [2 **kathā**, mg 2.]

kathāvatāra, *m.* incarnation of Kathā. [2 **kathā** (mg 2) + *avatāra*.]

kathā-sarit-sāgara, *m.* Story-stream-ocean, title of Soma-deva's collection.

kād, *interr. pcl.* nonne, num; *w. cid*, nonne, num; **kaccid dr̥ṣṭā**, was she seen? [crystallized acc. s. n. of **ka**, 1111a.]

kadā, *adv.* when? **na kadā cana**, not at any time soever, never; **kadā cid**, once on a time, one day; **kadā cid api na**, never. [ka, 1103.]

kādru, *a.* brown; **kadrū** [355c], *f.* brown Soma-vessel.

√ **kan** or **kā** (*caké*; *ākānīt*). be glad. [cf. √**kam** and √**can**.]

kānaka, *n.* gold.

kanaka-sūtra, *n.* gold cord or chain.

kanaka-stambha-rucira, *a.* shining with gold columns.

kaniṣṭha, *a.* smallest; youngest. [cf. the following words and **kaṇa** and **kanyā**.]

kaniṣṭhaka, *a.* smallest; *f. -ikā* [1222d]. *sc. aṅguli*, the little finger. [kaniṣṭha.]

kaniṣṭha-prathama, *a.* having the youngest as the first.

kāniyāṇs, *a.* smaller; younger. [cf. **kaniṣṭha** and 467².]

kandara, *n.* cave. [perhaps 'great cleft,' **kam** (see **ka4**) + *dara*.]

kandarpa, *m.* the god of love. [perhaps 'of great wantonness,' **kam** (see **ka4**) + *darpa*.]

kanyakā, *f.* girl. [kanyā, 1222b.]

kanyā, *f.* girl; maiden; daughter. [cf. **kaniṣṭha**.]

kanyā-ratna, *n.* girl-jewel, excellent maiden.

kapāṭa, *m. n.* fraud.

kapāṭa-prabandha, *m.* continued series of frauds; machination, plot.

kaparda, *m.* small shell used as a coin, 80 = 1 **paṇa**; *-aka*, *m.* the same.

kapāla, *n.* —1. cup or dish, 102¹³; —2. cover or lid, 104¹⁶; —3. cranium. [for *mg*, cf. *Lat. testa*, 'earthen pot,' *w. French tête*, 'head.']

kapóta, *m.* dove.

kām, *pcl.* —1. *emphasizing the preceding word*, 79¹¹; —2. *interr. pcl.*, 88¹⁰. [**ka**, 1111a: cf. **kād**, **kīm**.]

√ **kam** (*cakamé*; *kaniṣyáte*; *kāntā* [955a]; *kāmāyate*, -*ti* [1041²]). wish; will; desire; love. [cf. √**kan** and √**can**.]

kamaṇḍalu, *m.* water-jar.

√ **kamp** (*kāmpate*; *cakampé*; *kampitā*; *kāmpitum*; *-kāmpya*). tremble or shake.

kambalā, *m.* woolen cloth.

kambu, *m.* shell.

kambu-grīva, *m.* Shell-neck (*i.e.* having folds in the neck like a spiral shell), name of a tortoise. [grīvā.]

1 **karā**, —1. *a.* doing; making or causing or producing, *at end of many cpds*; —2. *as m.* the hand (*lit.* the busy one), —3. *as m. nomen actionis*, the doing, performance, in *duṣkara*, *sukara*. [√1 **kr**: cf. *Lat. cerus*, 'creator.']

2 **kara**, *m.* ray, beam. [prob. same as 1 **kara**: the rays of the heavenly bodies are conceived as their hands and feet, cf. **pāda** 4.]

kara-vāri, *n.* water from the hand.
karuṇa, *a.* mournful, pitiable; -ā, *f.* pity.
karuṇā-para, *a.* compassionate. [1302b.]
karkaṭa, *m.* crab; -aka, *the same*.
kārṇa, *m.* ear.
kartā, *m.* (earth-) cut, ditch. [√*kṛt*: see *garta*.]
kartf, *m.* doer; accomplisher; officiating priest, 101²¹. [√*1kr*.]
kartavya, *grdv.* to be done or made, *w. the various mgs of* √*1kr*. [√*1kr*.]
kartavyatā, *f.* the to-be-done-ness; -tām *brūhi*, tell me what I must do. [1237.]
karpūra, *m. n.* camphor.
karpūra-paṭa, *m.* Camphor-cloth, name of a certain washerman.
karpūra-vilāsa, *m.* Camphor-joy (*lit.* having pleasure in camphor), name of a washerman.
karma, *for karman in cpds*, 1249a².
karma-ceṣṭā, *f.* deed-performance; action.
karma-ja, *a.* deed-born, resulting from the actions of a life.
karma-doṣa, *m.* deed-sin, sinful deed.
kārman, *n.* deed, work, action; sacred work (as sacrifice, ablution); rite, 59¹. [√*1kr*.]
karhi, *adv.* when? *karhi cid*, at any time. [ka, 1103c.]
√ **kal** (*kālāyati*). drive. [cf. *κέλεται*, 'urges on'; *βου-κόλος*, 'cattle driver'; *Lat. celer*, (like colloq. *driving*, i.e. 'hurrying') 'swift.'] + **anu-sam**, lead along after.
kala, *a.* dumb; indistinct; -am, *adv.* gently, and so pleasantly (of humming).
kalaha, *m.* strife, contention.
kalā, *f.* a small part, *esp.* a sixteenth.
kālpa, *m.* ordinance, precept; manner, way; *etena kalpena*, in this way.
kalmaṣa, *n.* spot, stain; *fig.*, as in *Eng.*, sin.
kalmaṣa-dhvaṅsa-kārin, *a.* sin-destruction-causing, preventing the commission of crime.
kalya, *a.* well, healthy. [cf. *κᾰλός*, 'fair': prob. not akin are *AS. hāl*, *Eng. hale*, *whole*.]
kalyāṇa, *f. -āṇī* [355b], *a.* fair, lovely. [kalya.]

kalyāṇa-kaṭaka, *m. n.* Fair-dale, name of a place.
kavī, *a.* wise, possessed of insight (of gods, *esp.* Agni); *as m.* wise man, seer, sage; poet; *pl.* wise men of old (whose spirits hover about the sun), 91¹². [prop. 'seer,' √*kū*, 'see,' for **skū*: cf. *θυσκόος*, **σκοφο-ς*, 'inspecting the sacrifice'; *Lat. cav-ēre*, 'look out, be cautious'; *Ger. schauen*, *AS. sceāwian*, 'look,' *Eng. show*, 'cause to look at.']
kavī-kratu, *a.* having the power or insight (*krātu*) of a wise one; intelligent. [1296.]
√ **kas** (*kāsati*; *kastā*; *kāsāyati*). move. + **vi**, move asunder; open; bloom; *caus. pass.* be made to bloom.
kāsmāt, *adv.* why? wherefore? [ka, 1114a.]
kāṅsya, *a.* brazen; *as n.* brass. [kaṅsā.]
kāka, *m.* crow; -*f.* *kākī*, crow-hen; *cf.* *vāyasa*, 'crow.'
√ **kāṅks** (*kāṅksati*, -*te*; *cakāṅksa*; *kāṅksitā*). desire, long for. [*desid.* of √*kam*, but reduplicated somewhat like an intens. (1002), **kām-ka(m)-s.*]
kācā, *m.* glass.
kāca-maṇi, *m.* rock-crystal, quartz. [*lit.* 'glass-jewel.']
kāñcana, *n.* gold.
kāñā, *a.* one-eyed; perforated (of the eye), blind.
kāṇa-bhūti, *m.* Kānabhūti, name of a Yaksha, *see* 53³ *n.* [*lit.* 'Blind-luck.']
kāṇḍa, *m. n.* section; joint of a stalk from one knot to another; arrow.
kāntāra, *m. n.* great or primeval forest.
kānti, *f.* loveliness. [√*kam*, 1157, *cf.* 955a.]
kā-puruṣa, *m.* miserable man, coward. [*see* 1k4 4, and 506.]
kāma, *m.* wish, desire, longing; love; *at end of possessive cpds* [1296], having desire for ·, desirous of ·; *kāmam*, *see s.v.* [√*kam*.]
kāma-dūh (-*dhuk*, -*duham*, -*dhugbhis*, etc. [155]), — 1. *a.* yielding wishes, granting every wish; — 2. *as f., sc. dhenu*, the fabulous Wonder-cow. [*for* 2, *cf.* the horn of Amaltheā.]

kāmam, *adv.* at will; if you please; **kāmam tu . . na tu**, if she please, . . , but by no means . . , 64¹². [**kāma**, 1111b.]
kāmīn, *a. subst.* affectionate (spouse). [**kāma**.]
kāmini-sakha, *a.* in the company of his wives. [see **sakha**.]
kāya, *m.* body. [√1ci, 'build,' Whitney 43: for *mg*, cf. *δέμας*, 'body, form,' and *δέμα*, 'build,' and Eng. noun *build*, as used of 'a man's figure.']
kāyika, *a.* corporeal; performed by the body. [**kāya**.]
kāra, *a.* making; as *m.* maker; deed, action; sound. [√1kr.]
kāraṇa, *n.* that which makes or occasions; cause, 57⁷; occasion; reason; sake, 10¹; ground for a judgment, 22¹¹. [√1kr.]
kārin, *a.* causing. [do.]
kārū, *m.* praiser, poet, singer. [√2kr, 'mention with praise.']
kārttikeya, *m.* metonymic of Skanda, god of war (so called because he was nourished by the Pleiads, *kṛttikās*): cf. *kumāra* and *svāmikumāra*. [*kṛttikā*, 1216.]
kārya, *grdv.* to be done, faciendus, *w.* the various shades of *mg* belonging to √1kr; requiring to be instituted, 4¹⁹; requiring to be shown; —as *n.* what is to be done; business; work; matter, 4¹⁷; affair; duty; emergency. [√1kr, 963b.]
kārya-kāla, *m.* time for action.
kārya-hantr, *m.* business-destroyer, mar-plot.
kāryākṣama, *a.* unequal to or unfit for work. [**akṣama**.]
kālā, *m.* —1. the right or proper or appointed time; —2. time in general; —3. Time, as the destroyer, *i.e.* Death.
kāla-pāṣa, *m.* snare of Death.
kāvya, *n.* poetry; poem. [**kavī**.]
kāvyaçāstra-vinoda, *m.* entertainment with poetry and science. [**kāvya-çāstra**, 1252.]
√ **kāç** (*kāçate*; *cakāçé*; *kāçitá*; —*kāçyā*). be visible; shine.
+ **ava**, be visible, lie open.
+ **ā**, look on.
+ **pra**, shine out; become clear.

kāça, *m.* visibility, in *sakāça*. [√**kāç**.]
kāçthā, *n.* stick of wood; log.
kāçtha-ccheda, *m.* dearth of wood. [227.]
kāçtha-bhārika, *m.* wood-carrier.
kāçthā, *f.* race-course; course; track of the winds and clouds in the sky.
kāçthika, *m.* woodman. [**kāçtha**.]
ki, cf. 1kā4, and 504.
kiṁ-suhṛd, *m.* a bad friend. [see 1kā4, and 506.]
kitavā, *m.* gambler; *f.* —**vī**, as *a.*, addicted to gaming. [poss. **kim** + **tava**, 'what of thee?' 'what is thy stake?']
kim, —1. as *nom. acc. s. n.* to **kā**, see 1kā; —2. as *interr. adv.* [1111a], how? 73⁸. why? 18¹⁰; —3. as *interr. pcl.*: num; **kim aham ajñās**, am I a fool? 39²¹; an, 78¹³; —4. in connection *w.* other *pcls*: **kim ca**, moreover, see **ca** 3; **kiṁ tu**, however, 20¹²; **kiṁ cana**, somewhat, 46⁹; **kim punar**, how much more (or less)? 17¹⁵. [see under 1kā.]
kim-ārtha, *a.* having what as object; **kimārtham**, as *adv.* why? [1302c4.]
kim-prabhu, *m.* a bad master. [see 1kā4, and 506.]
kim-bhṛtya, *m.* a bad servant. [do.]
kiyad-dūra, *n.* small distance; —**re**, as *adv.* [1116], a little way. [**kiyant**.]
kiyant [451], *pron. a.* —1. how great? how much? what sort of a? 45¹⁰; —2. (how great, in a derogatory sense, *i.e.*) not great; small, 46¹. [1kā or **ki**, 505, 1172².]
kiyāmbu, *n.* water-lily, perhaps. [cf. **ambu**.]
kīla, **kīlā** [248a], *adv.* indeed, emphasizing the foregoing word.
kīs, *interr. pcl.* so at 88¹⁰. [1kā, 504²: see 1117: cf. **nākis**.]
kīṭa, *m.* worm; caterpillar.
kidṛg-vyāpāra, *m.* what business. [**kidṛç**, 145.]
kidṛgvyāpāravant, *a.* having what business. [1233.]
kidṛç, *a.* of what sort? [see 518.]
kīrī, *m.* praiser. [√2kr.]
√ **kīrtaya** (*kīrtáyati* [1056, 1067]; *pass.* *kīrtýate*). —1. make mention of; tell; —2. repeat; call. [**kīrtī**, 1061².]

+ *pari*, tell around, announce.
 + *sam*, announce.
kīrtī, *f.* mention; *esp.* good report, fame. [√2 *kṛ*.]
ku, *see* 1k44, and 504.
kukkura, *m.* dog. [younger form of the onomatopoeitic *kurkurā*.]
kuṭumba, *n.* household; family; -*aka*, the same.
kuṭṭanī, *f.* bawd.
kuṇḍa, *n.* round vessel; round hole in the ground (for water or sacred fire).
kuṇḍala, *n.* ring, *esp.* ear-ring. [cf. *kuṇḍa* and 1227.]
kútas, *adv.* from what place? whence? wherefore? why? how? 19¹⁷. [1k4 or *ku*, 505.]
kutūhala, *n.* —1. interest felt in something extraordinary; eagerness; -*āt*, *as adv.* [1114b], eagerly; —2. interest caused by something remarkable, 56¹¹.
kútra, *adv.* where? whither? [1ka or *ku*, 505.]
ku-dṛṣṭi, *f.* a bad or false view; heterodox philosophy. [see 1k44, and 506.]
kuntī, *f.* Kuntī, one of the two wives of Pāndu.
 √ **kup** (*kúpyati*; *cukópa*; *kupitá*). —1. become moved or agitated; boil; and so —2. *fig.*, *as in Eng.*, be angry; boil with rage.
 + *pra*, the same.
kumārā, *m.* —1. new-born child; boy; youth, 51¹⁰; —2. The Youth, epithet of Skanda, the eternally youthful god of war — *see* *kārttikeya*; —*f.* -*ṛī*, girl. [cf. *sukumāra*.]
kumāra-datta, *m.* name of a man. ['given by the god Kumāra.']
kumbhā, *m.* jar; pot; urn. [cf. *κύμβη*, 'vessel.']
kumbha-kāra, *m.* pot-maker, potter.
kumbhikā, *f.* pitcher. [kumbha.]
kúru, *m.* *as pl.* the Kurus, a people of India; *as sing.* Kuru, the ancestor of that people.
kuru-ḡrāvaṇa, *m.* name of a prince. [lit. 'glory of the Kurus,' like *Πυθο-κλήης*: *acct.* 1271.]

kúla, *n.* —1. herd or large number or swarm (of quadrupeds, birds, insects); —2. race; family; and so, *as in Eng.*, good family, noble stock. [√3 *kṛ*, *q.v.*: cf. *ākula*.]
kula-ḡila, *n.* family and character. [1253b.]
kúlāla, *m.* potter.
kú-liḡa, *m.* axe. [perhaps 'cutting well,' *see* 1k44, and 506.]
kulina, *a.* of good family. [kula, 1223d.]
kulīra, *m.* crab.
kuṡā, *m.* grass; *esp.* the sacred grass, *Poa cynosuroides*, with long stalks and numerous pointed leaves.
kuṡa-piñjūla, *n.* tuft or bunch of Kuṡa.
kúḡala, —1. *a.* in good condition; equal to or fit for a task; able; clever, 46¹⁸; —2. *as n.* welfare, well-being; *kuḡalaṁ te*, hail to thee.
kuḡalin, *a.* well; prosperous. [kuḡala 2.]
kuṡa-hasta, *a.* having Kuṡa in the hand. [1303.]
 √ **kū** (*kuváte*). *found only w. ā*, and perhaps meaning *see, look*. [prob. for **skū*, *see under kavi*.]
 + *ā*, look forward to, *i.e.* intend. [see *ākūta*.]
kúṡa, —1. *n.* horn; —2. *m. n.* peak. [for *mg* 2, cf. the Swiss peak-names, *Schreckhorn*, *Wetterhorn*, etc.]
kúpa, *m.* cave, hole; well. [cf. *κύπη*, 'cave, hut,' Lat. *cūpa*, 'vat,' 'niche for the dead,' borrowed Eng. *coop*, 'vat,' whence *cooper*.]
kūrmā, *m.* tortoise.
 √ 1 *kṛ* (*Vedic*, *kṛṇóti*, *kṛṇuté* [715]; *later*, *karóti*, *kuruté* [714]; *cakāra*, *cakré*; *V. ákar*, *ákrta* [831, 834a]; *later*, *ákāṛṣit*; *kariṡyāti*; *kṛtá*; *kártum*; *kṛtvá*; -*kṛtya*; *kriyáte*; *cikṛṡati*; *kārayati*, -*te*). *do, make, in the various meanings and uses of these words; thus,*
 —1. perform, 59²¹; accomplish; cause; effect; prepare, 83¹⁸; undertake, 52²; commit, 29¹²; show: *e.g.* honor, 5⁶; familiarity, 9¹⁷; compassion, 21¹⁹; love, 42¹⁶; favor, 52²¹; contempt, 54¹⁶; attend to: an affair, 11⁴; engage in: trade, 46¹¹; a quarrel, 42¹⁹; —2. do something (good or

bad) for a person (*gen.*), 3², 9¹⁵; —3. make or procure for another, 82⁴; grant; —middle: get for one's self; assume: human voice, 3¹⁴; take on: form or shape, 48³, 49⁶; —4. execute; follow: advice, 40⁷; —5. work over, prepare: food, 68³; —6. accomplish; be good for, 18⁵; —7. make: a sound, 26¹⁷; utter: the syllable *om*, 60^{8,9};

—8. (like *Eng.* do in *don*, *doff*) put in or on; *w. loc.*, 81¹, 43⁶; set, 105¹⁴; *w. adverbs*: see *agratas*, *amā*, *āvis*, *tiras*, *puras*, *bahis*; —9. make a person (*acc.*) to be something (*acc.*), 79¹²; transform into, 40¹³ ff.; render, *w. factitive predicate acc.*, 18⁸; *w. the predicate in composition* [1094]: *e.g.* *sajji-kṛ*, make ready, 34¹⁷; —10. *w. adv. in -dhā*, divide in parts, 57¹⁰; —11. do, go to work, proceed, 37⁸; *pass. impers.*, 30¹⁶; —12. do, *esp.* sacred work; with *karma*, 97²; without *karma* (like *πέποιθε* and *facere*), to sacrifice, 93¹²; —see also *kṛta*.

—*desid.* desire to perform; *ppl.* [1037], *cikīrṣita*, that which is sought to be done, intention.

—*caus.* cause to do or make or be done or made; see to it that a thing takes place, 16¹; *pass. tena sa prapñamān kārītas*, by him he was caused to make obeisance, 36⁷; *caus. equiv. to simple verb*, 26⁵.

[*cf. αὐτο-κράτωρ*, 'self-actor, independent'; *Κρόνος*, an old harvest-god, 'Perficus, the Completer, Ripener'; *Lat. cer-us*, 'creator'; *κράινω*, 'accomplish'; *Lat. creāre*, 'create': see *kratu*: orig. root-form, perhaps, *skr*, 1087d.]

+ *adhi*, put over; put in office.

+ *apa*, put off; injure, *opp. of upakṛ*.

+ *aram* or *alam*, see these words.

+ *ā*, bring hither, 74¹⁰; prepare, fashion, make.

+ *vy-ā*, separate, analyse.

+ *upa*, bring something to some one; do a service, act as an auxiliary, *opp. of apakṛ*. [*w. the use of upa*, *cf. that of sub in subvenire*, 'aid.']

+ *pari*, (*poss. surround, deck, and so*) make ready; adorn.

+ *pra*, —1. carry forward, accomplish; effectuate, cause; —2. *mid.* set before; put before one, *i.e.* make the subject of discussion or treatment; *w. buddhim*, put a plan before one's self, *i.e.* decide.

+ *prati*, work against, counteract.

+ *sam*, —1. put together; conficere, prepare; —2. treat according to the sacred usages, administer a sacrament to, see *saṃskāra*; consecrate, 106³; —3. adorn.

√ *2 kṛ* (*ākārit*; *intens. cārkarti*). mention with praise.

√ *3 kṛ* (*kirāti* [242]; *cakāra*, *cakré*; *ākārit*; *kariṣyāti*; *kīrṇā* [957b]; —*kīrya*). pour out or scatter abundantly (*e.g.* hail-stones); cast forth (missiles); strew; cover or fill with. [*cf. kula*, 'swarm.']

+ *vy-ati*, *pass.* be scattered in various directions; be brought to confusion. [*cf. vyatikara*, 'disaster.']

+ *ava*, strew (loose earth); throw in.

+ *ā*, scatter abundantly; cover over, fill; *ākīrṇa*, bestrown, covered. [*cf. ākara*, 'abundance, mine,' *ākula*, 'full.']

+ *sam-ā*, bestrew; cover.

kṛcchrā, *a.* distressful; troublesome; *as n.* trouble.

kṛcchra-karman, *n.* hard work; drudgery.

√ *kṛt* (*kṛntāti*, —*te* [758]; *cakārta*; *ākṛtat*; *kartiṣyāti*, *kartsyāti*; *kṛttā*; —*kṛtya*; *kṛtyāte*). cut; cut off. [*cf. kaṭa* (for *karta*, 'cut, depression in the head,' *i.e.*), 'temple,' and *κρότ-αφος*, 'temple'; *Lat. curt-us*, 'docked, short.']

+ *ud*, cut out or off; cut up, butcher.

1 *kṛt*, *vbl in cpds.* making; doing; causing; *as m.* maker. [√1 *kṛ*, 1147c.]

2 *kṛt*, a time, in *sa-kṛt*. [perhaps fr. √1 *kṛ*, 'a doing, a time': *cf. kṛtu*, 'a time.']

kṛtā, *a.* —1. made; done; —2. prepared; —3. attained, —4. well done, and so, good; —5. *as n.* deed; —6. (perhaps made, *i.e.* won) and so, the side of the die marked with four spots, the lucky or winning one; —7. the golden age, name of the first yuga, see 58² *n.* [√1 *kṛ*.]

kṛta-kṛtya, *a.* having one's duty done or end attained.

kṛtakṛtyatā, *f.* condition of having performed one's duty. [1237.]

kṛta-buddhi, *a.* having a made-up mind, of resolute character.

kṛta-māuna, *a.* having a kept silence, silent.

kṛta-samketa, *a.* having an agreement made, agreed upon as a rendezvous.

kṛtāñjali, *a.* having a made gesture of reverence, with reverent gesture. [añjali.]

kṛtānnā, *n.* prepared or cooked food. [anna.]

kṛtāvajña, *a.* having contempt (done, *i.e.*) shown to one, disdained. [avajñā.]

kṛti, *f.* -1. the doing, the production; -2. a production, literary work. [v1kr.]

kṛtu, *a.* doing, a time; *only in acc. pl.* -kṛtvā, *and that at the end of cpds.* [v1kr, 1105².]

kṛte, *as prep.* on account of, for the sake of, for, *w. gen.* [1130] *or in composition.* [loc. of kṛta, lit. 'in the matter of' (cf. mg 5), 1116.]

kṛtti, *f.* pelt, hide. [vkr̥t: for mg, cf. δέρμα, 'hide,' and δέλω, 'flay.']

kṛttikā, *f. pl.* the Pleiads. [cf. kṛtti: perhaps the constellation was conceived as having the shape of a pelt.]

kṛtya, *grdv.* to be done; *as n.* that which ought to be done or is to be done, *and so*, duty, purpose, end; -*f.* -ā, action, deed. [v1kr, 963b end.]

kṛtvā, *adv.* times; *see kṛtu.*

kṛtsnā, *a.* whole; entire.

v kṛp (kṛpate [745b]). mourn, lament.

kṛpā, *f.* pity, compassion. [vkr̥p.]

kṛmi, *m.* worm.

v kṛç (kṛçyati [761a]; cakārça; kṛçitā). grow lean. [cf. κολοκ-δνος, 'long lank person,' κολοσσός, *κολοκ-jos, 'colossus'; Old Lat. crac-entes, Lat. grac-iles, 'lean, slender.']

kṛçā, *a.* lean, haggard. [vkr̥ç, 958.]

v kṛş (kārşati; kṛşāti; cakārşa; ākrk-şat; kārşisyāti; krakşyāti, -te; kṛştā; krāştum; kṛştā; -kṛşya). -1. kārş-ati: tug, draw, pull; -2. kṛşāti: draw furrows; plough.

+ ā, draw on, attract; draw from (*a* source).

+ ud, pull up, elevate.

+ pra, draw forward, place in front.

kṛşti, *f. pl.* people, folk. [vkr̥ş, mg 2: orig. 'tillages, tilled lands,' then 'settlement, community.']

kṛşnā, *a.* black, dark; *w.* pakṣa, the dark half of the lunar month, from full to new moon; *as m., sc.* pakṣa, the dark lunar fortnight.

kṛşna, *m.* the black antelope.

kṛşna-pakṣa, *m.* the dark lunar fortnight.

kṛşna-sarpa, *m.* a very poisonous black Cobra, Colüber Naga.

kṛşñajinā, *n.* skin of the black antelope. [ajina.]

v kṛşñāya (kṛşñāyate). blacken. [kṛşñā, 1059b.]

v k|p (kālpate; cāklpé [786]; kalpsyáte; k|ptā; kalpáyati, -te). be in order; be suitable or serviceable to; help; k|ptā, in order, fixed, settled; -*caus.* put in order; ordain; arrange; dispose; fix (*in the manifold applications of this word as used colloquially*). [prob. not akin are Goth. hilpan, Eng. help.]

+ upa, *caus.* prepare; furnish; provide.

+ sam, *caus.* arrange together; determine; will; purpose.

k|pta-keçanakhaçmaçru, *a.* having hair and nails and beard in order, *i.e.* trimmed. [keça-nakha-çmaçru, 1252.]

k|ptānta, having its end prescribed; limited. [anta.]

kéta, *m.* intention; desire; will. [vcit, 'look, be intent upon.']

ketú, *m.* brightness; *pl.* beams. [vcit, 'look, appear, shine': cf. Goth. haidus, ('appearance, manner,' *i.e.*) 'way,' AS. hād, 'way, manner, condition,' Eng. hood, -head (as in maidenhood, godhead), Ger. -heit: cf. under maya.]

kévāla, *a.* exclusive; excluding all else; alone; -am, *adv.* only.

kéça, *m.* hair (of the head); mane. [see kesara.]

keça-pakṣa, *m. du.* the two sides of the hair of the head; the temples.

keṣa-ṣmaṣru-loma-nakha, *n. pl.* hair of the head, beard, hair of the body, and nails. [1253a.]

keṣānta, *m.* hair-end; long hair hanging down; locks.

keṣin, *a.* maned, with flowing mane. [keṣa.]

késara, *m.* hair; mane. [written also keṣara, cf. keṣa: cf. Lat. *caesaries*, 'hair, mane,' but not Eng. *hair*.]

kesarāgra, *n.* ends of a mane. [agra.]

kāivarta, *m.* fisher.

koṭara, *n.* hollow of a tree.

koṭṭa, *m.* fort.

ko-daṇḍa, *m.* bow (of an archer). ['good-stick,' see 1k44, and 506.]

kodaṇḍātani, *f.* the notched end of a bow. [aṭani.]

kopa, *m.* anger; -āt, *adv.* [1114b], angrily. [vkup.]

kopākula, *a.* full of anger. [ākula.]

kolāhala, *m. n.* uproar, confused cry. [onomatopoetic.]

ko-vida, *a.* well knowing or skilled. [see 1k44, and 506.]

kāutuka, *n.* curiosity, eagerness; -āt, *adv.* [1114b], eagerly.

kāunteya, *m. son of Kuntī, i.e.* king Yudhishtira. [metronymic, 1216.]

kāuravya, *m.* descendant of Kuru, *i.e.* Yudhishtira. [patronymic, 1211: cf. 1208c.]

kālālā, *n.* pottery. [kūlāla.]

kāuḷa, *n.* cleverness; ability. [kūḷa.]

krātu, *m.* power, *whether of body or of mind or of both*: —1. might, 73¹⁷; —2. will, 75²; understanding, 80⁵—*cf.* dakṣa; inspiration, insight, *esp.* for sacred songs and acts; —3. sacred deed, sacrifice, 16⁷; ceremony, *cf.* yajñakratu. [v1kr, 'do, effect,' 1161: orig. sense of word in mgs 1 and 2 was prob. 'an effecting, a power to do or carry out': for mg 3, see v1kr12: cf. *κράτος*, 'mighty,' AS. *heard*, 'strong, hard,' Eng. *hard*.]

√ **kram** (krāmati [745d], krāmate; cakrāma, cakramé; ākrāmīt; kramiṣyāti, -te, kraṁsiyāte; krāntā [955a]; krāmitum, krāntum; kramitvā, krāntvā; -krāmya; kramyāte; kramáyati, krām-

áyati [1042c² mid.]). step; go; go towards.

+ **ati**, step beyond; excel; overcome.

+ **sam-ati**, excel. [sam intens., 1077b end.]

+ **ā**, step near to; come upon; attack; overpower.

+ **ud**, go out; depart (of the vital spirit); *caus.* cause to disembark.

+ **abhy-ud**, *caus.* cause to step out.

+ **upa**, step unto; approach, 3¹⁰.

+ **nis**, go out.

+ **parā**, step forth; advance boldly; *and so*, show one's strength or courage. [hence parākrama, 'valor': cf. kram + vi.]

+ **pari**, go around, circumambulate.

+ **pra**, step forward; set out; start from.

+ **vi**, move away or on; proceed; attack boldly; *and so*, show one's courage. [hence vikrama, 'valor': cf. kram + parā.]

+ **sam**, come together; approach; enter (a zodiacal sign, said of the sun).

krāma, *m.* —1. step; regular progress or order; -eṇa, -āt, gradātīm, *cf.* yathākramam; —2. procedure; method; way, 36²¹. [vkram.]

kramaṣas, *adv.* step by step; gradually; in order. [1106.]

kravyā, *n.* raw flesh; corpse; carrion. [√kru, which perhaps means 'coagulate, become stiff': w. *kravis*, 'raw flesh,' cf. *κρέας*, *κρέας, 'flesh'; w. *krū-rā*, 'bloody, raw,' cf. Lat. *crū-dus*, 'bloody, raw,' *cruor*, 'blood'; cf. AS. *hrāw*, 'corpse'; Eng. *raw*, Ger. *roh*, 'raw'.]

kravya-vāhana, *a.* carrying off the corpses.

kravyād, *a.* consuming corpses. [ād.]

kravyāda, *a.* the same. [ada.]

kriyā, *f.* action; performance; doings; labor, pains. [v1kr, 1213d.]

√ **krī** (krināti, krīṇitē; kṛeṣyāti; kritā; krētum; krītvā; -kriya). buy, *w. instr.* [281b] *of price*. [perhaps akin w. v1kr, and so meaning 'do business, trade.']

+ **upa**, buy.

+ **vi**, sell; sell for (*instr.*).

√ kṛīḍ (krīḍati, -te; cikrīḍa, cikrīḍé; krīḍisyāti; krīḍitá; krīḍitum; -krīḍya). play, sport.

krīḍā, *f.* play, sport. [√kṛīḍ.]

krīṭotpanna, *a.* bought or on hand (of food). [utpanna, √pad.]

√ krudh (krūdhyati, -te [761]; cukródha; ákrudhat; kruddhá; króddhum; krud-dhvá). be angry.

krudh, *f.* anger.

krúdhmi or krúdhmin, *a.* wrathful. [√krudh: cf. 1167 and 1231: paroxytone.]

√ kruḡ (krócati; cukróca; ákruḡsat; kruḡtá; króḡtum; -krúgya). cry out; call; howl. [cf. κραυγή, 'cry,' for *κραυκ-η: for γ in place of κ, cf. τήγανον, 'crucible,' w. τήκω, 'melt.']

krūrā, *a.* bloody; raw; *fig.* harsh. [see under kravya.]

kroḍā, *m.* —1. breast, bosom; —2. interior. [for mg 2, cf. garbha2.]

kródha, *m.* anger. [√krudh.]

króca, *m.* call; calling distance; *Anglo-Indian* a Kos. [√kruḡ.]

kroçamātrāvasthita, *a.* stationed at the distance of a Kos. [kroça-mātra + avasthita.]

√ kliḡ (klígyate, -ti; ciklēja; klišṭá; kléḡtum; -klígya). be distressed.

kleḡa, *m.* pain; trouble. [√kliḡ.]

kvā, *V.* kúa, *adv.* —1. where? whither? kúa babbhūvus, what has become of? —2. kva cid: anywhere; in any case, ever, 27²⁰; w. na, never. [1ká, 505.]

kṣa, as collateral form of √1kṣi in kṣa-tra, and as *vbl* of the same, w. the mg 'abiding, situate,' in antari-kṣa.

kṣaṇa, *m.* instant; moment; -eṇa, -āt, as *advs* [1112b, 1114b], instantly. [prob. 'the time of a glance,' a shortened form of íkṣa-ṇa, 'glance': for mg, cf. Eng. "in the twinkling of an eye," and Ger. Augen-blick, 'glance of an eye, i.e. moment.']

kṣaṇika, *f.* -ī, *a.* momentary. [kṣaṇa.] kṣatá, *ppl.* of √kṣan.

kṣatrá, *n.* —1. rule, dominion, power, 86²⁰; —2. later, the temporal power, imperium (as distinguished from the spiritual power, bráhmaṇ, 'sacerdotium'); the

second or princely caste or a member of it. [from kṣa = √1kṣi2: cf. kṣatra-pa, 'governor of a dominion, satrap,' and the borrowed *σατράπης*.]

kṣatra-bandhu, *m.* one who belongs to the kṣatra or second caste.

kṣatriya, *m.* —1. ruler, 75¹; —2. one who belongs to the kṣatra or princely caste, a Kshatriya, 57¹⁶N. [kṣatra, 1214a.]

√ kṣan (kṣaṇóti, kṣaṇuté; ákṣaṇiṣṭa; kṣatá). harm; hurt; break. [closely akin w. √2kṣi, q.v.]

kṣantavya, *grdv.* to be put up with or pardoned. [√kṣam, 212.]

kṣapā, *f.* night. [cf. σκέπω, 'cover,' ψέφας, 'darkness': for ψ, cf. √kṣar.]

kṣapāha, *n.* a night and day, νυχθήμερον. [2 aha, 1253b.]

√ kṣam (kṣámate, -ti; cakṣamé; kṣam-isyáte, kṣaṇsyáte; kṣántá [955a]; kṣán-tum; kṣamyáte). —1. be patient; endure; put up with; kṣánta, patient; —2. forgive; pardon.

kṣamā, *a.* patient; bearing or enduring; and so, equal to a thing, able. [√kṣam.]

kṣamā, *f.* patience; long-suffering. [do.] 1 kṣáyā, *m.* dwelling-place. [√1kṣi.]

2 kṣaya, *m.* destruction; decay. [√2kṣi.]

√ kṣar (kṣárati, -te; cakṣāra; ákṣār [890]; kṣarítá). —1. flow; —2. liquefy; melt away; and so, perish. [for *skar: cf. ψείρω (*σπείρω) = φθείρω, 'destroy,' ἐφθάρ-η, 'perished': for ψ, cf. kṣapā, kṣíti: for φ, cf. 2kṣi.]

kṣara, *a.* perishable. [√kṣar.]

√ kṣā (kṣáyati [761d1]; kṣāná). burn.

kṣāra, *a.* pungent; saline. [√kṣā: cf. ξηρό-s, 'dry': for mg, cf. Eng. caustic, lit. 'burning,' *fig.* 'pungent.']

√ 1kṣi, with two meanings, 'dwell,' and 'rule,' attaching themselves to the stems kṣi and kṣáyā respectively; thus,

—1. kṣé-ti, 3d pl. kṣi-y-ánti: abide or while or dwell, esp. in quiet and safety, 79¹⁸; inhabit. [cf. kṣíti, 1kṣáyā, kṣétra, kṣéma1, 'dwelling-place'; ἀμφι-κτι-oves, 'dwelling around,' κτι-σι-s, 'settlement.'] + upa, rest on, be dependent on.

—2. kṣáyā-ti: pos-sess, be-sitzen; be master of; rule, 71⁹. [cf. kṣéma2, 'pos-

session'; κέ-κτη-μαι, 'am master of,' κτδ-ομαι, 'get.')

[cf. the collateral form *kṣa*: for connection of 1 and 2, cf. the relation of Lat. *sedēre*, 'sit,' and *pos-sidēre*, 'be master of,' and of Ger. *sitzen*, 'sit,' and *be-sitzen*, 'be master of.')

√ *2 kṣi* (*kṣināti*, later *kṣinóti*; *ákṣeṣṭa*; *kṣitá*, *kṣiná*; -*kṣiya*; *kṣiyáte*; *kṣapáyati* [1042e]). destroy; make an end of; exhaust; —*pass.* wane; *kṣīna*, ruined, lost; —*caus.* weaken. [cf. *φθίνω*, **φθιννω*, 'perish, wane,' *φθί-μενος*, 'dead': for *φθ*, cf. *kṣar*: w. the secondary *kṣa-n*, cf. *κτδ-μενος*, 'slain,' *κτείνω*, **κτεν-γω*, 'slay.']+ *a pa*, *pass.* be afflicted, suffer loss.

kṣit, *vbl.* inhabiter or ruler, at end of *cpds.* [√ *1 kṣi* 1 and 2: see 1147c.]

kṣití, *f.* dwelling, abode, 79¹⁸; piece of ground or land; the earth, the ground. [√ *1 kṣi* 1: cf. *κτί-σι-s*, 'settlement.')

kṣití, *f.* destruction. [√ *2 kṣi*: cf. *ψί-σι-s* = *φθίσις*, 'decay': for *ψ*, cf. *kṣar*.]

√ *kṣip* (*kṣipāti*, -*te*; *cikṣépa*, *cikṣipé*; *kṣeṣyāti*, -*te*; *kṣiptá*; *kṣéptum*; *kṣip-tvá*; -*kṣipya*; *kṣepáyati*). dart; cast; throw; *caus.* cause to fly or burst, 84⁴.

+ *ā*, -1. throw at; -2. *fig.* (like *Eng.* fling, make flings at), deride, put to shame, 8¹⁰; -3. draw towards one's self, call out (a person to vindicate himself), 55⁶.

+ *ni*, throw down (one's self, one's body).

+ *vi-ni*, lay down separately or orderly.

+ *sam*, dash together in a heap; destroy.

kṣipta-laguda, *a.* having the cudgel thrown.

kṣiprá, *a.* darting; quick; -*am*, *adv.* quickly. [√ *kṣip*.]

kṣīrá, *n.* milk. [prob. √ *kṣar*.]

kṣīrín, *a.* milky; *as m.* milk-plant. [*kṣīra*.]

kṣīrodaka, *n.* milk and water. [*udaka*: 1253b.]

√ *kṣud* (*kṣódati*, -*te*; *cukṣóda*; *kṣunná*; -*kṣúdyā*). shatter; stamp upon; grind small.

kṣudrá, *a.* small. [√ *kṣud*.]

kṣudra-buddhi, *m.* Small-wit, name of a jackal. [1298.]

kṣud-vyādhī, *m.* hunger and disease.

[*kṣudh*: 1253a.]

√ *kṣudh* (*kṣúdhya*; *kṣudhitá*). be hungry; *kṣudhitá*, hungry.

kṣúdh, *f.* hunger. [√ *kṣudh*, 383a.]

kṣudhā, *f.* hunger. [√ *kṣudh*.]

kṣudhāṛta, *a.* distressed with hunger.

[*kṣudhā* + *ārta*.]

kṣétra, *n.* dwelling-place, 87¹⁷; piece of ground; field. [√ *1 kṣi* 1.]

kṣetra-pati, *m.* master of a field; farmer.

kṣéma, *m.* -1. abode; place of rest; security; well-being, 61⁸; -2. possession;

kṣeme = *yoge*, in possession = in acquisition, *i.e.* in the enjoyment of what we have got and in the getting of more. [√ *1 kṣi* 1 and 2: for **ske-ma*, 1166: cf. Goth. *haim-s*, 'village'; A.S. *hām*, *Eng.* home, and -*ham* in place-names; perhaps also *κώμη* (if for *κώμη*?), 'village.')

khá, *n.* -1. hole; hollow; -2. opening; -3. hole in the hub of a wheel; -4. void space; the sky. [√ *khan*, cf. 333.]

kha-ga, -1. *a.* moving in the sky, flying;

-2. *as m.* bird. [for *mg* 2, cf. *antarikṣa-ga* and *kha-gama*, 'bird,' *ura-ga* and *bhujam-gama*, 'snake,' and *turam-ga*, 'horse.')

kha-gama, *the same*.

khaṇḍa, *a.* broken; *as m.* a break, section, piece; *khaṇḍaka*, *m.* lump-sugar. [hence, prob., through the Persian, Arabic, Italian, and French, the *Eng.* *candy*.]

√ *khaṇḍaya* (*khaṇḍayati*). break; *khaṇḍita*, broken (of a command).

[*khaṇḍa*, 1055.]

√ *khan* or *khā* (*khānati*, -*te*; *cakhāna*, *cakhnús*; *ākhān* [890]; *khanisṣyāti*; *khātá*; *khānitum*; *khanitvá*, *khātvá*; -*khāya*; *khanyáte*, *khāyáte*; *khānáyati*). dig; *caus.* cause to be dug. [if for **skan*, cf. Lat. *can-ālis*, 'ditch, canal.')

+ *ā*, dig, burrow, in *ākhu*.

khāra, *a.* harsh; *as m.* ass (so called from his harsh bray), 67¹⁹.

khāla, *m.* -1. threshing-floor; -2. a mean, low-lived fellow. [the tertium

comparationis for 1 and 2 is perhaps 'dirt.']

khálu, *pcl.* —1. now (*continuative*); *atha khalu*, now; —2. indeed (*emphasizing the preceding word*), 55³; —3. to be sure (*concessive*), 98³.

√ **khā**, *see* **khan**.

√ **khād** (**khādati**; **cakhāda**; **khāḍiṣyāte**; **khādita**; **khādītum**; **khāditvá**; **khād-yāte**; **khādāyati**). chew; bite; eat, *esp.* of animals; feed on, 24¹⁶; devour, 21¹¹; **khādita**, eaten, 23³, etc. [if for ***skand** or **sknd**, cf. **κνίζω**, √ **κνιβ**, 'bite, sting,' **κνίδη**, 'nettle,' but not Eng. *nettle*.]

khāditavya, *grdv.* edendus. [√ **khād**.]

√ **khid** (**khidāti**; **khinnā**; **-khidyā**). depress, *but only* *fig.*
+ **ud**, pull out.

khilā, —1. *m.* piece of waste land between cultivated fields; a bare spot; —2. a gap.

khu, a *Prakrit* form for **khalu**.

khe-cara, *a.* moving in the sky. [**kha**, 1250c.]

khecaratva, *n.* power of flying (by magic). [1239.]

kheda, *m.* depression, sorrow. [√ **khid**.]

kheda-vaṣa, *a.* having depression as one's controlling influence, under the dominion of sorrow.

√ **khyā** (**khyāti**; **cakhyāu**; **ākhyat** [847]; **khyāsyāti**; **khyātā**; **khyātum**; **-khyāya**; **khyāyāte**; **khyāpāyati**, **-te** [1042d]). *simple verb only in pass. and caus. —pass.* be well known; be talked of; —*caus.* make known. [orig. *mg.* perhaps, 'shine, appear or look (*intrans.*), see (*trans.*)'.]
+ **abhi**, look at; behold, 78¹³.

+ **ā**, —1. show, tell; narrate, 55¹⁹; —2. designate, name; —*caus.*: *act.* tell; *mid.* have told to one's self, 105⁷.

+ **pratya-ā**, (*lit.* show back, *i.e.*) turn away, repulse, reject, 9²⁰; refuse. [the Ger. *zurück-weisen* has just the same *mgs.*]

+ **vy-ā**, show to discriminately, *i.e.* explain.

+ **sam**, tell together, *i.e.* reckon up.

+ **pari-sam**, reckon up completely, 58⁶.

khyāti, *f.* the being well known; fame; **khyātiṃ gam**, become famous. [√ **khyā**.]

ga, *vbl.* going, in many *cpds*; situate, *e.g.* in **madhyaga**; as *m. nomen actionis*, the going, in **durga**, **suga**. [√ **gam**, cf. 333.]

gagaṇa, *n.* sky.

gāṅgā, *f.* the Ganges. [fr. √ **gam** = **gā**, *w. intens.* reduplication, 1002b.]

gaja, *m.* elephant.

gaja-yūtha, *m.* herd of elephants.

gajendra, *m.* a great elephant. [*see* **indra**.]

gaṇā, *m.* —1. troop, (of Maruts) 90¹⁸; crowd, (of friends) 3²; host (of stars); flock, (of birds) 3⁸; —2. *pl.* troop-deities, inferior deities which regularly appear not singly, but in troops, 67¹³; *esp.* those that compose the retinue of **Çiva**; then, as *sing.*, a single one of **Çiva**'s attendants, a **Gana**, 55²⁰; —3. a number.

gaṇanā, *f.* a numbering, calculation, taking into account. [√ **gaṇaya**.]

√ **gaṇaya** (**gaṇayati**). number, calculate. [**gaṇa**, 1055.]

gaṇita, *ppl.* calculated; as *n.* [1176a], calculation, arithmetic. [√ **gaṇaya**.]

gatā, *ppl.* —1. gone, 2²¹; departed; *w. inf.* **snātum gata**, gone to bathe, 44²; so 41²; —2. *often at beg. of cpds, see these*; —3. gone to: *w. acc.* 5⁸, 15²⁰; *w. prati and acc.*, 23¹⁵; —4. (having arrived at, *i.e.*) situated in: *w. acc.*, 62¹⁵; *w. loc.*, 5¹⁴; in *cpd, e.g.* **svahasta-gata**, situated on my own hand; —5. gone to a condition, *see* √ **gam** 4; attained to, (fame) 56¹²; -conditioned, in **durgata**, **sugata**. [√ **gam**, 954d.]

gata-prāṇa, *a.* whose breath is gone, dead.

gata-saṃkalpa, *a.* whose purpose or will for the moment is gone, purposeless. [1299.]

gatānugati, *f.* the going after him who has gone (before), the following in the old ruts. [**anugati**.]

gatānugatika, *a.* addicted to following in the old ruts. [**gatānugati**, 1222a.]

gatāsu, *a.* whose life is gone. [**asu**.]

gāti, f. —1. a going, way of going, ability to go; —2. progress, 18¹⁸; eventus, issue, 20¹³; —3. way of escape, refuge, 52¹⁵; —4. the way or course *esp.* of the soul through different bodies, metempsychosis; and so, a condition of the soul during these transmigrations, a man's lot or fate, 53¹², 65¹⁰, 66⁶, 66²¹ ff. [√gam, 1157: cf. βd-σi-s, 'going, power to go.']

√ **gad** (gādati; jagāda; gadiṣyāte; gad-itā; gādītum; -gādya). speak.
+ ni, say.

gada, m. disease.

gantavya, grdv. eundum, *used impers.* [√gam.]

gandhā, m. smell; *pl., w.* ṣubha, perfumes.

gandharvā, m. —1. *orig., perhaps,* the deity of the moon, the Gandharva; —2. in *Epos, pl.* Gandharvas, heavenly singers belonging to Indra's court; *as sing.* one of these, a Gandharva.

gabhīrā (V., later) gambhīrā, *a.* deep.

√ **gam** (gacchati, -te [747, 608]; jagāma, jagmé; V. āgan [833], *later* āgamat; gamiṣyāti, -te; gatā; gāntum; gatvā; -gātya, -gāmya; gamyāte; jīgamīṣati; gamāyati, -te). —1. go, move; go to, 3⁶; go towards; go away, 28¹⁷, 36⁶; come; *w.* pratīpam, go wrong; —2. go by, pass (*intrans.*): of time, 20³; of days, 29¹³; —3. come unto, *i.e.* arrive at, *w. acc.*, 3⁷, 84⁷; reach, *w. loc.*, 69⁸; come into, *w. loc.*, 71⁶; get at, 95¹⁹; —4. go to a state or condition: *w.* pañcatvam, go to dissolution, *i.e.* die, 32²¹, etc.; *so* to destruction, 29⁶; despondency, 44¹⁸; *w.* nijām gatim, (went) to his own proper condition, *i.e.* became a Yaksha once more, 53¹²; —5. manasā gam, (go with the mind, *i.e.*) perceive, 15¹⁰.

[cf. βαῖνω (*Barjw, *γῶμενω), 'go'; Lat. vēnio, *gvēnio, 'come'; AS. cum-an, Eng. come; for the kw which is to be expected in Germanic as answering to the old gv, cf. Ger. be-quem, Old Eng. cwēme, 'con-venient, fit, pleasant': cf. gāccha and βάρκε, 'go thou'; gatā-s, 'gone,' and βάρó-s, 'gone over, *i.e.* passable'; gāti-s and βάσι-s, 'a going': see also √gā.]

+ **adhi**, —1. go to; attain; —2. get at, learn, study, read — cf. √i + adhi.

+ **anu**, go after, follow.

+ **antar**, go within, enter.

+ **api**, go unto, join, 91⁵ ff.

+ **abhi**, go unto, 1¹⁴; go.

+ **aram**, *see s.v.*

+ **ava**, come down.

+ **ā**, —1. go to, 6¹⁰; come to; come hither, 5²², 10²³; —2. return (52²²), *usually w. punar*, 4³, etc.; —āgata: —1. arrived, come, 7⁹; *w. inf.* ṣrotum āgata, come to hear, 28⁵; *so* 27¹⁰; arrived (*as guest*), 28⁷; —2. returned, 24¹⁷; —3. having gone to a condition, *e.g.* death, 46³; —āgantavyam, *grdv., as impers. pass. w. anena*, this one will come hither;

—*desid.* desire to return, 101⁵.

+ **abhy-ā**, come unto, visit; abhyāgata, *as subst.* guest.

+ **upa-ā**, approach.

+ **sam-upa-ā**, go to together.

+ **sam-ā**, assemble; meet, 61⁸.

+ **ud**, go out, proceed from.

+ **upa**, go unto, approach.

+ **nis**, proceed from (*abl.*), 51¹¹; nirgata, departed.

+ **prati**, come back, return.

+ **vi**, go asunder; vigata, gone, vanished.

+ **sam**, *mid.* come together, meet; unite one's self with; *and so*, come to enjoy;

—*caus.* assemble, *as trans.*

gama, a. going, *at end of cpds.* [√gam.]
gambhīrā, a. deep; cf. gabhīrā.

garut, n. wing.

garútmant, a. winged; *as m.* bird. [for mg, cf. pakṣin.]

√ **garj** (gárjati; jagárja; garjitā; garj-itvā; -gárjya). roar.

garjana, n. roar.

gárta, m. (earth)-cut, ditch. [younger

form of kartā, q.v.]

gardabhā, m. ass; -ī, *f.* she-ass. [1199.]

gárbha, m. —1. uterus concipiens, the

conceiving womb; abde garbhāḍ ekā-

daḍe, in the eleventh year from (the

womb, *i.e.*) conception; —2. (*as in Mil-*

ton's Earth's inmost womb) the interior,

inside, 34⁵, 43², cf. kroḍa; *at end of cpds,*

having . . in the interior, containing . . ; cf.

padmagarbhā; —3. conceptum, fruit of the womb; garbhāṁ dadhānās, conceiving fruit, 92¹²; embryo, 46⁵, 93⁷; scion; and so —4. a new-born child. [√grabh, 'concupere': with garbha in mg 1, cf. δελφύς and δολφός, 'womb,' ἄ-δελφός and ἄ-δελφε-ιός (= sá-garbh-ya-s), 'of the same womb, i.e. brother'; in mg 3, cf. βρέφος, 'embryo,' and Eng. calf in moon-calf: in mg 4, cf. Goth. kalbo, Eng. calf.]

garbhavant, *a.*, in fem. only, pregnant. [garbha3: see 1233.]

garbha-stha, *a.* being in the womb, unborn.

√ garh (gárhate; jagarhé; garhitá; gárhita; -gárhya). blame, reproach; garhita, despised.

√ gal (gálati; galitá). —1. drip; —2. fall; galita, fallen out, gone (claws, teeth, eyes). [hence jala, 'water': cf. √βαλ in intrans. mg, e.g. ποταμός εἰς ἄλλα βάλλων, 'river flowing into the sea'; Ger. quellen, 'flow, spring,' Quelle, 'fountain.']

gava, equiv. of go, 'bull, cow, beeve,' in cpds. [see 1209a.]

gávŷŷti, *f.* pasture-land; generalized, territory, abiding-place. [lit. 'having food for cattle,' gó + ŷti, see go4: the y is euphonic, cf. 258.]

√ gā (jīgāti; ágāt). go; come. [collateral form of gam, q.v.: w. jīgāti, cf. Laconic βῖβᾱτι, 'strides'; w. ágāt, cf. ξβη, 'went.']+ abhi, go unto; w. ḡramam, become weary.

gātú, *m.* —1. motion, movement, course; —2. progress; equiv. to the Eng. -fare in well-fare (for mg, cf. verb fare, 'get on, go') —see sugātuyā; —3. (place of recourse, i.e.) refuge, abiding-place, 83⁹. [√gā, 'go,' 1161.]

gātra, *n.* —1. (means of moving, i.e.) a limb of the body; —2. by synecdoche, the body. [√gā, 'move,' 1185a.]

gāmin, *a.* going, going upon, going to. [√gam, 1183³.]

gārbha, *a.* relating to the embryo or to pregnancy (of sacrifices). [garbha, 1208f.]

gārbhika, *a.* relating to the womb, prenatal. [garbha, 1222e2.]

gārhapatya, —1. *a.* pertaining to the householder; as *m.*, sc. agni, the householder's fire, 102²n.; —2. as *n.* the being head of the house, 89⁶; the housekeeping, 89¹⁷. [grhāpati, 1211.]

gír [392], *f.* —1. invocation, praise, 74¹²; —2. sing. and pl. speech, words, 87¹⁶, 49⁹; —3. voice, 3¹⁴. [√lgr, 242^{1.3}.]

giri, *m.* mountain, 55⁸.

√ gu (intens. jóguve [1007³]). cause to sound, proclaim. [cf. γόος, βοή, 'cry'; Lat. bovāre, 'howl.']

guṇá, *m.* —1. a single thread of a cord; a string; esp. bow-string; —2. quality; adscititious quality, as distinguished from the real nature (svabhāva, 'ingenium'), 22²⁰; —3. as philosophical technical term, one of the three pervading qualities of all nature, to wit, sattva, 'goodness,' rajasa, 'passion,' and tamasa, 'darkness,' 66⁸ff.; —4. as specialization of mg 2, a good quality, virtue, 1^{4.12}, etc.; excellence. [for play on mgs 1 and 4, see nirguṇa and 18⁵.]

guṇa-deva, *m.* Gunadeva, a pupil of Gunādhyā. [lit. 'having virtue as his god,' 1302.]

guṇavant, *a.* virtuous, 18⁴; excellent, 3²². [1233.]

guṇaḡālin, *a.* possessing virtues, excellent. [see ḡālin.]

guṇāḡhya, *m.* Gunādhyā, see 53³n. [lit. 'rich in virtue,' āḡhya.]

guṇānvita, *a.* endowed with excellence; (of an asterism) lucky. [anvita, vi.]

guṇin, *a.* virtuous, excellent. [guṇa.]

√ gup (jugópa; gopsyāti; gupitá, gupitá; gópitum, góptum; gupyáte; júgupsate, -ti). keep; guard; desid. seek to keep one's self from, i.e. shun, detest; ppl. jugupsita, detested, inspiring aversion, 59¹². [prob. a secondary root, originating in the denom. verb-stem gopaya: see this and go-pa.]

gurú, *a.* —1. heavy; and so —2. fig. (like Eng. weighty), important; —3. worthy of honor, 28¹³; —4. as *m.* the one to be honored κατ' ἐξοχήν, the teacher or Guru, 60⁴ff.; loc. gurāu: in the house of the Guru, 61²³; in case of a Guru, 104⁴. [cf.

- the comp. *gáriyāṇs*: cf. *Bapús*, Lat. *gravis*, **garu-i-s*, Goth. *kaurus*, 'heavy.']
- √ *guh* (*gúhati* [745c]; *jugúha* [793f], *juguhé*; *ághukṣat* [916, 155]; *gūdhá* [222³]; *gūhitum*; -*gúhya*). hide; *gūlhá*, hidden, 76¹⁵.
+ *apa*, hide (*trans.*) away from, *w. abl.*, 85¹⁴; put away, get rid of, 77¹.
- gúh*, *f.* hiding-place; *instr.* *guhá*: used as *adv.* *gúhā* [1112e], in secret. [√*guh.*]
- gúhā*, *f.* hiding-place; cavern. [do.]
- gúhya*, *grdv.* *cēlandus*; secret, hidden. [do.]
- guhyaka*, *m.* one of a class of demigods, who, like the *Yakshas*, wait on *Kubera*, god of wealth, and, dwelling in mountain caverns (*guhā*), keep his treasures. [so named from their living in caverns or hidden places: 1222.]
- √ *1gr* (*grṇāti*, *grṇité*; *jagāra*; *garīṣyāti*; *gīrṇá* [957b]; -*gīrya*). -1. invoke, call; -2. salute, praise; -3. speak out, say. [cf. *gr*, 'speech, voice'; *γῆπος*, 'speech, voice'; Doric *γᾰ́ρεν*, 'speak'; Lat. *garrio*, 'talk'; Eng. *call*.]
+ *sam*, chime in with, agree.
- √ *2gr* (*girāti*; *jagāra*; *ágārit*; *gīrṇá* [957b]; -*gīrya*). swallow. [cf. *Bopá*, 'food'; *βι-βρώ-σκω*, 'eat'; *δημο-βόρ-ο-ς*, 'folk-devouring'; Lat. *carni-vor-us*, 'flesh-eating,' *de-vorāre*, 'swallow down, devour.']
+ *ni*, swallow down; devour (the sun in an eclipse), 76¹⁶ — see √*gras*.
- √ *3gr* (*aor.* *ájīgar* [867]; *intens.* *jāgarti* [1006]; *caus.* *jāgaráyati*). -1. *intens.* be awake; wake, *intrans.*; *jāgrhi* [1011], be thou watchful, have a care for, *w. dat.*, 89¹⁷; wake up, *intrans.*, 30¹⁶; -2. *caus.* wake, *trans.*, 30⁵. [for the history of the word, see 1020: for 1, cf. *ἐ-γρή-γop-a*, 'am awake,' *ἐ-γp-ero*, 'awoke' (*intrans.*); for 2, cf. *ἐγείρω*, 'wake' (*trans.*).]
- gṛtsa*, *a.* clever; wise.
- √ *grdh* (*grḍhyati*; *jagárdha*; *ágṛdhat*; *gardhiṣyāti*; *grḍdhá*; *grḍdhvā*). -1. take long strides; -2. be eager or greedy for. [for **ghṛdh*: cf. Eng. *greedy*.]
- gṛdhra*, -1. *a.* greedy; -2. *m.* vulture. [√*grdh*, 1188a: the Ger. offers an exact

- parallel: *Geier*, 'vulture,' is prop. 'the greedy (bird),' from *Gier*, 'greediness.']
- grdhra-kūṭa*, *m.* Vulture-peak, a mountain in *Magadha*.
- grhá*, in *V*, *m.*; later, *m. in pl.*; otherwise, *n.* house, 28⁷, 79¹⁵; *w. mṛṇmaya*, house of earth, the grave; *grhām gam*, go home, 52¹⁰; so 40³, 68¹⁷; as *pl.* the house as consisting of various rooms and buildings, 89¹²; mansions, 87⁷. ['that which receives one,' √*grah*: cf. *geha*.]
- grhá-pati*, *m.* master of the house. [acct, 1267a.]
- grhá-patnī*, *f.* mistress of the house. [do.]
- grha-stha*, *a.* abiding in a house; as *m.* householder or *Brahman* in the second stage of his religious life, see *āçrama*.
- grhāçrama*, *m.* house-stage, second stage in a *Brahman's* life, see *āçrama*.
- gehá*, *n.* house. [ident. *w.* *grhá*: cf. the ident. √*rdh* and *edh*.]
- gó* [361c], *m. f.* -1. a beef in its old sense of bull or cow; *pl.* beeves, kine, cattle; the Vedic type or symbol of all welfare and blessing and riches (e.g. 80¹⁶), like "milk and honey" with the Hebrews; -2. beef in the derived and now usual sense of flesh; *pl.* pieces of flesh, 84¹⁶; -3. (the milch cow of kings, i.e.) the earth, 63⁷; -4. observe that *gavyūti*, *gotra*, *gopa*, *gopati*, *gomaya*, and many other cpds of *go* lose their special reference to cattle and take a more general *mg.* [cf. *Boūs*, stem *bo-*, 'a beef, ox, cow'; Lat. *bos*, stem *bo-*, 'ox, cow'; AS. *cū*, Eng. *cow*.]
- go-ghná*, *a.* kine-killing; as *m.* cow-slayer.
- gótama*, *m.* Gotama, a Vedic seer of the tribe of *Angiras*.
- gotrá*, *n.* -1. cow-stall, cattle-pen; -2. perhaps, pen of cattle, and so -3. group in general (see *go4*); -4. esp. family, 19¹⁶; -5. family name, 103¹⁹, see *nāman* 2. [from *go*: *mgs* 2 and 3 are not authenticated by the literature.]
- gotra-ja*, *a.* born in the family; as *m.* a relative.
- go-pá*, *m.* -1. cow-keeper, cow-herd; -2. keeper in general (see *go4*). [2pa.]

gô-pati, *m.* —1. lord of kine; —2. lord in general (see *go* 4). [acct, 1267a.]

√ **gopaya** (*gopayati*, -te). be keeper, keep. [gopa, 1055.]

go-pâ [351], *m.* —1. cow-keeper; —2. keeper in general (see *go* 4), 85¹⁶; protector, 69¹⁵. [2pâ.]

√ **gopāya** (*gopāyati*, -te). be keeper; keep, 91¹². [gopâ, 1055.]

gomāya, —1. *a.* bovine; as *n.* —2. cow-dung, 103²²; —3. dung in general (see *go* 4); *w.* ānaḍuḥa, dung of a steer, 105^{3, 20}. [see *maya*.]

go-yukta, *a.* yoked with cattle; *w.* cakra, wagon drawn by cattle. [Vyuj.]

go-rakṣaka, *m.* cattle-keeper, cow-herd.

gô-ṣakhi [343a], *a.* having cattle as companions, rich in cattle. [sākhi, 186.]

go-ṣṭhā, *m.* cow-stall, byre. [stha, 186.]

gāuṇika, *f.* -ī, *a.* standing in relation to the three guṇa's, see *guṇa* 3. [guṇa, 1222e2.]

gāutamā, *m.* patronymic from *Gotama*; Gautama, name of various men. [gótama, 1208f.]

√ **grath** or **granth** (*grathnāti*; *granthi-ṣyāti*; *grathitā*; -*grāthya*). —1. string together, connect; —2. put together, i.e. com-*pose* (a literary work). [for *mgs.* cf. Lat. *com-pōnere*, 'put together, compose'; also *serere*, 'connect, entwine,' *w.* *sermo*, 'discourse.']

grantha, *m.* —1. (a string of words, i.e.) verse or couplet, 53⁶, etc; —2. a com-*position*, book, work, 17⁸. [√*granth*: for *mgs.* see under *grath*, and for 1, cf. Lat. *serere w. series*, 'row, string.']

granthin, *a.* subst. having books, bookish, book-reader. [grantha.]

√ **grabh**, in *Rigveda*; later, *grah*.

—from *grabh*: *grbhñāti*, *grbhñité*; *jaḡrābha*, *jaḡrbhé*; *áḡrabhit*, *áḡrabhiṣṭa* [900]; *grbhítā*; *grbhítvā*; -*gḡbhya*.

—from *grah*: *grhñāti*; *jaḡráha*, *jaḡrhé*; *áḡrahīt*, *áḡrahiṣṭa* [900]; *grahiṣyāti*, -te; *grhítā*; *gráhítum*; *grhítvā*; -*gḡhya*; *grhyáte*; *grāháyati*, -te.

—1. grasp; seize with the hand; hold; take; *w.* *hástam* or *pāñim*, take the hand (of the bride at the wedding), 89⁵; take

hold on (*loc.*), 14¹⁸; *grhīta* keḡeṣu, seized by the hair; used of a rabbit taking, i.e. leading with him a lion, 33⁴; —2. take possession of, take, 46²²; get, 44⁵; —3. receive, accept, 20¹⁰, 56¹; —4. of fluids, take in the ladle, 94¹; —5. of names, take upon the lips, mention, 64¹³, 103¹⁹; —6. *fig.*, as in *Eng.*, grasp, i.e. perceive, know; —7. get, learn; —*caus.* cause to learn. [see under *garbha*: connection *w.* *Eng. gripe*, Ger. *greifen*, exceedingly doubtful.] + *pari*, —1. hold on both sides; and so —2. become master of; master, overcome, surpass.

+ *prati*, take hold of, 59²³; accept.

+ *vi*, —1. hold asunder; separate; make a division; and so —2. quarrel; fight.

+ *sam*, hold together, clasp.

+ *upa-sam*, clasp with the hands.

√ **gras** (*grásate*; *jaḡrasé*; *áḡrasit*; *gras-ṣyáte*; *grastā*; *grasitvā*; *grasyáte*; *grásáyati*). —1. swallow; devour, 10¹⁰; —2. of the demon *Rāhu*, who swallows, i.e. eclipses sun and moon, 23¹. [perhaps akin *w.* √2 *gr*, 'swallow.']

√ **grah**, see *grabh*.

grāha, *m.* seizure (with a claw, i.e.), bite. [√*grah*.]

grāhāṇa, *n.* the grasping, i.e. acquisition. [√*grah* 6, 7.]

grābhā, *a.* subst. grasping, grasper. [√*grabh*.]

grāma, *m.* —1. inhabited place, hamlet, village, see 98¹⁶ *n.*; —2. the inhabitants, community.

grāma-kāma, *a.* having desire for the village, fond of abiding in the village.

grāvan, *m.* stone; esp. stone for pressing the Soma.

grāhā, *a.* subst. grasping, grasper, in *cpds.* [√*grah*.]

grāhya, *grdv.* to be grasped; perceivable. [do.]

grīvā, *f.* nape of the neck; neck. [for **ga-rvā*: cf. Aeolic *δέρρα*, **δερρα*, Epic *δειρή*, 'throat, neck.']

grīṣmā, *m.* summer.

gha, form of *ghan*, i.e. *han*, in *cpds.* [1143c, 333.]

ghaṭa, *m.* a jar.

ghaná, *m.* — 1. slayer; — 2. slaughter; — 3. a compacted mass, lump; — 4. cloud.

[vghan, *i.e.* han: cf. φόνο-*s*, 'slaughter.']

gharmá, *m.* warmth, heat. [v2ghr: cf. θερμός-*s*, for *φορμός, Lat. *formus*, 'warm.']

v ghuṣ (ghóṣati, -te; jughóṣa; ghuṣtá; -ghúṣya; ghoṣáyati). sound; make a noise.

v lghr (jigharti; ghrtá; ghāráyati). be-sprinkle; be-drop; drip (*trans.*); ghrtá, *see s.v.*

+ praty-abhi, *caus.* sprinkle over repeatedly.

+ vy-ā, sprinkle here and there.

v 2ghr, glow, be warm, in ā-ghrñi, 'glowing,' and gharma, *q.v.*

ghrtá, *n.* — 1. butter, clarified and then hardened, *Anglo-Indian* ghee, much used for culinary (cf. 68¹) and religious (cf. 88¹⁷) purposes: cf. ājya, 'butter in a melted state'; — 2. butter or fat in general, also as symbol of fruitfulness and abundance. [v1ghr, 'drip,' 1176a: for mg, cf. Eng. *dripping*, 'fat which falls in drops from meat in roasting.']

ghrta-paṇu, *m.* sacrificial beast made of ghee.

ghrta-gcút, *a.* dripping with (ghee, *i.e.*) fatness.

ghorá, *a.* awful; dreadful; horrid.

ghora-cakṣus, *a.* having an evil eye.

ghorākṛti, *a.* having an awful form. [ākṛti.]

ghóṣa, *m.* noise. [vghuṣ.]

ghna, *a.* killing; destroying; removing. [vghan, *i.e.* han: *see* 216.9.]

ghnya, *grdv.* to be slain, in aghnya. [do.]

v ghrā (jighrati [749a]; jaghrāu; ghrātá; -ghráya; ghrāyáte; ghrāpáyati [1042d]). smell; snuff at.

ca, *encl. conj.* and, also, τε, que; — 1a. *is found, esp. in the older literature, with both parts to be connected (e.g. 71^{5,7}, 97^{7,11}; so 13⁵, 16¹², 17³, 19¹⁰, 38⁷, 9²); or only with the latter, as is oftenest the case in the later language (e.g. 21⁷, 3⁸, 8⁸; 82⁸, 84¹⁶; 98¹⁶); — 1b. in case of three or more parts to be*

*connected, ca occurs: with the last only (e.g. three parts, 13², 17², 31¹⁴, 44⁶; 71⁸, 72¹⁰, 83¹⁵; 106⁵; four parts, 2³, 17⁷, 28¹⁰; five parts, 2⁵, 21⁵, 25³); with the last two (7^{6,7}, 22⁵, 37¹⁵, 45⁷; 77¹²); sometimes after each, (29^{3,4}); very rarely after the first of a series (26⁶; 21²²); various irregular combinations on page 67 *passim*; *see also* 21²⁰ N.;*

— 2. variously combined: *w.* eva (e.g. 13²¹; 9¹⁶, 11⁹, 14¹⁵; 5⁹, 12⁵, 14^{2,8,20}, 15¹⁶, 25⁴; 30¹⁴), and *w.* api (*see examples under api*); ·· ca, ·· tathā, ·· ca, both ··, like-wise ··, and, 10^{8,9}; ·· ca, ·· ā, both ··, and ··, 85⁵; sa ca, often at beg. of clause (e.g. 24²³; so 34¹⁸; 41⁷); — 3. anyac ca, api ca, kim ca, tathā ca, joining two proverbs of like drift, moreover, further, likewise;

— 4. otiose, 6⁹; — 5. connecting things contrasted: but, 8¹⁶, 17²⁰, 18^{2,3}, 19²; and yet, 1¹², 3²⁰; — 6. (even, concessively, *i.e.*) though, 26¹²; — 7. (like Eng. and or an, and Icelandic enda, 'moreover,' 'if') if — *see ced*; — 8. *w.* interrogatives, rendering them indef., *see ka, kim.*

[cf. τε, 'and'; Lat. *que*, 'and'; Goth. -h and Ger. -ch in *ni-h* and *no-ch*, the exact equivalents of Lat. *ne-que*, 'and not, nor': for ca8, cf. -τε and -κα in πo-τε and Doric πo-κα, 'at any time'; Lat. *quis-que*, 'any, each.']

cakrá, *n.* — 1. wheel; chariot-wheel, wagon-wheel; — 2. by synecdoche, wagon, in pīthacakra. [prob. reduplicated form, ca-kra, fr. v*kr or *k], 'roll,' cf. κυλίω, 'roll': *w.* ca-krá, cf. κύκλος, *κFε-κλος, AS. *hweohl*, *hweöl*, Eng. *wheel*.]

v caks (cāṣṭe [628]; cacakṣé; cāṣṭum; -cākṣya). — 1. appear; — 2. look upon, behold; — 3. (cause to appear, *i.e.*) announce, tell. [reduplicated form of vkāṣ, *see* 675 and 108g¹ end.]

+ ā, — 1. look on; — 2. show, tell, 63¹.

+ vi, appear far and wide, shine.

+ sam, look upon, consider.

cākṣas, — 1. perhaps adj. beholding, *see* 1206³ end; — 2. *n.* look; eye. [vcakṣ.]

cakṣuḥ-pīḍā, *f.* eye-ache.

cākṣuṣmant, *a.* possessing eyes. [1235.]

cākṣus, *n.* eye. [vcakṣ, 1164.]

cañcala, *a.* moving to and fro; trembling. [√cal, 1148.4, *w.* intens. reduplication, cf. 1002b: cf. κίγ-καλ-ος, 'wag-tail'; Lat. *quer-quer-us*, 'shaking with fever chills.']
cañcu, *f.* beak, bill.
caṇaka, *m.* chick-pea.
cāṇḍa, *a.* impetuous; wrathful.
caṇḍāla, *m.* a Chandāla or man of the most despised class of society (born of Cūdra father and Brahman mother). [cf. *caṇḍa*.]
 √ **cat** (cātant; cattá; *caus.* cātáyati). get off; hide; *caus.* drive away.
catasṛ, *fem.* to catúr.
catúr [482d], *num.* four. [*w.* catváras, cf. τέτταρες, Lat. *quattuor*, Goth. *fidvor*, AS. *feower*, Eng. *four*.]
catur-akṣá, *a.* four-eyed. [see 1300b.]
caturthá, *f.* -í, *a.* fourth; -am, *adv.* the fourth time. [catúr, 487⁵.]
catur-yuga, *n.* the four ages. [1312.]
catur-varga, *m.* group of four.
catur-vidha, *a.* of four kinds; four-fold. [vidhā, 1302c5.]
cātuṣṭaya, *a.* of four; *as n.* a collection of four, a quaternion. [catúr, 178: 1245a.]
cātuṣ-pathá, *m. n.* place where four ways meet, quadrivium. [catúr, 178, 187: 1312.]
cātuṣ-pad, *a.* quadruped; *as n. s.* collectively, the four-footed beasts. [catúr, 178: 1300.]
cātuṣ-pada, *f.* -ī, *a.* having (taken) four steps.
catvara, *m. n.* quadrivium. [catúr.]
catvār, *strong form of catur*, *q.v.*
 √ **can** (ācanīt). be glad in; gladden. [collateral form of √kan: cf. √kan, kāma, cāru.]
caná, *adv.* immediately following the emphasized word. —1. not even; svápnaç caná, not even sleep, 79¹; —2. *w.* preceding negation, even; ná devānāṃ āti vratám, çatātām caná, jīvati, not beyond the decree of the gods, (not) even if hundred-lived, does one live, 88²; hence, the feeling for the negation in *cana* in such collocations becoming faint, —3. even, at all, *w.* interrogatives, emphasizing their indefinite sense; na kiṃ cana, not any thing even

or at all, 8¹⁹; see esp. 1 ká 2c, also *katham*, *kadā*, and *kim*. [cf. Lat. *-quam* and *-cun-* in *quisquam*, *quicunque*, 'any one'; Goth. *-hun* in *ni hvas-hun*, 'not any one'.]

candrá, *a.* shining, shimmering; *as m.* the moon; the moon-god. [for çcandrá, *q.v.*]
candrámas, *m.* the moon; the moon-god. [orig. a descriptive cpd, stem *candra-mās* (383d6), nom. *candra-mās*, and so with long ā throughout, but transferred to the ās-declension (cf. 418).]

candrá-varṇa, *a.* of shining hue.

√ **cam**, sip, only with ā.

+ ā (ācāmati [745d]; ācacāma; ācānta [955a]; ācāmya; ācāmayati). sip (water), i.e. rinse the mouth.

camasá, *m.* beaker; cup, made of wood, square, and with handle. [√cam, cf 1197.]

campaka, *m.* *Michelia Champaka*, a tree with strong-smelling yellow blossom.

campakavant, *a.* abounding in *Champak* trees; *as f.* *Champakavati*, name of a forest. [1233.]

√ **car** (cāriṣṭi, -te; cacāra, cerús, ceré; ācārīt, ācariṣṭa; carīṣyāti; caritá; cār-ítum; caritvá; -cārya; caryáte; cārā-yati, -te). —1. move, 77¹²; go; wander; wander about; used of men, beasts, waters, heavenly bodies; —2. (*like Eng.* proceed —cf. Lat. *prō-cēdere*, 'go on') act; *w. ppl.* [1075b], go on, i.e. keep on (doing a thing), 96¹¹; —3. (*like Eng.* go about, i.e.) undertake, set about; bhāikṣaṃ car, go begging, beg; undergo (troubles), 88¹²; perform (a vow, duty); observe (silence); commit (offense or injustice), 80⁹, 63⁷; sasyaṃ car, feed on corn, 34¹⁶; carita, see *s.v.* [cf. περι-τελ-λομένων ἐνιαυτῶν, 'as years go round,' and περι-πλ-ομένων ἐνιαυτῶν, 'as years went round,' with τ before a palatal and π before a non-palatal; also πόλ-ος, Milton's 'turning sphere': see also car + ud, and the younger collateral form cal, and under cañcala: akin is also √kal.]

+ **anu**, move along after, follow.

+ **apa**, go off, be absent.

+ **bhi**, go against, trespass against; esp be unfaithful (of a wife).

- + ā, -1. move unto, approach, 86³; -2. go to (an undertaking), set about; *and so*, do, 10⁶, 64¹¹, 66¹⁴; practice (virtue); perform (vow); follow (rule); -3. proceed, conduct one's self, *cf.* ācāra, 'conduct.' + ud-ā, rise up out of (*abl.*), 77¹⁴, of the moon.
- + sam-ā, proceed; do; perpetrate.
- + ud, go up, rise, of the sun; *caus.* cause to go out, evacuate, *cf.* uccāra, 'evacuation.' [cf. sūryam uc-cārantam w. ἡλίου ἀνα-τέλλοντα, 'the rising sun.']
- + upa, -1. come to; -2. come to, *esp.* in order to serve, *and so*, attend, wait upon politely; -3. proceed with, undertake.
- + parā, move away from, 86³.
- + vi, move in different directions, spread over; of waters, overwhelm; wander about; *caus.* cause to go hither and thither in thought, balance, ponder.
- + sam, go, walk, wander.
- cara**, *a.* moving; *as subst.* animal (as distinguished from plant). [√car.]
- cāraṇa**, -1. *m. n.* foot; -2. *as n.* a wandering. [√car: for 1, *cf.* nayana.]
- caritā**, -1. *ppl.* done; -2. *as n. sing.* [1176a], (*like Ger. Wandel and Eng. walk*) behavior; proceedings; deeds. [√car.]
- carita-vrata**, *a.* having his (marital) duty performed.
- carcā**, *f.* a going over, repetition (of a word in a school-boy's Veda-recitation); a troubling one's self about. [perhaps fr. √car.]
- cārman**, *n.* skin; pelt.
- carya**, *grdv.* to be accomplished; -*f.* -ā, (*like Eng. walk*) way of life; a performing, busying one's self with. [√car.]
- √ **carv** (carvitā, cūrṇā; cārvitum). chew, crush with the teeth.
- carṣaṇī**, *a.* active, busy; *as f. pl.* busy mortals, men, folk. [√car, 1159b end.]
- √ **cal** (cālati; cacāla, celus; caliṣyāti; calitā; cālītum). move; start off. [younger form of √car, q.v.: *cf.* κέλ-ευθος, Lat. *cal-lis*, 'path.']
- cala**, *a.* moving. [√cal.]
- caṇḍālā**, *m.* a Chandāla. [see caṇḍāla and 1208f.]
- cātana**, *a.* driving away. [√cat, *caus.*]
- cāturmāsya**, *n.* a sacrifice to be made every four months, *i.e.* at the beginning of each of the three seasons. [catur + māsā, 1211.]
- cāndrāyaṇa**, *n.* with or without vrata, the Chāndrāyana observance or lunar penance, 65⁶ n. [lit. 'connected or according with the moon's course,' candra + ayana.]
- cāraṇa**, *m.* wanderer; *esp.* wandering player or singer. [caraṇa.]
- cārin**, *a.* moving; observing; busying one's self with. [√car.]
- cāru**, *a.* gladsome; dear; pleasant; fair. [√can, q.v., 1192: *cf.* Lat. *cā-rus*, 'dear.']
- cāru-hāsin**, *a.* sweetly laughing.
- √ **1ci** (cinōti, cinutē; cikyē [787]; ācet; ceṣyāti, -te; citā; cētum; citvā; -cītya; cīyāte). -1. arrange in order; pile up; build; construct, *esp.* the sacrificial altar; *active, if the priest builds for others; middle, if the sacrificer builds for himself*; -2. gather together, collect; get possession of.
- + ud, heap up, collect.
- + sam, gather together, collect; accumulate.
- √ **2ci** (cāyati, -te). -1. hate; -2. avenge, take vengeance on, punish. [cf. Arcadian ἀπυ-τελω, Attic ἀπο-τίνω, 'pay off,' ἀποτίνο-μαι, 'get paid to myself, take vengeance, punish,' ποινή, 'penalty.']
- √ **3ci** (cikēti; cikāya, cikyús [787]; ācet; ceṣyāti; cētum; -cītya; cīyāte). -1 notice, observe; -2. look, investigate. [cf. √cit.]
- + nis, (search out, *i.e.*) ascertain; determine; consider as certain or settled.
- + vi-nis, (look out this way and that, *i.e.*) ponder, consider, 13¹⁹.
- + pari, investigate thoroughly, find out.
- cikítu**, *prob. f.* understanding. [√cit, 1178c.]
- cikítvit**, *adv.* with understanding. [cikítu, 1109.]
- √ **cit** (cētati, -te; cikēta, cikitē; ācāit; cittā; cetāyati, -te). -1. look at, notice; observe; consider; -2. be intent upon, intend; -3. understand, know; *perfect*, cikēta, has understood, knows; cikitvāna,

- wise; — *caus.* make to know, instruct. [extension of √ci: the √cit shows an intrans. aspect, 'be noticeable or bright,' in *ketu*: cf. √cint.]
+ *pra*, know.
- cīt*, *vbl.* knowing. [√cit, 383a.]
- cīti*, *f.* pile. [√ci.]
- cittā*, *n.* notice; thought; mind. [lit. 'noticed,' √cit, see 1176a.]
- citta-pramāthin*, *a.* disturbing the mind.
- citti*, *f.* understanding; wisdom. [√cit.]
- citrā*, *a.* —1. noticeable, excellent; —2. clear; bright; bright-colored; of sounds, clear, *i.e.* loud; —3. variegated, 10⁸; varied; —4. *as n.* a bright-colored thing, a picture. [√cit, 1188.]
- citrā-ḡraṇas*, *a.* whose praise is loud or whose fame is excellent.
- citra-stha*, *a.* being in a picture; painted.
- citrāṅga*, *m.* Dapple-coat, name of a deer. ['having a variegated or mottled body': *āṅga*.]
- cid*, *encl. pcl.* —1. emphasizes, sometimes very gently, the preceding word: even, 78^{10,15}; just, 74², 79⁴; *yāḡ cid*, what very ones, 70¹⁶; at least, 79¹⁴; —2. generalizes a pron.: *yé cid* .. *tāṅ cid*, whatsoever .., unto all those, 91¹⁰; so far Vedic; —3. in classical Skt., very common *w. an interr.*, rendering it *indef.*: *kaḡ cid*, a certain; *na kā cid*, not any; see *ka*, *kad*, *kadā*, *karhi*, *kva*. [acc. s. n. of pron. root *ka*, *ki* (505), *w. palatalization*: 1111a.]
- √ *cint* (*cintáyati*, -*te*; *cintayām āsa*; *cintayisyāti*; *cintitā*; *cintayitvā*; -*cintya*). —1. think, reflect, have a certain thought; —2. set one's thoughts upon, think upon or of, consider, turn one's attention to; —3. call attention to; make an observation, 35⁹. [younger form of √cit: cf. 255 and 240.]
+ *vi*, reflect.
+ *sam*, think to one's self.
- cintana*, *n.* a thinking upon. [√cint.]
- cintā*, *f.* —1. thought; —2. *esp.* (like *μερίμνα*), anxious or sad thought; sorrow; —3. plans, 43³. [√cint.]
- cintā-para*, *a.* having sad thought as one's chief thing, sunk in sad thought. [1302b.]
- cintāviṣa-ghna*, *a.* destroying the poison of sorrow.
- cintitopasthita*, *a.* which approached as soon as thought of. [lit. 'thought of and (immediately) at hand,' *cintita* + *upasthita*, 1257.]
- cintya*, *grdv.* to be thought of, comprehensible. [√cint.]
- cirā*, *a.* long, of time; -*am*, -*āt*, *as adverbs* [1111c, 1114c], long, for a long time.
- cira-mitra*, *n.* an old friend.
- cīt-kāra*, *m.* the sound *cīt*, *i.e.* the braying of an ass. [cīt, onomatopoeic.]
- cīra*, *n.* strip of bark or cloth; rag.
- √ *cud* (*códati*, -*te*; *ácodīt*; *codáyati*, -*te*). drive on; speed; excite; *caus.* the same.
+ *pra*, *caus.* drive on; further; inspire.
- √ *cur* (*coráyati*). steal.
- curā*, *f.* theft. [√cur.]
- cūḍā*, *f.* tuft of hair left on the crown of a child's head after the ceremony of tonsure.
- cūḍā-karman*, *n.* ceremony of tonsure, 59¹⁹.
- cūrṇa*, *m. n.* meal, powder. [√carv: for *mg*, cf. *piṣṭa*.]
- √ *cūrṇaya* (*cūrṇayati*). powder, crush fine; crush; smash. [cūrṇa, 1055.]
- √ *cṛt* (*cṛtāti*; *cacárta*; *cṛttā*; -*cṛtya*). fasten together.
+ *pra*, loosen, untie.
- cétana*, *a.* noticing; *cetanā*, *f.* consciousness; mind. [√cit.]
- cétas*, *n.* consciousness; mind; heart. [√cit.]
- céd*, *adv.* never at beg. of sentence, clause, or half-verse. if; apodosis, if it follows, marked by *tad* (37⁴), *tatas* (52⁵), or not marked (32²¹, etc.), or marked by *na*, if negative (18⁹); *na ced*, if not, 52⁸; no *ced*, forms a shortened but complete clause, and if not, 27¹⁷. [*ca* + *id*, 1133⁵: see *ca* 7.]
- √ *ceṣṭ* (*ceṣṭati*, -*te*; *ciceṣṭa*; *ceṣṭitā*; *ceṣṭitum*; *ceṣṭitvā*). move the limbs; bestir one's self; be active; act.
- ceṣṭā*, *f.* activity; performance. [√ceṣṭ.]

ceṣṭita, *ppl.* performed; *as n. s.* [1176a], deeds. [vceṣṭ.]

cōdana, *n.* an impelling; order; precept. [v cud.]

cāuḍa, *n.* ceremony of tonsure. [cūḍā.]

cāura, *m.* thief. [curā.]

√ **cyu** (cyāvati, -te; cūcyuvé; ácyoṣṭa; cyoṣyáte; cyutá; cyāvitum; cyāváyati). —1. move, bestir one's self; —2. go off, disappear; —3. come to nought, 68¹²; —4. fall (from, *abl.*), 51⁹; —5. set agoing, undertake, mōliri, 74³. [akin, perhaps, are ἔ-σσευα, 'impelled,' and δορυ-σσοός, 'lance-brandishing.']
+ **pra**, *caus.* move or lead onward.

√ **1chad** (channá; chādáyati; chādayám cakre; chādítá; chādayitvá; -chādya). cover; cover over.

+ **ā**, cover over; conceal, 25¹⁰.

+ **pari**, envelope, cover over.

+ **pra**, cover; clothe one's self with (*instr.*).

√ **2chad** or **chand** (chāntti; cacchānda; áccchān [890²]; chādáyati [mgs 1, 2]; chandáyati [mg 3]; chandayám āsa; chandítá). —1. appear, seem; —2. seem good to, please; —3. (please a person, *acc.*, with a thing, *instr.*, *i.e.*) offer a person, *acc.*, a thing, *instr.* [prob. ident. w. vgcand.]

chanda, *m.* pleasure; will. [v2chad.]

chala, *m. n.* (*perhaps* cover, *i.e.*) guise, disguise; pretence, deceit. [perhaps fr. v1chad.]

chāga, *m.* goat. [for *skāga: cf. Germanic *skēpo*, for *skēgo, Ger. *Schaf*, AS. *sceāp*, Eng. *sheep*.]

chāyā, *f.* shade; shadow; image. [cf. *σκιά*, 'shadow'.]

chāyā-dvitiya, *a.* having one's shadow as second, accompanied by one's shadow. [1302b.]

√ **chid** (chinátti; cicchéda; áccchāitsit; chetsyáti; chinná; chéttum; chittvá; -chidyā; chidyáte). —1. cut off; hew down; sever; cut in two; nibble; —2. divide. [cf. *σχιζω*, vσχιδ, 'split'; Lat. *scindo*, *scidi*, 'cut'; AS. *sceādan*, 'divide,'

Eng. *water-shed*, 'the divide between two valleys.']

+ **ud**, —1. cut out; —2. destroy; —*pass.* be cut off, fail, be lacking.

+ **vi**, cut asunder; sever.

chidrá, *n.* hole; defect; weak spot. [vchid.]

chucchundari, *m.* musk-rat.

cheda, *m.* cut; cutting off; failure, dearth [vchid.]

já, *vbl.* born; born from; occasioned or produced by; *only in cpds.* [vjan, 333: cf. *jā*, the older form, 354.]

jágat [450d], *a.* movable; *as n.* all that moves, men and beasts. [vgam: cf. 383b³ end.]

jaghána, *m. n.* the hinder parts, the buttocks.

jaghanya, *a.* hindermost; last; lowest or worst. [jaghana, 1212d4.]

jaṅgama, *a.* movable; *as subst.* all that moves, *equiv. to the ancient jágat*. [vgam, 1148.4, cf. 1002b.]

jānghā, *f.* lower half of the leg, from knee to ankle; shin. [prob. fr. v1hā, 'move,' 1148.4, cf. 1002b.]

jaṭā, *f.* matted hair; tangled locks.

jaṭhāra, *n.* belly; womb. [akin are Goth. *kilþei*, 'womb,' AS. *cild*, Eng. *child*.]

√ **jan** (jáyate [772]; jajána, jajñé [794d]; ájanīṣṭa; janīṣyáti, -te; jātá; janáyati, -te; ájījanat). *see* 761b end, and 772.

—1. *transitive*, **janáyati** and *active forms*: beget; bring forth; generate or produce;

—2. *intransitive*, **jáyate** and *middle forms*: be born; be produced; come into being;

be born again, 18¹; be, 86²; jajñe, natus est, ortus est; jajñānās, children; for jāta, *see s.v.* [cf. γε-γον-ός, 'born,' ἐ-γένε-το, 'became'; Lat. *genui*, 'begat'; AS. *cennan*, 'beget, bring forth'; AS. *cynn*, Eng. *kin*, 'race, family'; AS. *cyn-ing*, Eng. *king*, 'the man of (noble) kin'—for mg, cf. *kulina* w. *kula* 2: cf. also *jana* and *jani*.]

+ **abhi**, *pass.* be born unto, be destined unto from birth.

- + ā, *caus.* cause to be born for some one, *w. dat.*
 + upa, *mid.* be born, arise.
 + pra, *mid.* be born; *caus.* procreate.
 + sam, *mid.* be produced; samjāta, having arisen.
- jāna, *m.* creature; man; person; in *pl.* (e.g. 40¹⁶), and collectively in *sing.* (e.g. 77¹¹), folks; a people or race or tribe; dāivya jāna, heavenly race, the gods. [Vjan: cf. γένος, Lat. *genus*, Eng. *kin*; 'race'.]
- jana-padā, *m.* (tribe-place, i.e.) district; community.
- jāni [343c], *f.* woman; wife. [Vjan: cf. γυνή, Eng. *queen*, 'woman': for mg, cf. jāyā.]
- janitra, *n.* origin. [Vjan, 1185d.]
- janitvā, *n.* wifehood. [jani.]
- jāniman, *n.* production, creation. [Vjan, 1168.2a.]
- jānī, *f.* same as jani.
- janūs, *n.* origin; ingenium, nature; creation. [Vjan, 1154².]
- jantū, *m.* creature; man. [Vjan.]
- jānman, *n.* birth; production; creature, 72³. [Vjan.]
- √ jap (jāpati; jājāpa; ājapit; japiṣyāti; japitā, japtā; jāpītum; japitvā, japtvā). say in under-tone; mutter.
- jamād-agni, *m.* Jamadagni, a Rishi, friend of Viṣvāmitra, and foe of Vasishtha. [jamant, unclear: see 1309⁴.]
- jambuka, *m.* jackal.
- jara, *a.* growing old, aging. [Vjr.]
- jarād-aṣṭi, *a.* long-lived. [jarant, see 1299b end.]
- jarad-gava, *m.* Old-bull, name of a vulture. [jarant.]
- jarad-dāsa, *m.* old slave or servant. [jarant.]
- jarant, *pl.* aging; old. [Vjr: cf. γέροντ-α, 'old man'.]
- jarās, *f.* the growing old; old age. [Vjr: cf. γῆρας, 'old age'.]
- jaritṛ, *m.* invoker; singer.
- jalā, *n.* water. [see Vgal.]
- jala-dhara, *m.* rain-cloud. [lit. 'water-holder'.]
- jalāṣaya, *m.* water-abode; lake. [āṣaya.]
- √ jas (jāsyati; jājāsa; jāśayati). be exhausted or tired to death; *caus.* exhaust; quench.
- jasra, *a.* dying out. [Vjas.]
- jā [352], *vbl.* born, at end of cpds. [Vjan or jā: cf. jā, later form of jā.]
- √ jāgr, same as √ 3gr, see 1020.
- jātā, *pl.* born; grown; come into being, present; at beg. of cpds: arisen, existing, manifest; produced, aroused; as *n.* a living being; birth. [Vjan, 955b.]
- jāta-karman, *n.* birth-ceremony.
- jāta-rūpa, *a.* having native beauty; splendid; -pā, *n.* gold.
- jāta-viṣvāsa, *a.* having arisen confidence, inspired with confidence.
- jātā-vedas, *m.* Jātavedas, epithet of Agni. [perhaps, 'having knowledge of all beings, i.e. of gods and men,' or, better, 'having all beings or things as his possession'.]
- jāta-saṃkalpa, *a.* having a purpose or desire arisen, feeling a passion for another.
- jātāmaṛṣa, *a.* having anger aroused, vexed. [amaṛṣa.]
- jātāvamāna, *a.* having arisen contempt, filled with self-contempt. [avamāna.]
- jāti, *f.* birth; position or rank. [Vjan, 1157¹.]
- jāti-mātra, *n.* mere rank. [see mātṛā 2, and 1302c 3.]
- jātu, *adv.* at all, ever; na jātu, not at all. [Vjan, 1111d: development of mg unclear.]
- jāterṣya, *a.* having jealousy aroused, jealous. [irṣyā.]
- jānu, *n.* knee. [cf. γόνυ, Lat. *genu*, Eng. *knee*, whence *kneel*.]
- jāmadagnya, *a.* of Jamadagni; as *subst.* descendant of J. [jamādagni, 1211.]
- jāyā, *f.* wife. [Vjan: for mg, cf. jani.]
- jārā, *m.* paramour.
- jāla, *n.* net.
- √ lji (jāyati, -te; jigāya, jigyē [787]; ājāṣit, ājeṣṭa; jāyisyāti, -te; jeṣyāti, -te; jītā; jētum; jītvā; -jītya). overpower; conquer; win (battles); win by conquest. [cf. *βία*, 'force', *βίβω*, 'to force'; Lat. *vis*, **guis*, 'force': cf. Vjyā.]
- + ud, conquer; be victorious.
- + parā, *pass.* be conquered.

- +vi, *mid.* be victor; conquer (conquests); subdue.
- √2ji (jinóti). enliven; quicken; hence [716], √jinv. [for *gvi: cf. βlos, 'life': see also √jiv.]
- jīñāsā, *f.* investigation. ['effort to find out,' fr. desid. of √ñā, 1149⁴.]
- jī tāpsaras, *a.* having the Apsarases conquered, surpassing the Apsarases. [apsaras.]
- jī tēndriya, *a.* having the senses conquered, having the passions subdued. [indriya.]
- √jinv (jīnvati; jījīnva; jīnviśyāti; jīnvitá). be lively, hasten; *trans.* quicken; speed onward. [secondary root fr. √2ji, see 716.]
- jīvri, *a.* old. [for jīrvī, √jr, 1193².]
- jīhvā, *f.* tongue.
- jīhvāgra, *n.* tip of the tongue. [agra.]
- jīmūta, *m.* thunder-cloud.
- jīrá, *a.* quick. [√2ji, 1188: cf. √jyā.]
- jīrá-dānu, *a.* having swift drops, swift dripping, *i.e.* well watered.
- √jīv (jīvati, -te; jījīva, jījīvé; ājīvīt; jīviśyāti, -te; jīvitá; jīvitum; jīvitvá; -jīvyā; jīvátyati). live; be alive; *caus.* make alive. [see √2ji: cf. Lat. *viv-ere*, 'live'; AS. *cwicu*, 'alive,' Eng. *quick*, 'alive, lively.']
- +anu, live after, be dependent on, live upon.
- jīvá, *a.* living; *as m.* the principle of life, the individual soul, 66⁴. [√jiv: cf. Lat. *vivus*, 'alive.']
- jīvana, *n.* existence. [√jiv.]
- jīvana-hetu, *m.* cause of existence, *i.e.* means of subsistence.
- jīva-pati or -patnī, *a. f.* having one's husband yet alive.
- jīva-praja, *a.* having one's children yet alive. [prajā.]
- jīva-loká, *m.* the world of the living (as distinguished from that of the Manes), 86¹⁸, 23¹².
- jīvitá, *ppl.* alive; *as n.* [1176a], life. [√jiv.]
- jīvitavya, *grdv.* vivendum; *as n.* *impers.*, see 999. [√jiv.]
- jīvitāçā, *f.* the wish for life, hope to save one's life. [āçā.]
- jīvin, *a.* living. [√jiv.]
- √juṣ (juśáte, -ti; jujóṣa, jujuśé; ājosiṣṭa; juṣṭá). taste, *esp.* with pleasure; relish; take pleasure in or accept graciously. [cf. γεύομαι, 'taste'; Lat. *gus-tus*, 'taste'; AS. *ceosan*, Eng. *choose*.]
- jūṣṭa, *a.* acceptable. [ppl. of √juṣ, w accent altered as in dhūrta.]
- jūhú [356], *f.* sacrificial ladle for pouring the melted butter into the fire, *cf.* srúc. [vhu, 1147b².]
- √jū (junāti [728]; jūjāva [786⁴]; jūtá). speed, *intrans.* and *trans.*; incite, inspire; further, assist to. [cf. √2ji.]
- √jr (V. jārati; later, jīryati, -te; jājāra; ājārīt; jīrṇá [957b]). decay; grow frail or worn out or old. [cf. jārant, 'old,' and γέρωντ-α, 'old man'; jārās and γῆρας, 'old age.']
- jógū [352], *a.* loudly singing; praising. [fr. intens. of √gu, 1147b², 1002a.]
- jóṣas, *n.* pleasure. [√juṣ.]
- jñā, *vbl.* knowing, at end of cpds. [√ñā, 333.]
- √jñā (jñāti, jñāité [730]; jajñāú, jajñé; ājñāsīt [911], ājñāsta; jñāsyāti, -te; jñātá; jñātum; jñātvá; -jñāya; jñāyáte; jñāpáyati, -te, jñāpáyati, -te [1042d²]; jñāptá). know; have knowledge of a person or thing; recognize; become aware of; learn; notice. [cf. ἔ-γινω, Lat. *co-gnōvit*, 'knew'; AS. *cann*, 'have learned, *i.e.* know, am able,' Eng. *can*; AS. *ge-cnāwan*, Eng. *know*.]
- +sam-anu, wholly acquiesce in; approve; give leave; dismiss.
- +abhi, recognize; know.
- +praty-abhi, recognize.
- +ava, look down upon; despise.
- +ā, attend to, notice; *caus.* command.
- +pari, carefully observe; find out.
- +pra, know; *esp.* know one's way or bearings or how to go to work; prajñāta, clearly to be known, well known.
- +prati, recognize, allow; promise; affirm.
- +vi, distinguish; understand; know; recognize; consider as; observe; find out; -pass. vijñāyate, in stating a dogma, is well known or recognized (by good author-

ities); — *caus.* make any one know or understand; make a representation to, with a request or question or proposal; memorialize; interrogate.

jñāti, *m.* kinsman; relative. [Vjan: cf. *κασι-γνητος*, 'brother-born.']

jñāna, *n.* knowledge; wisdom; *esp.* knowledge of the higher truths of religion and philosophy. [Vjñā, 1150.]

jñānin, *a.* wise; possessing jñāna; understanding (what one reads), 68¹⁵. [jñāna.]

jñeya, *grdv.* to be known or considered as. [jñā.]

√ **jyā** or **ji** or **jī** (jināti; jiyāú [785]; ájyāsīt; jyāsyāti; jītá). *Bdws*; overpower. [cf. 1 jyā, 'power,' and √1ji, 'overpower.']

1 **jyā**, *f.* superior power; *Bla*; force. [Vjyā: cf. *Bla*, 'force.']

2 **jyā**, *f.* bow-string. [cf. *βίος*, 'bow.']

jyāyāns, *a.* stronger or superior; older. [comp. of jyā, 'being strong or superior,' the vbl of Vjyā, 470^{3,3}.]

√ **jyut** (jyótati; -jyótya). *light*. [fr. vdyut.]

jyēṣṭha, *later* jyēṣṭhá, *a.* best; principal; first; oldest. [superl. of jyā, the vbl of Vjyā, 470³: see jyāyāns.]

jyēṣṭha-prathama, *a.* having the oldest as the first.

jyotiṣ-kṛt, *a.* light-making. [jyotis: 187.]

jyótiṣmant, *a.* full of light; light. [jyotis: 184b.]

jyótiṣ, *n.* light (of sun, dawn, etc.); *as pl.* the heavenly bodies; stars. [Vjyut.]

jyótsnā, *f.* moonlight. [jyotis: cf. 1195.]

jrāyas, *n.* stretch; expanse. [Vjri.]

√ **jri** (jrāyati). *perhaps*, go, stride; *used only w. upa*, stretch out to.

√ **jval** (jvālati, -te; jajvāla; ájvālīt; jvalisyāti; jvalitá; -jvālya; jvālayati, jvaláyati, -te). *burn bright; flame; caus.* kindle, make to flame.

+ **pra**, *caus.* kindle.

jhaṭ-iti, *adv.* with a jhaṭ, as quick as one could say "boo." [jhaṭ, onomatopoeic: see 1102a² mid.]

jhalla, *m.* a cudgel-fighting athlete (descended from outcast Kshatriyas).

ṭhio, *a Prakrit form for sthito.*

√ **dhāuk** (dhāukate; dūdhāuké; dhāuk-itá; dhāukáyati). *approach; caus.* bring near.

+ **upa**, *bring to; provide.*

tá [495], *pron.* he, she, it, they; that, those; *both subst. and adj.*, 1¹⁵, 3^{8,9}; — 1. *correl. of ya*, which usually precedes [512], 3¹⁴, 9¹⁸, 10⁵, 22⁵, 29¹⁵, 32¹⁰, 70¹⁶, 77¹³; *but* **sa** . . **ya**, 17²², 33¹⁶, 73⁹; *otiose*, 18²⁰, 20¹⁴; — 2. *in connection w. a pron. of the 1st or 2d pers.*: *e.g.* **tám tvā** . . **īmahe**, thee, who art such a one (as aforesaid), we beseech, *i.e.* therefore we beseech thee, 76¹³; *cf.* 82⁹; **tébhyo nas** . . **brūhi**, to us, who are these (unsuccessful ones — *just described*), tell thou, *i.e.* do thou tell us then, 96¹³; *similarly, w. a verb in the 1st or 2d pers., whose subject is not expressed*, 69¹⁷, 73², 76^{12,17}, 83¹, 95¹³, 99⁴, 100⁴; — 3. *w. other pronouns*: **tasya** . . **etasya**, of this, 95⁶; **yat tad** . . **tad**, what (was) that . . that, 57⁷; **ya ta**, whoever, anybody, 18⁴; **ya ya** . . **ta ta**, whoever . . that, 13¹²; *cf.* 45¹³; — 4. *attenuated in mg (like the Greek δ) to a simple article*: **te devās**, the gods, 92¹⁴; **sa bhīmas**, Bhīma, 1¹⁵. [*w. sa, sā, tad*, *cf.* *δ, ἡ, τό*, Goth. *sa, so, bata*, AS. *se, seō*, *ðæt*, 'he, she, it,' Eng. *that*; *cf. also Lat. is-tud*, 'that.']

√ **taḥṣ** (táḥsati; tatáḥṣa, tatakṣé; átaḥṣ-it; taṣṭá; -táḥṣya). *hew; work (wood); make (of wood or other material); fashion.* [cf. **táḥṣ-an** and *τέκτων*, 'carpenter'; *τεκ-ων*, 'produced'; Lat. *tignum*, 'log': *cf. vtvakṣ* and *toka*.]

taj-jīvana, *n.* his subsistence. [tad.]

√ **tad** (tādayati; tādayám āsa; tāditá; -tāḍya). *beat.*

+ **pari**, *strike; pelt.*

tatá, *m.* father. [cf. *τέτρα*, Lat. *tata*, 'papa': Eng. *dad*, though of similar make, has of course no direct connection.]

tātas, *adv.* —1. (as *abl. of pron. root ta* [1098], and *synonymous w. tasmāt*) out of it, 36¹³; —2. from that (place), from there, 103¹⁵; thence; there; itas tātas, here and there, hither and thither, 25¹¹, 29^{15, 17}; —3. from that (time), thereupon, 2²²; then, *very often*, e.g. 11¹¹, 20¹¹, 56¹⁷; *correl. w. yad*, 92¹³; *w. yadā*, 37⁹; *w. ced*, 52⁵; *tataḥ prabhṛti*, from then on, 4⁷, 32¹⁷; —4. therefore; —5. *otiose*, 47¹¹; 5^{2, 11}, 11¹⁶; then, *w. otiose tadā*, 3¹, 4⁸. [*pron. root ta*, 497, 1098.]

tat-kṣaṇa, *m.* that moment; —*am*, *adv.* in that moment, straightway. [*tad*.]

tat-tīra, *n.* its bank. [*tad*.]

tattva, *n.* (that-ness, *i.e.*) essence, real condition or state of a thing. [*tad*.]

tattva-jña, *a.* knowing the essence or the truth or what's what.

tat-para, *a.* having that as highest object; given over to, intent upon. [*tad*.]

tat-pāṇḍva, *n.* his side. [*tad*.]

tat-prahr̥ṣṭa, *a.* pleased with that. [*tad*.]

tātra, *adv.* —1. (as *synonymous w. loc. of tad* in all numbers and genders) in or among or on this or these or them, 13⁷, 21⁸, 38¹¹, 57²²; in this matter, 37⁸; herein, 98²; —2. there, *often*, e.g. 2⁸, 5⁶; thither, 6⁶, 11¹⁴, etc.; *correl. w. yatra*, 24⁴; —3. on that occasion, in that case, then, 4¹, 14²², 40¹. [*pron. root ta*, 497, 1099.]

tatra-stha, *a.* abiding there.

tat-saṁnidhāna, *n.* his presence. [*tad*.]

tat-sapatnī, *f.* her co-wife. [*tad*.]

tat-samīpe, *adv.* near him. [*tad*: see *samīpa*.]

tat-sahacārin, *a.* accompanying him. [*tad*.]

tāthā, *adv.* —1. so, thus, 11⁴, 24¹⁶; in this way, 99²⁰; *w. yathā*, *yathā* regularly preceding: *yathā* . . . *tāthā*: as . . . so, 21¹⁶, 61⁶, 77¹³; in order that . . . thus, 30¹⁶, 37⁷; but *tāthā* . . . *yathā*, so . . . as, 22¹³, 43²⁰; *yathā yathā* . . . *tāthā tāthā*, to what degree . . . to that degree, the more . . . the more, 48¹⁴; *yathā tāthā*, in one way or another, 62⁹; —2. *particle of assent*, so be it, yes, 4², 8⁶, 48¹², 94⁶; that is so, 52¹⁶;

—3. so, in like manner, 19⁸; or, *simply conjunctive*, also, likewise, 10⁸, 12¹³, etc.; *tāthā_eva*, just so (*cf. Middle Eng. al so, i.e.*), likewise, also, 1¹¹, 7¹⁰; *tāthā ca*, 18²⁰, see *ca*3; —4. *tāthā_api*, so even, even under those circumstances, nevertheless, 21¹¹. [*pron. root ta*, 497, 1101.]

tāthā-vidha, *a.* of such sort, in such condition. [*tāthā* (1306) + *vidhā*, 1302c.5.]

tād, —1. as *nom. acc. s. n. to ta*, see *ta*; used also in *cpds and derivatives*, see 497; —2. as *adv. there*; *yatra* . . . *tad*, where . . . there, 103¹⁸; —3. then, in that case, 27¹⁷, 36⁵; *ced* . . . *tad*, if . . . then, 37⁵; so *yadi* . . . *tad*, 37¹²; *tad* . . . *yad*, then . . . when, 71²; *simply continuative*: *tat ko vṛtras*, who then is V., 97¹⁹; so 24²; —4. in this way, *i.e.* therefore, accordingly, 18⁸, 19^{13, 22}, 27¹⁴, etc.; *yad* . . . *tad*, since . . . therefore, 17⁶; so *yatas* . . . *tad*, 37⁷. [*cf.* 495.]

tad-aṅga, *n.* his person.

tad-anantara, *a.* immediately adjoining that; —*am*, *adv.* [1311], immediately after that; thereupon.

tad-abhimukha, *a.* turned towards him; —*am*, *adv.* [1311], towards him.

tad-abhivādin, *a.* signifying that.

tad-ardhika, *a.* amounting to or lasting half of that.

tadā, *adv.* at that time; then, 2²⁰; in that case; *often otiose in Epos*, 3⁷; so *after tatas*, 3¹, 4⁹; *yadā* . . . *tadā*, when . . . then, 26¹⁷; *yadā yadā* . . . *tadā tadā*, whensoever . . . then, 31¹¹; *yadi* . . . *tadā*, if . . . then, 25⁹. [*pron. root ta*, 497, 1103.]

tad-ākṛti, *a.* having the appearance of them (*i.e.* of *Piçāchas*).

tad-ājñā, *f.* his (the moon-god's) command.

tadāhāra-vartman, *n.* the way of that food. [*tad-āhāra*.]

tad-īpsita, *a.* desired by those two.

tadīya, *a.* pertaining to him, her, it, or them; such. [*tad*, 497.]

tad-upadeṣa, *m.* his advice.

tad-gr̥ha, *n.* his house.

tad-bhaya, *m.* fear of it or them.

tad-bhāṣā, *f.* that language.

tad-rasa, *m.* the essence of it.

tad-vacana, *n.* his words.

tad-vat, *adv.* in this way, so; likewise.

[tad: 1107.]

tad-vid, *a.* knowing that; *as m.* connoisseur or judge.

tad-vṛkṣa, *m.* that tree.

tad-vṛddhi, *f.* the interest of them.

√ 1tan (tanóti, tanuté; tatána, tené [794e]; átānit; tansyáte; tatá; tantum; tatvá; -átya; táyáte [772]). —1. stretch, *trans. and intrans.*; extend, reach; spread over; —2. continue, endure, 79¹³; —3. stretch (a weft or a line); continue (the line of a family); —4. *metaphorically*, of sacrifice and supplication (which are compared with a weft), perform, make. [cf. *ῥάμμα*, 'stretch'; Lat. *tenēre*, 'hold,' *tendere*, 'stretch'; AS. *þenian*, Ger. *dehnen*, 'stretch': see also *tanu*.]

+ā, spread over; overspread (*esp.* with light), beshine; stretch (a bow).

+pari, stretch around; surround; envelope.

+vi, stretch out; spread out, cover;

vitata, stretched, hung, dependent, 92¹¹.

+sam, hold together, *intrans.*; bind together; make continuous; *saṁtata*, (*just like Lat. continens*) uninterrupted.

√ 2tan (tányati). *resound*. [cf. *τόνος*, 'tone'; Lat. *tonare*, 'thunder'; AS. noun *þunor*, 'thunder,' whence denom. verb *þunrian*, *Eng. thunder*; AS. *þunres dæg*, *Eng. Thurs-day*, 'day sacred to the Old Germanic god of the thunder-storm, þonar or Thor': see *tanyatú*, 'thunder.']

tanú, *f.* [344²] *tanu*, tanú, tanvī, *a.* thin, *tenuis*, slender; —tanu or tanú [decl. 356], *as subst. f.* body, 56³, 89¹⁸; person; one's own person, self, *used like ātman* [514] *as reflexive pron.*, 73¹², 78¹²; outward form or manifestation, 84¹¹. [prop. 'stretched out, thin,' √ 1tan: cf. *ῥαυ-*, 'extended, long,' in cpds; Lat. *tenuis*, *Eng. thin*, Ger. *dünn*, 'thin.']

tanu-trāṇa, *n.* body-cover, 34¹⁷.

tanu-madhya, *a.* having a slender middle, *i.e.* slender-waisted.

tanū-tyáj, *a.* abandoning the body, risking life, brave.

tantī, *f.* cord; *esp.* a long line to which calves are tethered by means of short ropes; tantī, *the same*. [√ 1tan.]

tántu, *m.* thread, 89¹; *metaphorically*, of the thread, *i.e.* course, of a sacrifice.

[√ 1tan.]

tántra, *n.* thread; warp of a web; *fig.* fundamental doctrine; division of a work.

[√ 1tan.]

√ tand (tándate). relax, grow weary.

tandrā, *f.* fatigue. [√ tand, 1188c.]

tandrita, *a.* wearied, *only w. a-*. [tandrā, 1176b.]

tannimittam, -ena, *see nimitta*. [tad.]

tanyatú, *m.* thunder. [√ 2tan.]

√ tap (tápati, -te; tatápa, tepé [794e]; átāpsit; tapsyáti; taptá; táptum; taptvá; -tápya; tapyáte, tápyate [761b]).

—1. be warm; burn, *intrans.*; —2. heat; make glowing; burn, *trans.*; —3. *fig.* (*like √ gac*), distress, pain; —4. *pass.* suffer; suffer voluntarily, castigate one's self, do penance. [cf. Lat. *tepēre*, AS. *þefian*, 'be warm.']

+upa, heat; become sick; sicken, *used impers., w. acc. of the person*, 101³.

+sam, heat; pain.

tapah-prabhāva, *m.* efficacy of devotion.

tápas, *n.* —1. heat, fire; —2. voluntary suffering (*see tap* 3, 4), self-castigation, self-torture (64²¹), mortification, asceticism, devotion. [√ tap.]

tápasvant, *a.* full of devotion; pious. [1233a.]

tapasvín, *a.* the same. [1232.]

tapo-já, *a.* asceticism-born, whose element is asceticism. [tapas.]

√ tam (támyati, -te [763]; tatáma; átamat; tántá [955a]). become darkened, of the eye; become powerless, deadened, stupefied, numb, or inactive. [orig. mg, prob., 'be dark,' *see tamas*: cf. *támisrā*, 'darkness,' Lat. *tenebrae*, *temerae*, 'darkness,' Old High Ger. *dinstar*, 'dark'; Old High Ger. *dēmar*, 'dusk,' Ger. *dämmern*, 'become twilight,' but not *Eng. dim*.]

támas, *n.* —1. darkness; —2. spiritual darkness, infatuation; —3. darkness *as* one of the three pervading qualities of all existence, *see guṇa* 3. [√ tam.]

tamo-niṣṭha, *a.* resting or founded on darkness.

tamo-nuda, *a.* darkness-dispelling.

tamo-bhūta, *a.* dark, enveloped in darkness. [lit. 'become darkness,' *tamas*: 1273c.]

tāra, *m.* crossing, passage. [√*tr*.]

taram-ga, *m.* wave; wave as subdivision of a work entitled "ocean," 56¹³, cf. 45¹ N. [lit. 'which goes crossing the water': *taram*, *grd* of √*tr*, 995, cf. 1250a.]

tarāṇi, *a.* pressing onward. [√*tr*, 1159b.]

taru, *m.* tree. [prob. a modern form of *dāru*, *q.v.*]

taru-koṭara, *n.* tree-hollow.

tārūṇa, *a.* young; tender; -*ka*, *n.* sprout. [cf. *τέπν*, 'tender, fine.']

taru-tale, under the tree, see *tala*.

√ **tark** (*tarkáyati* [1041²]; *tarkayám āsa*; *tarkayisyáti*; *tarkitá*; *tarkáyitum*; *tarkayitvá*; -*tárkya*). — 1. think over, 13¹⁶; reflect, 13¹³; — 2. form an idea of. [orig. *mg*, 'turn,' and so (like Lat. *volvare animo*), 'turn over or revolve in one's mind': cf. *tarku*, 'spindle'; *τρέπω*, Lat. *torqueo*, 'turn'; Old High Ger. *drāhsil*, 'turner,' Ger. *drehseln*, 'turn.')] + *pra*, form a conception of.

tārhi, *adv.* at that time; then; *yadi* .. *tarhi*, if .. then. [pron. root *ta*, 497, 1103c.]

tala, *m. n.* — 1. surface; -*tale*, at end of *cpd*, equiv. simply to on, 6¹⁷, 46¹⁷; — 2. the surface or place under an object, *e.g.* a tree; -*tale*, at end of *cpd*, equiv. simply to under, 34¹, 43⁸; — 3. sometimes otiose in *cpds*, *e.g.* *nabhas-tala*, sky-surface, *i.e.* sky.

tālpa, *m.* couch; bed. [for **star-pa*, √*str*, 1201² end: for *mg*, see under *str*.]

talpa-ḡivan, *f.* -*varī*, *a.* lying on beds. [1169.2².]

taviṣá, *a.* powerful. [√*tu*, 1197b.]

tāskara, *m.* robber.

tāsmāt, *adv.* from this (cause), hence; therefore; *yad* .. *tasmāt*, since .. therefore. [pron. root *ta*, 1114a.]

tāta, *m.* used in *voc. s.*, to a father, but generally to a junior or an inferior, my dear. [cf. *tata*.]

tādītnā, *adv.* then. [perhaps instr. (1112d) of **tādītna*, and this fr. **tadi-tna*, 'of that time,' and this fr. **tadi* (1245e), correl. of *yadi*.]

tādīḡa, *a.* such. [see 518: for declension, see *dīḡa*.]

tādīḡa, *a.* such. [see 518.]

tāpasá, *m.* ascetic. [tāpas.]

tāmāsa, *a.* dark; pertaining to darkness or the *guṇa* called *tamas*. [tāmas.]

tāyú, *m.* thief. [cf. *stāyú*.]

tārā, *f.* star. [form of transition to the *a*-declension (399) from *tī*, see under *stī*.]

tāvac-chata, *f.* -ī, *a.* having or embracing so many hundreds. [tāvāt (1249a) + *ḡata*.]

tāvat-kṛtvas, *adv.* so many times. [tāvāt, 1249a.]

tāvāt [457], — 1. *adj.* so great; so much; so many, 105⁴; extending so far, 101⁹; lasting so long, 58⁹; correl. *v.* *yāvāt*, 101⁹, 105⁴; — 2. *tāvat*, *as adv.* so much; so far; to such an extent, 95¹⁴; so long; for a while, 19¹; *yāvat* .. *tāvat*: as long as .. so long, 15⁶, 32³, 40¹⁸; when .. then, 44¹⁵; just as .. then, 22⁷; *tāvat* .. *yāvat*, so long .. as, 19², 42³; — 3. at once; now, 24²⁰, 34⁶, 53¹⁷; — 3a. *w.* 1st pers. pres. ind., first, before doing any thing else, at once, 20¹⁸, 23⁸, 38¹¹; — 3b. *w.* imperative: at once, 24²³; *tāvat* .. *tatas* or *paḡcāt*, first .. then or afterwards, 27¹⁸, 38⁴; — 4. concessively, *iha samaye*, *tāvat*, in this case, one must admit, 41¹⁰; — 5. emphasizing, like *eva*, what precedes, 30⁴, 25⁷. [pron. root *ta*, 517.]

tigmá, *a.* sharp. [√*tij*, 216.5.]

√ **tij** (*tejayāti*; *tejayám āsa*; *tejitá*). be sharp. [orig. **stig*: cf. *στίγω*, 'prick,' *στίγ-μα*, 'prick'; Lat. *in-stigare*, 'prick on'; Eng. *stick*, 'to pierce.']

títhi, *m. f.* a lunar day (of which there are 15 in a half-lunation).

tirás, — 1. *prep.* through; across; — 2. *as adv.* crossways, sideways; aside; *w.* *kṛ* [171³, 1078⁴], put aside, treat disrespectfully, scold. [√*tr*, 'cross': cf. Lat. *trans*, 'across.']

tiras-kāra, *m.* a scolding. [√*kṛ* + *tiras*: 171³.]

tiryaktva, *n.* condition of a beast. [tiryak, middle stem of *tiryañc*, 1249a: 1239.]

tiryāñc [409d], —1. *a.* directed across; horizontal; —2. *as subst. m. n.* beast (going horizontally, as opposed to man, who walks upright—*ūrdhva*); —3. *acc. s. n.* *tiryak*, *as adv.* across. [*tiras* or *tir*, *w. añc*, 409d: *tir*, like *tiras*, is akin *w. √tr.*]

tilā, *m.* —1. the sesame plant, *Sesamum indicum*; —2. its seed, which is eaten, and furnishes good oil.

tisr, *fem.* to *tri*, see 482c.

tīra, *n.* shore or bank. [*prop.* 'place of crossing or going into the water,' *√tr.*]

√tu (*tāvīti* [633]; *tūtāva* [786⁴]). have power; be strong. [*orig.* 'swell, grow': cf. *τῶ-λη*, 'swelling, lump,' *Corcyraean τῶ-μο-s*, 'mound'; *AS.* *pūma*, 'the big (finger),' *Eng.* *thumb*; further, *tūm-ra*, 'fat, strong'; *Lat.* *tum-ulus*, 'mound,' *tum-or*, 'swelling.')

tū, *pcl.* never at beg. of sentence. —1. *v.* imperative, pray; —2. in sooth, 78¹⁰; —3. but, 8¹², 26¹³, 34¹⁰, etc.; on the other hand, 20⁴; *tu* · *tu*, on the one hand · on the other, 2^{16, 17}; *so* · · *tu*, · *tu*, 60³; *na tv eva tu*, but by no means, 63¹⁰, 64³; *kā-mam tu* · *na tu*, see *kāmam*; *kiṁ tu*, nevertheless, 39⁵; —4. used loosely: as equiv. to *ca*, 58¹; often as a mere expletive [1122a⁴], e.g. 4⁹, 64^{13b}.

tu, *pron.* root of 2nd pers, see *tvad*.

tūc, *f.* progeny. [*cf.* *toka*.]

√tud (*tudāti*; *tutōda*; *tunnā*). strike; push. [*cf.* *Τυδῆος*, 'The Hammer, Martel'; *Lat.* *tundo*, *tu-tud-i*, 'strike, struck'; *Goth.* *stautan*, *Ger.* *stossen*, 'strike.')] + *ā*, strike at, pick at.

√tur (*turāti*, -*te*). press onward swiftly. [subsidiary form of *√tr* (242) and allied *w. √tvar*.]

1 **turā**, *a.* —1. swift, *esp.* of horses; -*am*, *as adv.* swiftly, in *turaṁga*; —2. quick, ready, willing, 78¹⁷. [*√tur*.]

2 **turā**, *a.* strong, mighty, 78⁹. [*√tu*, 1188.]

turaṁga, *m.* horse. ['swiftly going,' *turam* + *ga*, see 1 *tura*: for *mg*, cf. *khaga*.]

turīya, *a.* fourth. [for **ktur-ia*: *catūr*, 487⁵, 1215.]

√tul (*tolāvati*; *tolayām āsa*; *tolayisyāti*; *tḥ*, *m.* star, see *st⁴*.

tolitā; -*tōlya*). —1. raise up; —2. *esp.* raise up a thing so as to find its weight; weigh; —3. counterpoise; —4. equal. [*orig. mg.* 'bear, i.e. hold up': in the cognates, the *mg* 'bear, i.e. endure' appears: cf. *Lat.* *tul-i*, 'endured'; *Goth.* *pul-an*, *Eng.* *thole*, 'endure'; *Ger.* *Ge-dul-d*, 'endurance'; also *ξ-τλη-ν*, 'borne,' *πολύ-τλᾶ-s*, 'much enduring'; *Lat.* *lātus*, *stlā-tus*, 'borne.')

tulā, *f.* balance; weight; equality. [*√tul*: cf. *Anglo-Indian tola*, about 180 grains troy: cf. *τῶλαντον*, 'balance, weight.')

tulya, *a.* keeping the balance with; equal to; like. [*tulā*, 1212d 4 end.]

tulyākṛti, *a.* having like appearance; alike. [*ākṛti*.]

tuvi, *a.* in *cpds.* mighty; much; many. [*√tu*, 1155.]

tuvi-bādhā, *a.* distressing many (enemies) or besetting (them) sore.

tūviśmant, *a.* mighty. [*tuvis*.]

tuvis, *n.* in *derivs.* might. [*√tu*, 1153.]

√tuṣ (*tūsyati*, -*te*; *tutōsa*; *tuṣṭā*; *tōṣ-ṭum*; -*tūṣya*; *toṣāyati*). become quiet; be satisfied or pleased; *caus.* satisfy; gratify.

+ *saṁ*, *caus.* satisfy.

tuṣṭi, *f.* satisfaction. [*√tuṣ*.]

tūṣṇīm, *adv.* silently, in silence. [*prob.* fr. an obsolete **tūṣṇa*, 'silent,' *√tuṣ*, 1111d.]

√tṛ (*tārati*, -*te*; *tirāti*, -*te*; *tatāra*, *terūs* [794e]; *ātārit*; *tariṣyāti*, -*te*; *tirṇā*; *tārtum*; *tīrtvā*; -*tīrya*; *tārāyati*). —1. cross over (a water, the sky); —2. get across or to the end; get through, escape; survive. [*cf.* *τέρμων*, *Lat.* *terminus*, 'boundary': see *√trā* and *tiras*: for treatment of root-vowel, see 242.]

+ *ava*, descend, *esp.* from heaven to earth; come down, *esp.* of divine beings who become incarnate as men; alight; be-take one's self to, *caus.* take down or off.

+ *ud*, come up out of the water.

+ *abhy-ud*, come out of the water unto, cross the water unto, 89⁴.

+ *pra*, take to the water; start on.

+ *vi*, cross through; traverse.

trcá, *m. n.* strophe of three stanzas. [tri + rc, 243, 1315c.]

třna, *n.* grass. [cf. (θρόνα =) *tróna*, 'flowers, herbs'; Eng. *thorn*; Ger. *Dorn*, 'thorn.']

trťiya, *a.* third. [fr. *tri*, through *trita*, 243, 487⁴: cf. *trí-tos*, Lat. *ter-tius*, Eng. *thir-d*, Ger. *dri-tte*, 'third.']

√ **trđ** (*trńatti*, *trńtté*; *tatárda*, *tatrđé*; *trńná*, *-trđya*). split; bore; open. + **anu**, bore after (waters), release, make flow.

√ **l trp** (*třpyati*, -te [761a]; *tatárpa*; *átrp-at*; *trapsyáti*; *trptá*, -*třpya*; *tarpáyati*). be satisfied; become content; — *caus.* satisfy, please; nourish. [cf. *τρέπω*, 'satisfy, please,' *τρέφω*, 'nourish.'] + **ā**, become content or glad.

√ **2 trp**, steal, not actually occurring in *vbl* forms, but rendered probable by the deriv. *trpu*, 'thief,' the *cpds* *asu-* and *paṇu-trp*, and by the Avestan √*trf*, 'steal.'

√ **trš** (*třsyati*; *tatárša*; *átršat*; *tršitá*; *taršáyati*). be thirsty. [cf. *τέρομαι*, 'become dry'; Lat. *torret*, **tors-et*, 'grows dry, scorches'; Eng. noun *thirst*; Ger. *dorr-et*, 'grows dry'; also Lat. *terra*, **ters-a*, 'the dry (land).']

tršā, *f.* thirst. [√*trš*.]

třšnā, *f.* thirst. [√*trš*, 1177a.]

těj as, *n.* —1. sharpness, edge; —2. tip of flame or ray; gleaming splendor, 1⁶; fire; —3. (splendor, *i.e.*) beauty of person, 8^{10ff}; —4. (like Eng. fire, *i.e.*) energy, vigor, power; —5. moral or magic power, 11²³; influence, dignity, 95⁸; majesty, 1⁶, 2⁴. [√*tij*: observe that *ákūh* has mgs 1 and 4.]

téna, *adv.* in that way, 47¹⁷; so; therefore, 18⁷, etc.; *yatas* or *yad* or *yena* . . *tena*, for the reason that . . , therefore, 30⁸, 57⁶, 64⁹. [pron. root *ta*, 1112a: of like derivation and mg is *τῶν*.]

tāilá, *n.* sesame oil. [tílá, 12^{9sf1} end.]

toká, *n.* creation, progeny. [cf. √*taks* and √*tvaks*, and *túc*.]

torāṇa, *n.* arched portal; arch. ['passage,' √*tur*, subsidiary form of √*tr*, 'cross, pass.']

tyá [499a], *pron.* that; that well-known (like Lat. *ille*).

tyakta-jivita, *a.* having life set aside, risking one's life, brave.

tyaktajivita-yodhin, *a.* bravely fighting. [1279.]

√ **tyaj** (*tyájati*, -te; *tatyája*, *tatyajé*; *átyāksit*; *tyaksyáti*, -te; *tyaktá*; *tyáktum*; *tyaktvá*; -*tyájya*; *tyajyáte*; *tyáj-áyati*). —1. withdraw from; leave in the lurch; abandon (dove, goat, tree); —2. renounce (passions, use of a language); relinquish (exertion); lay aside (a certain form, an earthly body); set aside, *i.e.* risk (life). [cf. *σέβομαι*, 'shrink back from in awe, revere.']

+ **pari**, leave to one's fate (a jackal); abandon; leave (one's party); relinquish or give up (play, food, affairs); *pari-tyakta*, (abandoned by, *i.e.*) separated from, 66³.

tyáj, *vbl.* abandoning, *w.* *tanū-*. [√*tyaj*.]
tyājya, *grdv.* to be abandoned. [√*tyaj*, 963c.]

trayá, *a.* triple, threefold, 57¹³; as *n.* triad, triplet, *trids*. [tri, 489⁴.]

√ **tras** (*trásati*; *tatrása*, *tatrasús*, *tresús* [794e²]; *átrāsīt*; *trasisyáti*; *trastá*). tremble; fear. [cf. *τρέω*, *τρέσ-σε*, 'tremble, trembled'; Lat. *terreo*, 'affright'; *a-trastas* and *ἀ-τρεστος*, 'unterrified.']

trasádasyu, *m.* *Trasadasyu*, a generous prince, the favorite of the gods, and descended from *Purukutsa*. [perhaps for *trasád-dasyu*, 'affrighting the evil beings,' see 1309⁴. √*tras*.]

√ **trā** (*trāti*, *tráte* [628]; *tráyate* [761c]; *tatré*; *átrāsta*; *trāsyáte*; *trātá*; *trā-tum*; *trātávā*). protect; rescue; rescue from, *w. abl.* [collateral form of √*tr* ('get through or across'), *w.* a *caus. mg.*, 'bring through or across (trouble).']

trātř, *m.* protector, saviour. [√*trā*.]

trāsa, *m.* terror. [√*tras*.]

trásadasyava, *m.* descendant of *Trasadasyu*, 87¹². [*trásadasyu*, 1208c.]

trí [482c], *num.* three. [cf. *τρεῖς*, *tría*, Lat. *trēs*, *tria*, Eng. *three*, Ger. *drei*, 'three.']

trińcát [485], *f.* thirty. [cf. *tri*.]

tríkadrúka, *m. pl.* perhaps designation of certain *Soma*-vessels, three in number. [cf. *trí* and *kadrú*.]

tri-kāla, *n.* the three times, present, past, and future. [*kāla*, masc.: 1312.]

trikāla-jña, *a.* knowing present, past, and future; omniscient.

tri-daṣā [declined like kāma, 330], *m. pl.* the three times ten, the thirty, a name in round numbers for the 33 deities (12 Adityas, 8 Vasus, 11 Rudras, 2 Aṣvins), *i.e.* the gods. [tri + daṣa, 477c: cf. triṅcat.]

tridaṣeṣvara, *m. pl.* lords of the gods, *i.e.* the four chief gods, Indra, Agni, Varuna, and Yama. [iṣvara.]

tri-divá, *n.* the triple or third *i.e.* highest heaven. [div, 1315c: 1312³.]

tri-dhātu, *a.* having three parts, tri-partite, threefold. [acct, 1300c.]

tri-pada, *f. -ī, a.* having (taken) three steps.

tri-rātrá, *n.* space of three nights, tri-noctium. [rātri, 1315b, 1312³: cf. the Eng. usage in *sen-night*, *fort-night*.]

tri-vidyā, *f.* the three sciences, *i.e.* Vedas. [1312³.]

tri-vidha, *a.* of three sorts, threefold. [vidhā, 1302c5: acct, 1300c.]

tri-vṛt, *a.* threefold, tri-partite. ['turning thrice, with three turns.']

tri-veda, *in cpds and derivs.* the three Vedas. [1312³.]

tri-ṣavana, *a.* pertaining to the three Soma-pressings; -am, *adv.* at morning, noon, and evening. [savana.]

tris, *adv.* thrice. [see tri: cf. *trís*, Lat. *ter*, *sters*, 'thrice': Eng. *thrice* is a gen. form, cognate in root only.]

trāividya, *n.* study of the three Vedas. [trividyā.]

trāivedika, *a.* relating to the three Vedas. [triveda, 1222e2.]

try-adhiṣṭhāna, *a.* having three manifestations.

tvá, *pron. stem of 2d pers., see tvad.*

√ tvakṣ, work, principally in derivs., and ident. w. takṣ.

tvác, *f.* skin.

tvaj-jāra, *m.* thy paramour. [tvad, 494.]

tvát, *abl. of tva, and used in place of tva in cpds: by Hindus written tvad, q.v. [494.]*

tvat-kṛte, for the sake of thee. [1314f, 1130: tvat represents the stem tva, and in gen. relation.]

tvad [491], so-called stem [494] of 2d pers. *pron.* thou; see tvat. [w. the real root tu, cf. Doric *tv*, Lat. *tū*, AS. *þū*, Eng. *thou*, Ger. *du*, 'thou.']

√ tvar (tvárate; tatvaré; tūrná [cf. 957b], tvaritá; tvaráyati). hasten; tvarita, having hastened, in haste. [see √ tur, tr.]

tvarā, *f.* haste. [√ tvar.]

tvāṣṭṛ, *m.* —1. wright, workman, 75⁶; —2. Tvashtar, the artificer of the gods (70³), former of fruit of the womb, giver of growth and long life (86¹³), father of Saranyū (85¹²). [√ tvakṣ, 221.]

tvāvānt, *a.* like thee. [tva, 517.]

tvāṣṭrá, *m.* descendant of Tvashtar. [tvaṣṭṛ.]

dá, *vbl.* giving, in cpds. [√ dā, 333, 354.]

√ dañṣ or daṣ (dāṣati [746]; dadāñṣa; daṣiṣyāti; daṣṭá; dañṣtvā; -dāṣya). bite. [cf. *dákwō*, 'bite'; Goth. *tahjan*, 'rend, tear.']

dañṣa, *m.* gad-fly. [√ dañṣ.]

dāñṣṭra, *m.* large tooth; tusk; fang. [√ dañṣ, 1185b.]

dāñṣṭrin, *a.* having tusks or large teeth. [dañṣṭra.]

√ dakṣ (dákṣati, -te; dadakṣé; dakṣiṣyáte). *act.* suit; *mid.* be able or dexterous or strong. [cf. dakṣa and dakṣiṇa.]

dákṣa, *a.* able, dexterous, strong; as *m.* ability, faculty, strength, power; *esp.* spiritual power, will; dakṣa and kratu, will and understanding (as faculties of the manas, 'soul'). [√ dakṣ: cf. *δεξιός*, 'clever, right,' and dakṣiṇa.]

dákṣiṇa, *a.* —1. clever, able; and so —2. (as *opp.* to awkward, gauche), right, of the hand, hasta, *e.g.* 102¹¹; so pāṇi, 60⁵; foot, pāda, 60⁵; side, pāṇṣva, 102¹²; —3. southern (because in prayer the face is turned eastward: cf. *uttara*3), 105⁸; *sc.* agni, southern fire, 102³ n.; —4. as *f.* dakṣiṇā, *sc.* go, the able, *i.e.* fruitful cow, milch cow; milch cow as the customary reward for conducting a sacrifice; then, —5. in general, any reward or present for the sacrificing priest, see 106⁵; so 95² 3; —see also *adv.* dakṣiṇā. [√ dakṣ: cf. *δεξιός*, Lat. *dexter*, 'clever, right'; Goth.

taihsva, 'right hand': from *dakṣiṇa* in mg 3, comes *Deccan*, name of the country south of Hindustan, lit. 'the South.')

dakṣiṇa-paścima, *a.* southwesterly.

dakṣiṇa-pūrva [525⁴], *a.* southeasterly.

dakṣiṇā, *adv.* southerly; toward the south. [*dakṣiṇa*: acct, 1112e.]

dakṣiṇāgnī, *m.* the southern fire, 103², cf. 102²n.

dakṣiṇāpara [525²], *a.* southwesterly. [*dakṣiṇa* + *apara*.]

dakṣiṇā-pravaṇa, *a.* sloping to the south. [*dakṣiṇā*, *adv.*]

dakṣiṇābhimukha, *a.* facing southerly. [*dakṣiṇā* (*adv.*) + *abhimukha*.]

dakṣiṇāyana, *n.* south-course (of the sun), or the half-year from the summer to the winter solstice. [*dakṣiṇa* + *ayana*.]

dakṣiṇāraṇya, *n.* the southern forest (a forest in the Deccan). [*dakṣiṇa* + *araṇya*.]

dakṣiṇāvanta, *a.* abounding in gifts to the priests, *i.e.* (from the point of view of the priests) pious. [*dakṣiṇā*: see *dakṣiṇa* 5.]

dagdhā, *a.* —1. burned; —2. pained, tortured; —3. wretched, good-for-nothing, cursed, damned. [ppl. of *√dah*: for mg 2, cf. *√cuc*.]

dagdhodara, *n.* one's cursed belly. [*dagdhā* + *udara*.]

daṇḍā, *m.* stick; staff (of Brahman), 59²³; mace, 97⁸; rod as symbol of dominion and punishment. [cf. *δένδρον*, 'tree.']

daṇḍa-bhaya, *m.* fear of the rod.

daṇḍin, *a.* bearing a staff; *as m.* warder. [*daṇḍa*.]

dattā, *a.* given; *as m.* (a son) given (by his parents to others for adoption); *common at end of proper names, esp. of Vaiṣṇavas*. [ppl. of *√dā*, 955c.]

dadhṛ, *a.* firm; *dadhṛk*, *acc. s. n.*, *as adv.* firmly. [*√dhṛ*.]

dadhān [431], *n.* sour milk; curds. [orig., perhaps, 'milk,' fr. *√dā*.]

dādhi, *supplementary stem to dadhan*.

dadhi-karṇa, *m.* Curd-ear, name of a cat. ['having curd-ears, *i.e.* ears as white as curds.']

dadhṛk, see *dadhṛ*.

dānt [396], *m.* tooth. [cf. *δόντα*, *Lat. dentem*, *Goth. tunpus*, *AS. tōð*, *Eng. tooth*, *Old High Ger. zand*, *Ger. Zahn*, 'tooth.']

dānta, *m.* tooth. [*dant*, 399.]

√dabh or *dambh* (*dābhati*; *dadābha*, *dadāmbha*, *debhús*; *ādabhat*; *dabdhá*; *dābdhum*). harm with guile; hurt; deceive.

dābha, *m.* deception. [*√dabh*.]

√dam (*dāmyati* [763]; *dāntá* [955a]; *damitvá*; *-dāmya*; *damáyati*). —1. be tame; —2. tame; conquer; become master; control. [cf. *δαμάω*, *Lat. domāre*, 'tame'; *Eng. tame*, *Ger. zahm*, 'tame.']

dām, *n.* house. [cf. *δῶ*, 'house': see under *dāma*.]

dāma, *m. n.* house, home. [cf. *δῶμος*, *Lat. domus*, 'house, home': it is not certain whether *dāma* comes from *√dam* and so means lit. 'the place where one is master, one's *Gebiet*,' or whether it is to be connected w. *δέμω*, 'build': in the latter case, it would mean lit., like *Ger. Bau*, 'a building,' and should be connected w. *AS. timber*, **tem-ra*, 'building-material, a building,' *Eng. timber*, 'building-material,' *Ger. Zimmer*, 'building-material, a building, a room.']

damā, —1. *a.* conquering, at end of cpds; *as m.* —2. *Dama*, *i.e.* Victor, name of a son of Bhima; —3. self-control. [*√dam*: cf. *ἱππόδαμος*, 'Horse-tamer,' etc.]

damana, —1. *a.* conquering, at end of cpds; —2. *as m.* *Damana*, *i.e.* Vincent, name of a priestly sage, and of a son of Bhima. [*√dam*: cf. *Lat. dominus*, 'master.']

damayantī, *f.* *Damayantī*, *i.e.* Victoria, name of Bhima's daughter. ['conquering (men),' fr. *√dam*, 1043.5.]

dām-pati, *m.* master of the house; *as dual*, master and mistress, man and wife; pair. [acct, 1267a.]

dambha, *m.* deception. [*√dabh*.]

√day (*dāyate*; *dayām āsa*; *dayitá*). —1. part; allot; —2. take part in; sympathize with; have tender feeling for; love; —*dayita*, loved, dear; *as f.*, *-tā*, wife. [for 1, cf. *κρέα δαίετο*, 'parted, carved the meat'; for 2, cf. *δαίεταί ἡτορ*, 'heart is divided or takes part in (?), *i.e.* sympathizes.']

dayā, *f.* sympathy; compassion. [√day.]

dayālú, *a.* compassionate. [dayā, 1227³.]

dayāvant, *a.* compassionate. [dayā.]

dayita, *see* √day.

dara, *m.* cleft, hole. [√1dr.]

daridra, *a.* wandering about; mendicant; poor; *as m.* poor man. [fr. intens. of √1drā, 'run about,' 1147b²: for mg, cf. Eng. *tramp*, in its American sense of 'vagrant beggar.']

darpa, *m.* wildness; wantonness; impudence; pride. [√drp.]

darbhā, *m.* grass-tuft; grass used at sacrificial ceremonies, *esp.* Kuça-grass, *Poa cynosuroides*. [√drbh.]

darga, *m.* sight; the moon when just becoming visible; the new moon; the day or festival of new moon. [√dr̥g.]

darśaka, *a.* —1. seeing; —2. (*fr. caus.*) showing, making clear. [dr̥g.]

darśatā, *a.* to be seen; visible. [√dr̥g, 1176e.]

darśana, *a.* seeing; *as n.* the beholding, sight; the becoming visible, 103²⁰; appearance, 4¹⁰. [√dr̥g.]

darśa-pūrṇa-māsā, *dual m.* new and full moon; the days and the festivals of new and full moon.

dāṣa [483⁴], *num. ten.* [cf. *ḍēka*, Lat. *decem*, Goth. *taihun*, Eng. *ten*, Ger. *zehn*, 'ten'; Eng. *-teen* in *six-teen*, etc.]

daṣamā, *f. -ī, a.* tenth; daṣamī, *sc. tithi*, tenth day of a lunar half-month. [daṣa, 487⁶.]

daṣa-ṣata, *n.* ten hundred; a thousand.

dāṣaṣākha, *a.* having ten branches, *i.e.* fingers. [dāṣa + ṣākḥā: acct, 1300a.]

daṣā, *f.* the threads projecting at the end of a weft, fringe; lamp-wick; *fig.* wick of life, course of life; time of life.

daṣāhā, *m.* space of ten days. [dāṣa + 2āha, 1312⁴.]

√ das (dāsyati; dadāsa; ādasat; dastā; dāsāyati). suffer lack. [cf. √dās, dasyu: also *ḍēw*, 'lack.']

+ vi, become exhausted.

dāsyu, *m.* demon, foe of gods and men. [cf. √das, dāsā.]

√ dah (dāhati, -te; dadāha, dehé; ādhāk-ṣit; dhakṣyāti; dagdhā; dāgdhum; |

dagdhvā; -dāhya; dahyáte). —1. burn with fire; burn; —2. *pass.*: be burned; be pained or tortured; —3. dagdha, *see s.v.* [for *dhagh: cf. Goth. *dags*, AS. *dæg*, Eng. *day*, Old High Ger. *tak*, 'day.']

+ ā, in ādahana.

+ vi, injure by burning, 84¹⁷.

+ sam, consume.

√ 1dā (dādāti, dādati [668]; dadāu, dadé; ādāt, ādita [884]; dāsyāti, -te; dattā [955c], -tta [1087e]; dātum; dattvā; -dāya; diyáte [770b]; dītsati [1030]; dāpāyati). give; bestow; grant; impart; *w. acc. of thing and dat. or gen., later also loc., of person*, 1¹⁷, 23²⁰, 21¹⁷; varam dā, grant a wish; ṣāpaṁ dā, (give, *i.e.*) pronounce a curse; sāubhāgyam dā, (give, *i.e.*) wish conjugal felicity; dā, (give, *i.e.*) sell, *w. instr. of price*, 47⁴; uttaram dā, make answer; ṣrāddham dā, perform a ṣrāddha, 44³, 104¹⁷; punar dā, give back; —*desid.* desire or be ready to give. [cf. *δίδωμι*, Lat. *dā-re*, 'give.']

+ anu, (*like* Ger. *nach-geben*, 'yield,' and so) grant, admit; *ppl.* ānutta [1087e], admitted.

+ ā, take (*opp. of* give), 28¹⁷; grasp, 70⁶; ādāya, having taken, *equiv. to* with.

+ upa-ā, receive, appropriate.

+ pari, deliver over; commit; entrust.

+ pra, give; grant; impart (sciences); *ppl. f.* prāttā [1087e], given in marriage, married.

√ 2dā (dyāti [761d3]; dadé; ādāt, ādita [884]; dinā [957a], -tta [1087e]; -dāya; diyáte). cut. [cf. √day, dāya.]

+ ava, cut off, *esp. a part of the sacrificial cake*; *ppl.* avatta [1087e], *as subst.* that which is cut off.

+ sam-ava, cut in pieces and collect them; *ppl.* samāvatta, *as subst.* gathered pieces.

√ 3dā (dyāti [761d3]; ditā [954c]; -dāya; diyáte). bind. [cf. *δέω*, *δίδημι*, 'bind.']

dā, *vbl.* giving, in *cpds.* [√1dā.]

dātavya, *grdv.* dandus. [√1dā.]

dātṛ, *m.* giver; *as a.* [375³], generous, 21⁴, 48². [√1dā.]

dāna, *n.* giving, imparting; gift. [√1dā, 1150: cf. Lat. *dōnum*, 'gift.']

dāna-dharma, *m.* the virtuous practice of alms-giving.

dānavá, *m.* child of Dānu, a Dānava, one of a class of demons, foes of the gods; Titan. [1dānu, 1208c.]

1 **dānu**, *f.* Dānu, name of a demon, 70¹⁸.

2 **dānu**, *n.* dripping fluid, drop, dew.

dānta, *a.* tamed, mild; subdued (as to one's passions); *as subst.* Dānta, name of a son of Bhima. [ppl. of √dam, 955a.]

1 **dāman**, *n.* a giving, gift. [√1dā, 1168.]

3 **dāman**, *n.* bond. [√3dā, 1168.]

dāmbhika, *a. subst.* deceitful, deceiver. [dambha.]

1 **dāya**, *a.* giving. [√1dā.]

2 **dāyá**, *m.* portion, inheritance. [√2dā: cf. *daís*, 'portion, meal.']

dāyaka, *a.* giving. [1dāya.]

dāra [264²], *m. pl.* wife.

dāridrya, *n.* poverty. [daridra.]

dāru, *n.* wood; log or billet of wood; stick. [see the equiv. *drú* and *taru*: cf. *δῆρυ*, 'wood, beam, shaft'; *δῆρς*, 'tree, oak'; Goth. *triu*, 'wood, tree'; Eng. *tree*, 'wood' (so Wyclif), 'a large woody plant' (usual mg), 'a wooden bar' (in whiffle-tree).]

dāruṇa, *a.* hard; dreadful.

1 **dāç** (*dāçati*; *dadāça*, *dāçvāns* [790b]). grant, offer; *esp.* serve or honor a god with offerings; *dāçvāns*, *as subst.* a pious servant of a god, 69¹¹. [w. *dadāça*, cf. *δέδωκα*, 'granted, gave'; *ξέδωκα* is an imperfect indicative without thematic vowel, corresponding to **á-dāç-am*; but both Greek forms became connected in the popular mind with *δέδωμι*, 'give.']

√ **dās** (*only with abhi*, *abhidāsati*). bear ill-will to; try to harm. [cf. √das, *dasyu*, *dāsa*.]

dāsá, *m.* —1. foe; *esp.* supernatural foe, evil demon; —2. (*in opp. to ārya*) foe of the gods, infidel; *used like Caffre and Giaour*; —3. (subdued foe, *i.e.*) servant, slave, 79²; —*dāsí*, *f.* female slave. [√dās: cf. √das, *dasyu*.]

dāsá-patnī, *a. f.* having the demon for their master. [acct, 1251b, 1295.]

dítī, *f.* Diti, name of a deity without definite character, a mere pendant to *aditi* as *sura* to *asura*, and formed by popular

etymology as *sura* from *asura*. [see *aditi* and *dāitya*.]

didfksu, *a.* desirous to see. [fr. *desid.* of √drg, 1178f: acct!]

didyú, *m.* missile. [see √1dīv or *dyū*, and 1147b².]

didhiçú, *a.* desirous to win; *as m.* suitor, husband; *esp.* second husband. [fr. *desid.* of √1dhā, 1178f, 1028d.]

dína, —1. *perhaps adj.* clear, in *su-dína*; —2. *as n.* day. [perhaps ppl. of √dī or *dī*, 'shine,' w. shifted acct.]

dina-traya, *n.* day-triad, triduum, space of three days.

√ **div**: there is no verbal root *div* in Sanskrit: cf. noun *dív* and √1 and 2 *dív* or *dīu*.

dív [361d], *m.* —1. sky, heaven, *e.g.* 72²; —1a. Heaven, *personified as Father*, *e.g.* RV. vi. 51.5; —1b. *duhitā divás*, of the Dawn, daughter of the sky or of Heaven, 75¹⁶; —2. day, *e.g.* 70⁸, 79¹³; —3. *observe that dív is sometimes fem. in Veda*, so 92^{1,8}, RV. x. 125.7.

[w. gen. *div-ás*, cf. the genitives *Διός*, **ΔιϜ-ός*, Lat. *Jōv-is*, and AS. *Tiw-es* in *Tiwes dæg*, Eng. *Tues-day*: (*Tiw* corresponds to the old Germanic *Tiu*, no longer a god of the sky or bright day, but rather a god of battle or fighting, the chief occupation of our early forefathers:) w. nom. *dyāús*, cf. *Zeús*, **Δῖνός*: w. voc. *dyāuṣ pítar*, cf. *Zeṽ páter*, Lat. *Jū-piter*, 'Heaven Father': w. *dúhitar divas*, cf. *Ὀβγᾶρερ Διός*, *ἄμφορ* 'Aðava, Oedipus Rex 159: cf. also *ðios*, 'heavenly'; Lat. nom. *Diōvi-s*, 'god of heaven,' *Jōv-em*, 'Jove'; sub *dio*, 'under the sky'; Eng. *Tewes-ley*, 'Tiw's lea,' a place in Surrey.]

divá, *n.* heaven; day, in *divé-dive*, day by day. [*dív*, 1209a.]

divā, *adv.* by day. [fr. the instr. *div-ā*, w. shifted acct, 1112e.]

divāukas, *m.* caelicola, god. ['having heaven as a dwelling': *diva* + *okas*.]

divyá, *a.* heavenly; divine. [*dív*.]

√ **diç** (*diçati*; *didéça*; *ádikçat*, *ádiçta* [883]; *deksyáti*; *diçtá*; *déçtum*; *-diçya*; *digyáte*; *deçáyati*). point; direct; show. [cf. *δείκνυμι*, 'show'; Lat. *dico*, 'show, tell'; AS. *tāh*, Ger. *zieh*, 'pointed out (as

- guilty), accused'; Ger. *zeigen*, 'show'; also AS. *tāh-te*, *tēh-te*, Eng. *taught*, 'showed, instructed'; AS. *tācn*, Eng. *token*.]
 + **apa**, show; make a false show of.
 + **vy-apa**, make a false show of.
 + **ā**, point out to, give a direction to, direct.
 + **sam-ā**, point out to, direct; command.
 + **ud**, point out; aim towards; *uddiçya*, *w. acc.*, with an aiming towards, *equiv. to the prep. at*, 26²².
 + **upa**, show to, teach, instruct; give advice to, advise.
 + **pra**, point out, designate; direct.
- dīç**, *f.* just like Eng. point, *i.e.* cardinal point, quarter of the heaven (N., E., S., W.); *aṣṭāu diças*, eight regions (N., E., S., W., and NE., SE., SW., NW.), 57¹². [√*dīç*, 'to point.']
- √ **dih** (*dēgdhi*; *didihé*; *digdhá*; -*dihya*). —1. stroke, touch lightly; —2. smear; —3. besmear, pollute. [for **dhigh*: cf. *ἔθιγρον*, 'touched'; Lat. *figo*, 'form, fashion, esp. with the hand in soft material'; Goth. *daigs*, 'moulded mass of clay or bread-paste'; Old Eng. *dāg*, Eng. *dough*.]
 + **sam**, *pass.* (be plastered together, be indistinct, and so) be uncertain, doubtful.
- √ **dī** (*dīdeti* [676]; *dīdāya* [786³], *dīdivāns*). shine, glance, gleam.
- √ **dikṣ** (*dikṣate*; *didikṣa*, *didikṣé*; *ádikṣiṣṭa*; *dikṣiṣyáte*; *dikṣitá*; *dikṣitvá*; -*dikṣya*). consecrate one's self, *esp.* for performing the Soma-sacrifice. [perhaps desid. of √*dakṣ*, 'make one's self suitable or ready': 108g.]
- dīti**, *f.* glance, flame, *actually occurring only in su-dīti*. [√*dī*, 1157.1a.]
- dīdivi**, *a.* shining. [√*dī*, 1193.]
- dīná**, *a.* scanty; cast down, sad; wretched.
- dīnátā**, *f.* scantiness; smallness. [*dīna*.]
- dīnāra**, *m.* denarius, name of a certain gold coin. [borrowed fr. Lat. *dēnārius*, a silver coin worth ten asses.]
- √ **dīp** (*dīpyate*; *didipé*; *dīptá*; -*dīpya*; *dédīpti*; *dīpáyati*, -*te*). blaze; flame; *caus.* kindle; *intens.* blaze brightly; *fig.* be radiant. [cf. √*dī*.]
 + **ud**, blaze up: *caus.* cause to blaze up.
- dīrghá**, *a.* long, in space and in time; -*am*, *as adv.*; —*comp.* *drághīyāns*, *superl.* *drághīṣṭha*. [√*drāgh*: cf. *δολιχός*, 'long.']
- dīrgha-karṇa**, *m.* Long-ear, name of a cat.
- dīrgha-rāva**, *m.* Long-yell or Far-howl, name of a jackal. (Their howling is both long-continued and far-reaching.)
- dīrgha-varṇa**, *m.* a long vowel.
- dīrghavarṇānta**, *a.* having a long vowel as final. [*anta*.]
- √ **ldiv** (*dīvyati*; *didéva* [240³]; *ádevit*; *deviṣyáti*; *dyūtá*; *dévitum*; -*dīvyā*). dice; play. [prop. *dīū*, see 765¹ and 2²: orig., perhaps, 'throw,' cf. *dīdyu*.]
 + **ā**, in *ādevana*.
- √ **2dīv** (*dévati* [240³]; *dyūná* [957a]; *dévitum*; *deváyati*, -*te*). lament. [prop. *dīū*, see 765¹ and 2².]
 + **pari**, moan, bemoan; *caus.* the same.
- duḥkhá**, *a.* miserable; *as n.* misery, pain, sorrow. [cf. *sukha*.]
- duḥkhita**, *a.* pained. [*duḥkha*, 1176b.]
- ducchunā**, *f.* calamity; harm. [*dus* + *çuna*, 'mis-fortune, ill-luck,' 168³.]
- √ **ducchunāya** (*ducchunāyáte*). seek to harm. [*ducchunā*, 1058.]
- dur-**, the form taken by *dus* before sonants.
- dur-atikrama**, *a.* hard to overcome. ['having a hard conquest,' cf. 1304b.]
- dur-ātman**, *a.* evil-minded; bad.
- dur-gá**, *a.* whose going is hard, hard to go through or to, impassable; *as n.* difficult place; danger.
- dur-gata**, *a.* ill-conditioned; unfortunate.
- dur-jana**, *m.* evil person, scoundrel.
- dur-dānta**, *a.* overcome with difficulty; *as m.* Hard-to-tame (*Δυσνικητος*), name of a lion.
- dur-nivāra**, *a.* whose warding-off is hard; hard to get rid of.
- dur-bala**, *a.* of (poor, *i.e.*) little strength; feeble.
- durbuddhi**, *a.* of (bad, *i.e.*) small wit; foolish.
- dur-bhága**, *a.* ill-portioned, ill-favored; -*ā*, *f.* ugly woman. [accot, 1304b.]
- dur-bhikṣa**, *a.* (time) having its alms-getting hard, *i.e.* in which alms-getting is hard; *as n.* famine. [*bhikṣā*.]

dur-maṅgala, *a.* of bad luck, bringing bad luck.

dur-matī, *f.* ill-will.

dur-máda, *a.* badly intoxicated; drunken. [acut, 1304b.]

dur-vijñeya, *a.* hard to distinguish.

dur-vipāka, *m.* evil issue (of one's destiny).

dur-vṛtta, *a.* of evil life, wicked.

√ **dul** (doláyati; dolitá). heave upwards; swing. [cf. √tul.]

dúvas, *n.* gift; oblation; worship. [√ldū.]

duvās, *n.* perhaps same as dúvas, but see 74¹⁰ *n.*

√ **duvasya** (duvasyáti). reward with a gift; honor or worship (a god) with an offering. [dúvas.]

+ **ā**, perhaps bring or entice hither by worship, but see 74¹⁰ *n.*

√ **duṣ** (dúsyati; ádoṣit; duṣtá; dūśáyati [1042a²]). spoil. [see dus.]

duṣ-kara, *a.* whose performance is hard, hard to be performed. [dus.]

duṣ-kṛtá, *n.* evil deed; sin. [dus.]

duṣṭa, *a.* spoiled; bad, morally; cross. [ppl. of √duṣ.]

dus, inseparable prefix, characterizing a thing as evil, bad, hard; forming *w.* action-nouns cpds *w.* the same *mg* as if compounded *w.* a future pass. ppl., e.g. **duṣ-kara**, 'having its doing hard, i.e. difficult to be done.' [cf. √duṣ; also *ḍus*-, 'mis-'. see 225².]

dus-tara, *a.* having its crossing hard, hard to cross.

√ **duh** (dógdhi, dugdhé; dudóha, duduhé; ádhukṣat, -ata [918]; dhoksyáte; dugdhá; dógdhum; dugdhvá; doháyati). —1. milk; then, generalized —2. get the good out of a thing; —3. extract; —4. give milk; —5. in general, give or yield any good thing, 80¹⁶; —*caus.*, like simple, milk, extract. [for *mg* 2, cf. ἀμέλγεισθαί τινα, 'milk a person dry.']

+ **nis**, milk out of; extract from.

dúh, *vbl.* yielding, in *kāma-duh*. [√duh.]

duhitṛ [373³], *f.* daughter. [derivation uncertain, 1182d: cf. θυγάτηρ, Goth. *dauhtar*, Eng. *daughter*, Ger. *Tochter*, 'daughter.']

√ **ldū**, subsidiary form of √ldā, in *dúvas*, *duvasya*. [cf. √sthā and *gā w.* their equiv. collateral forms *sthū* and *gū*.]

√ **2dū**, go to a distance, in *dūtá* and *dūrá*. [cf. δεῖναι, 'am at a distance from something, fall short of.']

dūdābha, *a.* hard to deceive. ['whose deceiving is hard': for *duzdabha*, i.e. *dus* + *abha*, 199b³.]

dūtá, *m.* messenger; ambassador, envoy. [√2dū, 1176a.]

dūrá, *a.* far; as *n.* the distance; —*case-forms* as adverbs: —*am*, to a distance, far away; —*e*, in the distance, afar; at or from a distance; —*āt*, from afar. [√2dū, 1188.]

dūri-kṛ (dūrikaroti). put far away; send off. [dūra, 1094.]

dūrvā, *f.* millet-grass, *Panicum Dactylon*.

dūlābha, same as *dūdābha*, Whitney 54.

√ **1dṛ** (dṛṇāti; dadāra, dadré; ádārṣit; dirná; -dirya; dīryáte; dārdarti [1002b]; daráyati, dāráyati). burst, trans. and intrans.; —*caus.* and *intens.*: split; tear, *w. gen.* [cf. δέρω, δείρω, 'flay'; AS. *teran*, Eng. *tear*, Ger. *zerren*, 'tear, rend.']

√ **2dṛ** (driyáte; ádrta; dṛtá; -dṛtya). used only *w.* **ā**, see 773. [cf. √δελ in δέν-δῖλλω, 'glance at'; AS. *tilian*, 'be intent upon, attend to, esp. the earth, i.e. till (the soil)'; Eng. *till*; Ger. *zielen*, 'aim at'; AS. *eorð-tilia*, 'earth-tiller.']

+ **ā**, (look at, i.e.) regard; pass. be regarded, i.e. respected.

dṛdhá, see √dṛh and 224a.

dṛti, *m.* bag of leather; bellows. [√1dṛ; for *mg*, cf. δέρμα, 'skin bag or bottle.']

√ **dṛp** (dṛpyati; ádrpat; darpiśyati, drapsyati; dṛptá; darpáyati). be crazed, wild, proud, insolent, or arrogant.

√ **dṛbh** (dṛbhāti; dṛbdhá). make into tufts.

√ **dṛç** (dadārça, dadṛçé; ádrākṣit, ádrṣṭa; drakṣyati, -te; dṛṣtá; drāṣtum; dṛṣtvá; -dṛçya; dṛçyáte; didṛkṣate; darçáyati). see; behold; —*pass.* be seen; be or become visible; appear; —*caus.* cause (a person, acc., 33³) to see (a thing, acc., 33⁶, 35¹, 36¹); show (*w. gen.* 63²); *w.* ātmānam, show one's self, appear, pretend to be (e.g. frightened, 41⁴). [present forms supplied

by √1paç, q.v.: w. dadārça, cf. δέδορκε, 'saw': cf. Goth. *ga-tarh-jan*, 'make a show of.')

+ prati, *pass.* appear over against one or before one's eyes.

+ vi, *pass.* be seen far and wide.

+ sam, behold; *caus.* show; w. ātmānam, show one's self, appear, pretend to be (*e.g.* dead).

dr̥ṣ [218³, dr̥k, dr̥çam, dr̥gbhyām], -1. *vbl.* seeing, looking; -2. *as f.* the seeing; dr̥ṣé, *as inf.* [970a], for beholding; -3. *in cpds* [518], look, appearance. [√dr̥ç.]

dr̥ṣa, *m.* the seeing; *in cpds* [518], look, appearance. [do.]

dr̥ṣī, *f.* the seeing; dr̥ṣāye, *as inf.* [970f], for beholding. [do.]

dr̥ṣya, *grdv.* to be seen; worthy to be seen, splendid. [√dr̥ç, 963d.]

dr̥ṣād, *f.* stone; *esp.* nether mill-stone.

dr̥ṣad-upalā, *dual f.* the nether and the upper mill-stone. [253a, 1258.]

dr̥ṣtā, *ppl. of* √dr̥ç, *q.v.*

dr̥ṣta-pūrva, *a.* seen previously. [equiv. to pūrvaṁ dr̥ṣta, see 1291.]

dr̥ṣti, *f.* -1. seeing; -2. sense of sight; -3. glance, look; -4. view. [√dr̥ç: cf. δέψις, 'sense of sight.')

√dr̥h (dr̥nhati, -te [mg 1, cf. 758]; dr̥hyati, -te [mg 2, see 767]; ādr̥nhit; dr̥dhā [224a]; dr̥nhāyati). -1. *act.* make firm or steady or enduring; establish; *mid.* be firm; dr̥dhā [1176a], firm; -2. be firm; -3. *caus.* make stable. [cf. Old Lat. *fortis*, Lat. *fortis*, 'strong.')

dr̥lā, *same as* dr̥dhā, √dr̥h, Whitney 54.

dēya, *grdv.* to be given or granted. [√dā, 963a.]

devā, *f.* devī, -1. *a.* heavenly, 74¹⁴, 16¹⁸, 92⁷; *as subst.* -2. god, goddess; -2a. *pl.* the gods (in later times reckoned as 33, cf. tridaça); -2b. *vigve* devās, all the gods; also all-gods (a term comprehending into a class all the separate gods, cf. All-saints, and see vigvādeva); -2c. devī, The Goddess, *i.e.* Īva's wife, Durgā; -2d. -deva, at end of Brahman-names, having 'as god, so, *e.g.*, guṇadeva; -3. *m.* manuṣya-deva, god among men, *i.e.* a Brahman, see 95¹; similarly, -4. *m.* king, 19¹², 50⁴, 51⁴, 7¹⁴;

so used of a lion (32¹⁵) or even of a jackal (36²¹); *f.* queen. [perhaps fr. the noun div (1209i): cf. Lat. *deus*, 'god': the alleged root div, 'shine,' has no existence.]

devā-kāma, *a.* having love for the gods. [acct, 1293², 1295.]

devātā, *f.* godhead or divinity, both as abstract and as concrete; devātā, *instr.*, with divinity (collective), *i.e.* among deities, 73²⁰ [1237.]

devatvā, *n.* divinity, abstract only. [1239.]

deva-dūtā, *m.* messenger of the gods.

deva-dāivatya, *a.* having the gods as divinity, (of hymns) addressed to the gods.

deva-pati, *m.* lord of the gods, *i.e.* Indra.

deva-pāna, *a.* serving the gods for drinking. [lit. 'god-drenching, *i.e.* gott-tränkend': acct, 1271, 1251c.]

deva-yāna, *n.* path of the gods, on which the intercourse between gods and men takes place. [acct, 1271, 1251c.]

devara, *m.* husband's brother. [dev̥f, 1209a.]

deva-rājā, *m.* king of the gods, *i.e.* Indra. [rājan, 1315a.]

deva-liṅga, *n.* god-characteristic, mark by which a god may be distinguished from a man.

deva-çarman, *m.* Devaçarman or God's-joy, name of a certain Brahman. [of like mg is Θεό-χαρις.]

deva-saṁnidhi, *m.* presence of the gods.

devā-hūti, *f.* invocation of the gods. [acct, 1274.]

devī, see devā.

devī-kṛta, *a.* made by Durgā.

devī-koṭṭa, *m.* Goddess-fort, name of a town.

devī-vinirmita, *a.* laid out by Durgā. [√1mā.]

dev̥f [369²], *m.* husband's brother. [cf. δαίρ, Lat. *lēvir*, 'husband's brother.')

deçā, *m.* -1. (point, *i.e.*) place, 41¹⁸; -2. country, 24⁵, see 98¹⁶ N.; -3. place, pregnantly, as in Eng., *i.e.* proper place, 22⁵; -4. as in Eng., place or region of the body, see muṣka-, skandha-. [√diç, 'point.')

deça-bhāṣā, *f.* dialect of the country.

deṣṭr, *m.* pointer, guide, instructor; *f.* **dēṣṭrī**, Instructress, as a deity, 90⁹. [√**dig**, 1182: cf. *δεκτρῆ in δεκτῆριος, 'pertaining to one who shows.']

deha, *m. n.* body; mentioned *w.* **manas** and **vāc**, 65⁹. [√**dih**, 'stroke lightly so as to mould or form,' and so, prob. 'the figure, form, shape,' like the Lat. *figūra*, 'shape, form,' from the cognate √*fig*, *figo*: see √**dih**.]

dehin, *a.* connected with the body, 65¹¹; *as m.* a living being, man. [deha, 1230.]

dāitya, *m.* descendant of Diti, *q.v.*; a Dāitya or demon. [diti, 1211.]

dāitya-dānava-mardana, *m.* Daitya-and-Dānava-crusher, epithet of Indra.

dāiva, *a.* of the gods, 57²¹; coming from the gods; divine; *as n.* divine appointment, *i.e.* fate, 18¹², etc. [devā, 1208f.]

dāivata, *a.* pertaining to a divinity; *as n.* —1. a divinity or, collectively, the divinities, *esp.* that or those celebrated in any Vedic hymn; —2. idol, 62¹⁸. [devatā, 1208e.]

dāivatya, *at end of cpds*, having .. as divinity, addressed to .., 63⁵. [devatā, 1211.]

dāivika, *a.* of the gods; divine. [deva, 1222e.]

dāivya, *a.* of the gods; divine. [devā, 1211.]

dola, *m.* a swinging; *f.* **dolā**, a dooly (*Anglo-Indian term*), a little bamboo chair slung on four men's shoulders. [√**dul**.]

√ **dolāya** (**dolāyate**). swing like a dooly; waver. [dolā.]

dolāyamāna-mati, *a.* having a wavering mind. [√**dolāya**.]

doṣa, *m.* —1. fault, defect; bad condition, 55⁵; —2. sin, transgression, fault, 11⁸, 18¹⁷, 65²¹; **doṣam avāp**, incur a transgression, 68⁴; —3. harm; evil consequence; **doṣeṇa**, **doṣāt**, by or as a bad consequence of, by, faute de, 23²¹, 35². [√**duṣ**.]

2 doṣa, *m.* evening, dark; *f.* **doṣā**, evening, dark.

doṣā-vastṛ, *m.* illuminer of the darkness; or, *as adj.* [cf. 375³], lighting up in the dark.

dāutya, *n.* message. [dūtā, 1211.]

dyāvā-prthivī, *dual f.* heaven and earth. [dīv + prthivī, 1255 and a².]

dyú, *same as dīv*, 361d.

√ **dyut** (**dyótate**; **didyuté**; **ādyutat**; **dyotisṡāti**; **dyuttā**; **-dyútya**). gleam; lighten; shine. [akin *w.* noun **dīv**, *q.v.*: cf. also √**jyut**.]
+ **vi**, lighten.

dyuti, *f.* sheen, 19⁷; lustre; dignity. [√**dyut**.]

dyumānt, *a.* heavenly, bright, splendid. [dyú.]

dyūta, *n.* gambling. [√1 **dīv**, 1176a.]

dyó, *same as dīv*, 361d.

drāviṇa, *n.* movable property (*as opp. to* house and field), wealth. [√**dru**, 1177b.]

dravya, *n.* —1. property; —2. *in general*, thing, object; —3. *esp.* worthy object [√**dru**: see **draviṇa**.]

draṣṭavyā, *grdv.* to be seen. [√**dr̥ṣ**.]

√ 1 **drā** (**drāti**; **dadrāú**; **ādrāsīt**; *intens.* [1002c, 1024² **daridrāti**]). run; *intens.* run about, run hither and thither. [cf. *διδράσκω*, 'run': see √**dru**.]

+ **apa**, run off. [cf. *ἀπο-δράναι*, 'run off.']

√ 2 **drā** (**drāti**; **drāyate**; **dadrāú**; **ādrāsīt**; **drāsyāti**; **drāṇá**). sleep. [cf. *ἐδραθον*, 'slept'; Lat. *dormire*, 'sleep.']
+ **ni**, go to sleep; sleep.

√ **drāgh**, *only in derivs.* drag, draw; draw out; extend; lengthen. [poss. for **dhragh* (cf. √**dhraj**), and akin *w.* Eng. *drag*: but see **dirghá**.]

drāghīyāṇs, *a.* longer, *as comp. to dirghá*. [√**drāgh**, 467.]

√ **dru** (**drāvati**, -**te**; **dudrāva**, **dudruvé**; **ādudruvat** [868]; **droṣyāti**; **drutá**; **drótum**; **drutvá**; **-drútya**). hasten; run; run away, flee, 94⁷. [ident. *w.* √**dram**, 'run,' and *w.* √1 **drā**, *q.v.*: cf. *ἐδράμε* and *ἐδράμει*, 'ran.']

+ **ati**, run past or by; escape.

+ **ā**, run unto, make an attack, charge, 94^{5,6}.

+ **upa**, run unto.

+ **sam-upa**, run unto, rush at, 3¹².

drú, *m. n.* wood. [see **dāru**.]

drugdhá, see √**druh**.

druta, *ppl.* having hastened [952²]; -*am*, *as adv.* hastily, rapidly; quickly; immediately. [√*dru*.]

druma, *m.* tree. [drú: cf. δρῦμός, 'a wood.']

√ **drumāya** (drumāyate). *pass* for a tree. [druma, 1058, 1059b.]

√ **druh** (drúhyati; dudróha; ádruhat; dhrokṣyáti; drugdhá; drógdhum; -drúhya). *hurt* (by deceit, wile, magic); *strive to harm*; *ppl.* drugdhá: *as m.* one who has striven to harm, hurtful foe; *as n.* misdeed. [if for *dhrugh, cf. Old High Ger. triukan, Ger. be-trügen, 'deceive so as to harm.']

+ *abhi*, offend against.

dvá [482b], *num.* two. [cf. δύο, Lat. duo, Eng. two.]

dvaṁdvá, *n.* pair; quarrel. [dvaṁ-dvam is the repeated nom.s.n. of dva: cf. 1252².]

dvayá, *a.* twofold; of two sorts; *as n.* couple, pair. [dvá: cf. διός, 'double.']

dvádaça [483⁴], *cardinal.* twelve. [dvá + dáça, 476³: cf. δωδεκα, Lat. duodecim, 'twelve.']

dvādaçá, *f.* -ī, *ordinal.* twelfth; dvādaçí (*sc.* tithi), twelfth day of a lunar half month, 59⁹. [dvādaça, 487¹.]

dvādaça-rātra, *n.* space of twelve nights. [dvādaça + rātri, 1315b, 1312^{3,4}.]

dvādaça-sahasra, *cardinal.* *n.* twelve thousand. [481.]

dvādaçasāhasra, *a.* consisting of twelve thousand. [dvādaça-sahasra, 1204c.]

dvár [388c], *f.* door. [perhaps 'the closure,' fr. √*dvṛ*, 'close,' for *dhvṛ: cf. θύρα, 'door'; Lat. foris, nom.s., 'door'; Eng. door.]

dvāra, *n.* door. [dvár, q.v.: 399.]

dvāra-pakṣa, *m.* side of the door.

dvi, *form* of dva in composition and derivation. [475⁶.]

dvi-já, *a.* twice-born; *as m.* member of one of the three upper castes, re-born by virtue of investiture (see √*nī* + *upa*), 60², 58²⁰, 59⁴, 62¹; in a narrower sense, a Brahman, 21¹⁴, 43⁴, 55⁹, 64¹⁶.

dvi-jánman, *a.* having double birth; *as m.* same as dvija; man of one of the three upper castes, 59¹. [acct, 1300c.]

dvi-jāti, *a. and as m.* same as dvijanman; man of one of the three upper castes, 59¹⁹.

dviyottama, *m.* the highest of the twice-born, i.e. a Brahman. [dvija + uttama.]

dvitá, *a.* second. [dvi.]

dvitá, *adv.* just so; so also; equally.

dvitíya, *a.* second. [dvitá, 487⁴, 1215d.]

dvídihā, *adv.* in two parts, in twain. [1104.]

dvi-pád [391], *a.* having two feet; *as m.* the two-footed one, man, 16²; *as n. sing.* that which is two-footed, collectively, men, 90^{1,3}, 92³. [cf. δίροδα, Lat. bipedem, 'biped.']

dvi-pada, *f.* -ī, *a.* having (taken) two steps.

dvi-pravrājin, *f.* -nī, *a.* in *f.* going after two (men), unchaste, 98¹⁴.

√ **dviṣ** (dvēṣti, dviṣté; didvēṣa; ádvikṣat, -ata; dviṣtá; dvēṣtum). *hate*; *show hatred*; *be hostile*. [cf. ὀ-δύσ-αυτο, 'became wroth,' w. prothetic o.]

dviṣ, *vbl.* hating, in *cpds*; *as f.* hate; *as m.* concrete, hater, foe. [√*dviṣ*.]

dviṣ, *adv.* twice. [see dvi, dva: cf. δίς, Lat. bis, *dvis, 'twice': the radically cognate Eng. twice is a gen. form.]

dvīpá, *m.* island.

dvīpi-carman, *n.* tiger-skin. [dvīpin.]

dvīpín, *a.* having islands or island-like spots; *as m.* leopard; tiger. [dvīpa.]

√ **dvṛ**, *cover*, close, in *derivs*. [see dvár.]

dvēdhá, *adv.* in two, in two kinds. [for *dvayadhā, fr. dvaya, 1104².]

dvēṣa, *m.* hatred. [√*dviṣ*.]

dvēṣas, *n.* hatred; concrete, hater, foe. [√*dviṣ*.]

dha, *vbl.* bestowing, granting, in *vasu-dha*. [√*dhā*, 333.]

√ **dhan** (dadhánti). *set in motion*. [cf. √*dhanv*.]

dhána, *n.* -1. the prize of the contest; not only the reward put up for the victor, but also the booty taken from the foe—Vedic; so w. √*ji*, win booty by conquest, 81²; then, -2. in general, wealth, riches, property, money. [√*dhā*, 'put': cf. θέμα, 'thing put up as a prize,' and for the mg also Ger. Ein-satz, 'stakes.']

dhanu, *m.* bow. [fr. **dhanus**, a transfer to the u-declension.]

dhanuṣ-kāṇḍa, *n.* bow and arrow. [dhanuṣ: see 1253b.]

dhānuṣ, *n.* bow. [vdhan, 1154.]

dhānya, *a.* wealth; fortunate. [dhana.]

√ **dhanv** (dhānvati; dadhanvé; ādhanvīt). set in motion; run. [secondary form of vdhan.]

dhānvan, *n.* bow. [vdhan, 1169.1a.]

dhanvin, *a. subst.* having a bow, bowman. [dhanvan, 1230b.]

√ **dham** or **dhmā** (dhāmāti [750]; dadhmāū; ādhmāsīt; dhamiṣyāti; dhamitā, dhāmā-tā; -dhmāya). blow; breathe out; blow (pipe, shell, bag-pipe, bellows). [see 108g and 750.]

+ā, blow up; ādhmāta, *fig.* puffed up.

dharma, *a.* holding; bearing; keeping; wearing. [vdhr.]

dharma, *m.* —1. custom, 98¹⁶; usage, 99¹¹; right; duty, 28⁶; virtue, 21⁷, 10¹³, 15¹⁷, 29¹; (virtue, *i.e.*) good works, 29⁵, 63¹¹; correct course of conduct, 11³; dharma, in a question of right, 21¹⁴; —1a. **dharmaṇa**, *adv.*: as was right, 14¹⁷; dutifully, 16⁵; —2. law; prescription, rule; the law (as a system), 28⁵, 58^{16, 19}; —3. *personified*, Virtue, 67¹⁷, 48⁴.

[a post-Vedic word, taking the place of V. dhārman: dharma is fr. vdhr (1166b), perhaps in mg 6, and thus designating ancient custom or right as 'that which holds its own, which persists or endures'; but it may come fr. vdhr in mg 1, so that dharma is 'that which is established or settled'; in the latter case, cf., for the mg, θέμις, 'that which is established as custom or law,' w. τίθημι, 'set, establish,' and Ger. *Ge-setz*, 'law,' w. *setzen*, 'set.']

dharma-jñā, *a.* knowing the law or one's duty or what is right.

dharma-jñāna, *n.* knowledge of the law.

dharma-tas, *adv.* in a way which starts from dharma, *i.e.* in accordance with good usage, 59¹⁹; by rights, 61¹⁶. [dharma, 1098c³.]

dhārman, *n.* established ordinance; steadfast decree (*e.g.* of a god), 80¹⁰; dhār-

maṇā, according to the established order of things, in a way that accords with nature, 84⁸. [vdhr, 1168.1c: see under dharma.]

dharma-mūla, *n.* the root or foundation of the law.

dharma-víd [391], *a.* knowing the law or one's duty, 1¹⁵; acquainted with good usage, 61¹⁰.

dharma-ḡāstra, *n.* authoritative or canonical compend of dharma, 58¹⁸; law-book; law-shaster.

dharma-tman, *a.* having virtue or right as one's nature; just. [ātman.]

√ **dha-v** (dhāvate). run. [see under vdhū, and cf. θέω, √θεF, 'run.']

dha-vala, *a.* dazzlingly white. [v2dhāv, 'rinse,' 1189, 1188.]

√ **ldhā** (dádhāti, dhatté [668]; dadhāū, dadhé; ádhāt, ádhita [884]; dhāsyāti, -te; V. -dhita, later hitá [954c]; dhátum; dhítvā; -dhāya; dhīyāte; dídhīṣati, dhītsati; dhāpáyati [1042d]).

—1. put, 86¹⁰; set; lay, 39¹⁴; —2. put in a place, bring to, w. tatra, 85¹⁹; w. loc., 89⁸, 95⁵; w. dat., 83¹; —3. put upon, direct towards; dharma dhā manas, set the heart on virtue, 66⁷; —4. put something for a person (dat.), *i.e.* bestow upon him, grant him, 84¹, RV. x. 125.2; —5. put in a position, *i.e.* appoint, constitute, w. double acc., 88¹²; —6. make, cause, produce; —7. hold, keep, 86^{6, 9}; —8. mid. take to one's self, receive, obtain, win; *esp.* garbham dhā, conceive fruit in the womb, 92¹²; —9. mid. assume, 19⁷; maintain; —10. hita, see s.v.; —11. desid. act. desire to grant; mid. desire to win.

[The original meaning of the root is 'put'; but, from the proethnic period, a secondary development in the line ('set,' 'establish,' and so) 'make,' 'do,' is clear. The secondary mg has even won the more prominent place in Germanic and Slavic.

For the primary mg, cf. τίθημι, 'put' (the parallelism of its mgs is remarkable — θέσαν λίθον, 'they set a stone'; θέσθαι υἱόν, 'conceive a son,' etc., etc.); Lat. *ab-de-re*, 'put off or away,' and *con-de-re*, 'put together, construct, establish'; Eng. *do*,

'put,' in the contract forms *doff, don, dup*; Ger. *weg-thun*, 'do away or put away.'

For the secondary mg, cf. *θεῖναι τινα βασιλέα*, 'make one a king'; AS. *dōn hine tō cyninge*, 'make him a king'; Lat. *fīo*, 'am made'; Eng. *do, deed*; Ger. *thun*, 'do'; Slavic *dě-lo*, 'deed': observe that *fī-eri*, 'become,' is to *fā-c-ere*, 'make,' as *i-re* (√*ja*), 'go,' is to *jā-c-ere*, 'make to go, throw.'

+ **antar**, -1. put into the interior of a thing; and so -2. hide, conceal.

+ **api**, put close upon; cover (a jar with its lid); *āpihita*, closed up. [cf. *ἐπιτίθημι*, 'put upon.']

+ **abhi**, put on; put a name upon, designate; address; speak to, 43¹⁰; say, 42²⁰; *abhihitam*, (it was) said, 38¹³.

+ **ava**, put down in; esp. duck (*trans.*) into the water; *āvahita*, fallen into the water; *caus.* cause to be laid in.

+ **ā**, -1. put or lay or set in or on, *w. loc.*, 77¹, 79¹², 88¹⁵, 90⁵, 102²¹; -2. put on (wood on the fire), 82¹⁵; -3. *mid.* set for one's self on (the hearth a sacred fire), 95¹²; -4. *mid.* put on one's self, take on, 74⁶; -5. take, i.e. take away, 87¹⁰.

+ **vy-ā**, *pass.* be separated; be uncomfortable or sick.

+ **sam-ā**, put upon; *w. manas*, concentrate the mind upon one thing; *samāhita*, intent, eager, 1¹³.

+ **upa-sam-ā**, set together (wood) unto (an already burning fire), put (fuel) on, 100¹⁶, 105¹⁰.

+ **upa**, put on (*esp.* a brick or stone on the sacred fire-altar or enclosure), 96⁸ ff.

+ **ni**, lay down, 87⁸; set down (sacred fire), 85⁶; *w. kriyām*, put labor upon (*loc.*), take pains with, 19¹⁴; *nihita*, put down, lying low, 70¹⁹.

+ **sam-ni**, lay down together; put together; *pass.* be near together; *samni-hita*, near, impending, 25¹⁵.

+ **pari**, put around; *esp.* put (part of a sacrificial fence) around (an altar), 105¹³; put around one's self, put on, (garments) 103¹⁹, (shoes) 45¹¹; clothe.

+ **puras**, see *s.v.*

+ **pra**, set forward. [cf. *pradhana, pradhāna*.]

+ **vi**, -1. part, mete out, distribute; -2. spread abroad, RV. x. 125.3; -3. (*like Lat. dis-pōnere*) arrange, determine; prescribe, 59⁷; *vihita*, ordained, 14⁴; -4. lay out, make, build; prepare, 54¹⁸; -5. accomplish, 56¹²; make, do (*in a great variety of applications*); *vadham vidhā*, do slaughter, slay, 32¹⁴; *pūjām vidhā*, do or show honor, 28¹³; *pravṛttim vidhā*, make an advance into, *w. loc.*, expose one's self to, 20¹²; *upāyam vidhā*, employ an expedient, 39²; *kim vidheyam*, what's to be done, 31⁵; *tathā vidhiyatām*, so let it be done, 11⁴; *yathā . . . tan mayā vidheyam*, I must take such a course, that . . . 37⁶; cf. 38²².

+ **grad**, see *grad*.

+ **sam**, put together, unite; embroil in, *w. loc.*, 73¹⁴.

√ 2dhā (*dhāyati* [761d2]; *dadhāu*; *ādhāt*; *dhāsyāti*; *dhītā*; *dhātum*; *-dhīya*; *dhītvā*). suck; drink, 63¹. [cf. *dadhi, dhenū*; also *θήσαστο*, 'sucked'; *γαλα-θηνός*, 'milk-sucking'; *θη-λή*, 'breast'; Lat. *fē-lare*, 'suck'; Goth. *dadd-jan*, 'give suck.']

1 dhā, in *cpds.* as *vbl.* bestowing, granting; as *subst.* place. [√1dhā, 'place, grant.']

2 dhā, in *cpds.* as *subst.* drink. [√2dhā, 'drink.']

dhātu, *m.* layer, as part of a composite whole. [√1dhā, 'put, lay.']

dhātṛ, *m.* establisher; creator; Dhātar, as name of a deity, 90⁹ n. [√1dhā.]

dhāna, *a.* holding, containing. [√1dhā, 1150.]

dhānā, *f. pl.* corns, i.e. grain.

dhānyā, *a.* cereal (*adj.*); as *n.* cereal (*noun*), grain. [dhānā.]

dhāraṇa, *a.* holding; as *n.* a holding, keeping; wearing, 14¹¹; -ā, *f.* established ordinance; rule, 62¹⁷. [√dhr.]

dhārā, *f.* stream, jet. [√1dhāv, 'run, pour.']

dhārāsāra, *m. pl.* stream-pourings, violent pourings. [āsāra.]

dhārin, *a.* holding; possessing, 22²³; retaining, 68¹⁴. [√dhr.]

'held or supported by (hence w. abl.), relying on,' frē-num, 'holder, bridle.')

+ava, caus. — 1. set down, fix; — 2. (like Eng. hold) assume as certain, 44¹⁴.

√ dhṛṣ (dhṛṣṇóti; dadhāṛṣa; ádhṛṣat; dhṛṣitá, dhṛṣtá; -dhṛṣya; dharsáyati). be bold or courageous; dare; venture, 74²; — caus. venture on some one or something; offend; overpower; dharsitá, overcome. [cf. θρασ-ús, 'bold'; Lat. fastus, 'pride'; Goth. ga-dars, AS. dearr, Eng. he dare (all 3d persons sing. of a preterito-present); AS. dors-te, Eng. durs-t.]

+ā, venture against.

+prati, hold out against, withstand, 82⁵.

dhṛṣṇú, a. daring; courageous, doughty, 78⁷; bold, 84¹⁷. [√dhṛṣ, 1162.]

dhenú, f. milch cow; cow. [√2dhā, 'suck,' 1162.]

dheya, n. the giving. [√1dhā, mg 4, 'bestow, give': 1213c.]

dhāirya, n. firmness; earnest or resolute bearing. [2dhīra, 1211.]

√ dhmā, see √dham.

√ dhyā (dhyāti, dhyáyati [761d1]; dadhyāú; ádhyāsīt [911]; dhyāsyāti; dhyātá; dhyātvā; -dhyāya). think upon; meditate. [see √dhī and 108g.]

+abhi, set the mind on something; sink one's self in thought, 57¹.

dhyāna, n. meditation. [√dhyā, 1150.]

dhyāna-para, a. having meditation as highest object, absorbed in contemplation. [1302b.]

√ dhraja (dhrájati; ádhrājīt). draw onward, advance, intrans. [see √drāgh, of which this is poss. a collateral form.]

√ dhru, collateral form of √dhṛ.

dhrúti, f. a deceiving; infatuation. [√dhru.]

dhruvá, a. — 1. holding or continuing, i.e. remaining fixed in place; as m. the pole-star, 100⁸; — 2. of abodes certain, safe, 79¹⁸. [√dhṛ in mg 6: see 1190.]

dhruvā, f. sacrificial ladle, 102¹³, see srúc. [lit. 'holder,' √dhṛ in mg 1: see 1190.]

√ dhvañs or dhvas (dhvānsati, -te; dadhvānsa, dadhvasé; ádhvasat; dhvastá; -dhvásyā). — 1. fall to dust, perish; dhvasta, exhausted, hurt, impaired; — 2. vanish, be off; — 3. only in ppl. dhvasta, bestrewn, covered over, esp. with dust. [cf. Eng. dust; prob. also AS. dwæs and dysig, 'foolish,' Eng. dizzy, Old High Ger. tusic, 'foolish.']

dhvañsá, m. the perishing; destruction. [√dhvañs.]

√ 1dhvan (ádhanit; dhvāntá; dhvanáyati). — 1. cover one's self; dhvānta, dark; — 2. become extinguished; — caus. — 1. envelope, cover over; — 2. blacken. [perhaps akin w. √dhvañs: see dhūma: cf. AS. dunn, Eng. dun, 'dark, brownish-black.']

√ 2dhvan (dhvānati; dadhvāna; dhvāntá [955a]). sound, resound. [cf. Old Eng. dune, Eng. din.]

dhvanī, m. sound. [√2dhvan.]

√ dhvṛ (dhvāratī). bend or make crooked; cause to fall; harm by deceit. [see dhūrta and dhruti: cf. AS. dwellan, 'lead astray, cause to delay,' Eng. dwell, intrans., 'delay, linger, abide'; Eng. dwaul, 'wander, rave,' dwale, 'stupefying potion'; Dutch dwaal-licht, 'ignis fatuus'; Goth. dvals, 'foolish'; Eng. dull, dol-t; Ger. toll, 'mad.']

na [491], encl. pron. root of 1st person, see ahām. [w. nas, 'us,' cf. ná, 'we two,' Lat. nōs, 'us.']

ná, adv. — 1. not [1122b], 3²; — 1a. in connected sentences or clauses: repeated simply: 97⁸, octies; 62^{14, 15}, quinquies; 63^{13, 14}, 71⁴, ter; 4¹³, 17¹⁸, 74¹, 80¹⁷, bis; with ca: na'', na''ca, na ca'', 62¹⁶; na'', na ca'', na'', 63¹; with api: see api 2; with u, 21¹⁴; — 1b. not repeated, but replaced by api ca or vā api (see these), 2¹², 63⁴; — 1c. combinations: na ca, 8¹⁶; na''ca, 13⁷, 62¹⁶; nāiva, 22¹⁹, 23¹⁹, 96¹⁰; na vāi, 92¹⁵; na vā, 96¹²; na tu, 64¹³; na tv eva tu, see tu; na ha, 95¹⁷; na iva, not exactly, 93⁸; — 1d. tantamount to a in negative cpds [1122b⁴], as nacira, nā-

tidūra, nādhīta, etc.; —1e. at beg. of adversative clause: with adversative conj., 34¹⁰; without, 22²⁰, 41¹³, 92¹⁶; —1f. in emphatic litotes, 21⁹; —1g. substantive verb to be supplied, 32⁵ (asti); —1h. na precedes ced, if it belongs to the protasis, 63⁹; if it immediately follows ced, it must be joined to the apodosis, 18⁹; —1i. for prohibitive negative, see mā; —1j. ná, 'not,' coalesces metrically in Veda w. following initial vowel, e.g. 70¹², 71⁴, 83⁹;

—2. like [see 1122d and d²], in this sense Vedic only, 70^{15,18}, 71^{7,9}, etc.; ná, 'like,' does not coalesce metrically in Veda w. following initial vowel.

[cf. νη-, Lat. nē-, negative prefix in νη-κερδής, 'gain-less,' nē-fas, 'not right, wrong'; AS. and Old Eng. ne, 'not'; AS. nā (ne + ā), 'not ever, never, no,' Eng. no; Eng. na- in nathless, AS. nā þē les, 'not the less'; Eng. n- in n-ever, n-aught, etc.]

nákis, indecl. subst. pron. —1. no one, 78¹, 73²⁰?; —2. nothing, 73²⁰?; —3. even as adv. [see 1117], never, 75¹¹. [ná + kīs, see 504² end.]

nakulá, m. Viverra ichneumon, an animal like the polecat, often domesticated, and a bitter foe of serpents and mice.

nákta, n. night; —am [1111b], by night. [cf. νύξ, stem νυκτ, Lat. nox, stem nocti, Eng. night.]

√ nakṣ (nákṣati, -te; nanákṣa, nanakṣé). attain unto; w. dyām, mount up to heaven. [collateral form of √2naç, 'attain.']

nákṣatra, n. —1. sīdus, heavenly body, in Veda, of sun as well as of stars; star, 13⁸, 71¹²; sing. collectively, 78¹¹; constellation; —2. asterism of the lunar zodiac, 59¹⁰. [perhaps the stars are they that 'mount up' to heaven, cf. √nakṣ w. dyām.]

nakhá, m. n. nail (on fingers or toes); claw; talon. [cf. ὄνυξ, stem δ-νυχ, Lat. unguis, 'nail, claw'; AS. nægel, Eng. nail.]

nakhin, a. having claws; as m. beast with claws. [nakha.]

nágara, n., and -rī, f. town, city.

nagaropānta, n. neighborhood of the town. [upānta.]

na-cira, a. not long; —āt, adv. [1114c], soon. [1122b⁴.]

naṭa, m. dancer, mime, actor (these form a very despised caste). [√nṛt.]

naḍá or nalá, m. reed. [Whitney 54: cf. 2nadá and nala.]

√ nad (nádati; nanáda, nedé; naditá; -nádyā). sound; roar; bellow. [see 1nadá and nadí.]

1 nadá, m. the bellow, i.e. bull. [√nad.]

2 nadá, m. reed, rush. [cf. naḍá.]

nadí, f. roaring stream; river. [√nad: cf. Nēda, Nēdon, names of streams.]

nánāndr [369²], f. husband's sister.

√ nand (nándati, -te; nanánda; nandiṣyáte; nanditá; -nándyā). be glad.

+ abhi, be glad in; greet joyfully.

nandana, a. gladdening; causing joy; as m. son, 21¹⁷; as n. Nandana, or Elysium, the pleasure ground of the gods, esp. of Indra, 49¹⁸. [caus. of √nand.]

nandi, m. The Gladsome One, euphemistic epithet of the dreadful god, Çiva-Rudra. [√nand: cf. çiva.]

nandi-deva, m. Nandideva, name of a Brahman. ['having Çiva as his god.']

nápāt, náptṛ [370], m. —1. in Veda, descendant in general; son; grandson, 87¹⁸;

—2. in Skt., grandson, 63⁹. [declension: in Veda, nápāt, nápātam, náptṛā, náptṛbhis, etc.; in Skt., náptā, náptāram, náptṛā, náptṛbhis, etc.: see 1182d: cf. νεπότες, 'young ones'; Lat. nepōtem, 'grandson'; AS. nefā, 'son's son or brother's son'—supplanted by Old French neveu (Eng. nephew), which in Old Eng. meant 'son's son' as well as 'brother's son.']

naptí [356], f. daughter, 72⁶; granddaughter. [f. to nápāt: acct, 355b.]

√ nabh (nábhate). burst; tear.

nábhas, n. —1. mist, clouds; —2. atmosphere, sky. [cf. νέφος, νεφέλη, 'cloud, mist'; Lat. nūbes, 'cloud,' nebula, 'mist'; AS. nifol, 'misty, gloomy'; Ger. Nebel, 'mist': for mg 2, cf. Ger. Wolken and AS. wolcnu, 'clouds,' w. Eng. welkin, 'sky.']

nabhas-tala, n. sky-surface, i.e. sky, see tala.

√ nam (námati, -te; nanáma, nemé [794e]; ánaṁsīt; naṁsyāti; natá [954d]; námi-

tum, nántum; natvá; -námya; namáyati). bow (*intrans.*), bend one's self; aim at a person (*gen.*) with (*instr.*), 73¹⁵; nata, bowed down, bending over, 68¹⁹ n.; — *caus.* cause to bow, subdue; namyate, is subdued, 31⁶.

+ava, bow down, 34¹⁷.

+ā, bow down to.

+ud, raise one's self up, arise.

+sam-ud, rise.

+nis, bend out; contort one's self.

+pra, make obeisance before (*acc.*).

námas, *n.* bow, obeisance; adoration (by gesture or word); reverence; *used also like the Lat. gloria in the Gloria patri.* [vnam.]

namas-kārā, *m.* a making of namas; adoration. [171³]

namas-kṛ (see v1kṛ). do homage, 9¹⁴. [171³, 1092a.]

√ namasya (namasyāti). pay reverence. [namas, 1063, 1058.]

námuci, *m.* Namuchi, name of a demon, foe of Indra, 81¹⁶, 97⁶.

nayana, *n.* eye. ['leader, organ of sense that leads,' √nī, 1150.1a: for mg, cf. ānana, gātra, caraṇa, netra.]

nāra, *m.* man, 3²¹, etc.; at 57⁵, the primal man or spirit. [transition-stem fr. nṛ, 1209a.]

nara-nārī, *f.* man and woman. [1253a.]

nara-pati, *m.* lord of men; king.

nara-vāhana, *a. subst.* having men as his team, drawn by men; epithet and name of Kuvera, god of wealth; name of a king, successor of Čālivāhana.

naravāhana-datta, *m.* Naravāhanadatta, name of a son of king Udayana.

naravāhanadatta-carita, *n.* adventures of N.

naravāhanadattacaritamaya, *f. -ī, a.* containing the adventures of N. [1225: see maya.]

nara-vyāghra, *m.* man-tiger, *i.e.* brave and noble man. [cf. naračārdūla: 1280b.]

nara-čārdūla, *m.* man-tiger, *i.e.* best among men. [cf. naravyāghra: 1280b.]

nara-čreṣṭha, *a. subst.* best of men.

nara-sūnu, *f.* daughter of the primal man or spirit.

narādhīpa, *m.* lord of men, *i.e.* king prince. [adhīpa.]

nareṣvara, *m.* lord of men, *i.e.* king, prince. [iṣvara.]

narottama, *a. subst.* best of men. [uttama.]

narmada, *a.* granting or causing fun; making gladness; *f. -dā*, Narmadā (called also Revā), the modern Nerbudda river. [narman + da.]

narman, *n.* fun.

nala, *m.* reed; Nala, name of a prince of Nishadha. [cf. naḍā, Vedic naḷā.]

nalopākhyāna, *n.* Nala-episode, 1¹. [upākhyāna.]

1 nāva, *a.* new; of an earthen dish, (fresh, *i.e.*) unburned. [prob. fr. nú, 'now,' q.v.: cf. véos, Lat. novus, Ger. neu, Eng. new.]

2 nāva [483⁴], *num.* nine. [cf. évvéa, Lat. novem, Ger. neun, Eng. nine.]

navatī [485], *f.* ninety. [2nāva.]

nāva-nīta, *n.* fresh butter. [perhaps 'fresh-brought,' as we say 'bring the butter, *i.e.* make it come,' in churning.]

nāvedas, *a. perhaps* well-knowing, cognizant of (*gen.*). [apparently fr. an affirmative particle na-, and vedas: see 1296³ end.]

√ 1 naç (náçyati; nanāça, neçús; ánaçat; nañksyāti [936]; naṣṭá; náçáyati). be missing; get lost; vanish; perish, be ruined. [cf. vek-pós, 'dead'; Lat. nex, 'death'; nocēre, 'harm.']

+vi, get lost; perish; *caus.* cause to disappear; bring to nought, 81²⁰.

√ 2 naç (náçati, -te; nanāça; ánaṭ [833]). attain; reach, come up to, 74¹; *w.* acchā, draw hither, 76¹¹. [see √ 1 aç, 'reach': cf. Lat. nac-tus *sum*, 'am having reached'; AS. neāh, comp. neār, superl. neāhst, Eng. nigh, near (as comp., Macbeth ii.3.146), next; AS. ge-neah, 'it reaches, es reich, it suffices'; ge-nōh, Eng. e-nough.]

+pra, reach to, hit; fall upon, 78⁸.

nās [397], *f.* nose. [nom. dual, nāsā: cf. Lat. nas-turcium, 'nose-teaser, nasturtium'; nār-es, 'nostrils'; AS. nosu, Eng. nose; nos-tril, 'nose-thrill, nose-hole.']

nas [491], *encl. pron. form of 1st pers.* [cf. vó, 'we two'; Lat. nōs, 'us.']

nasa, for **nás** in *cpds* [1315c].

√ **nah** (**náhyati** [761c]; **naddhá** [223⁸]; **-náhya**). bind; join. [despite **naddha** (a poss. false formation), and Avestan **nazda** (Morphologische Untersuchungen, iii. 144), probably for ***nagh**: cf. Lat. *nec-tere*, 'bind.']

+ **upa**, tie on, lace.

nahí, *adv.* not, to be sure; **nahí me ásti**, to be sure, I have no . . . [**ná** + **hí**, 1122a and b⁴: acct of verb, 595d.]

náhuṣa, *m.* Nahusha, name of an ancient king. [perhaps 'neighbor,' from **náhus**, and in that case a transfer-form (1209b).]

náhus, *m.* neighbor. [√**nah**.]

nákā, *m.* vault of heaven, firmament.

nātidūra, *a.* not very far. [**na** + **ati-dūra**, 1122b⁴.]

√ **nāth** (**nāthate**; **nāthitá**; **nāthitum**; **-nāthya**). turn with supplication to.

nāthá, *n.* a refuge; as *m.* protector; lord. [√**nāth**.]

nādhīta, *a.* un-learned. [**na** + **adhīta**, vi: 1122b⁴.]

nābhi, *f.* —1. navel; —2. nave or hub. [cf. ὀμφαλός, Lat. *umb-ilicus*, AS. *nafela*, Eng. *navel*; also AS. *naf-u*, Eng. *nave*.]

nābhi-vardhana, *n.* the cutting of the navel(-string).

nāma-dhéya, *n.* the name-giving, naming, 59⁹; name, 17⁹, 60²². [**nāman**.]

nāman, *n.* —1. distinguishing characteristic; form; —2. name, 13⁸, 60^{21b}, 78⁹, 61⁹; **nāma grah**, (take *i.e.*) mention the name, 64¹³; personal name (*e.g.* **deva-datta**), as distinguished from the *gotra* or 'family name' (*e.g.* **kāçyapa**, 'descendant of Kaçyapa'), 103¹⁹ n.; at end of *cpds*, having . . . as name, named . . .; so 11 times, *e.g.* 19¹¹; —3. **nāma**, *adv.* [1111b], by name, so 19 times, *e.g.* 1³, 60^{21a}, 94¹⁶; also **nāmnā**, 56⁵; *w. interrogatives*, pray, 54¹⁶. [origin unknown: cf. ὀνομα, Lat. *nōmen*, Eng. *name*.]

nārā, —1. *a.* human; —2. as *m.* man; —**nārī**, *f.* woman, 1⁹, 86¹⁸, etc.; wife. [**nr**, 1208b: for *mg* 2, cf. **mānava**.]

nārada, *m.* Nārada, name of an ancient *devarṣi* (see note to 1¹⁴), who often appears on the earth to bring news from the gods,

and returns to heaven with reports from men.

nārāyaṇá, *m.* Nārāyana, son of the primal man. [simply a patronymic of **nara**, see 1219.]

nāvā, *f.* ship. [transfer-form (1209, 399) fr. **nāu**, **nāv**.]

nāça, *m.* loss; destruction. [√**naç**, 'be missing.']

nāsā, *dual f.* the two nostrils, the nose. [transfer-form (399) fr. **nás**, strong **nás**.]

nāsikā, *f.* nostril; *dual*, the two nostrils; the nose. [**nāsā**, 1222c 1.]

nāstika, *a. subst.* atheist, infidel, not believing the Vedas and Purānas. [fr. **na** + **asti**, 'there is not,' 1314b.]

nāhuṣa, *m.* descendant of Nahusha, patronymic of Yayāti. [**nāhuṣa**, 1208 and *f.*]

ní, *prep.* down; in, into. [cf. ἐνί, 'in'; Eng. *ne-ther*, *be-nea-th*.]

nikāṭa, *a.* near; as *n.* neighborhood; presence. [1245g.]

nikhila, *a.* entire; all. [perhaps for **niḥ-khila**, 'without a gap,' **nis** + **khila**: 1305² end.]

nijá, *a.* own; belonging to our party, 24⁶; **nijo ripus**, foe in one's own camp, 37¹⁵; often used as reflexive possessive pron., my own, his own, our own, etc., — or rather, my (47¹⁷), his (50¹⁴, 53¹², 56^{4,6}), etc. [perhaps 'in-born,' fr. **ni** + **ja**.]

niṇyá, *a.* inner; hidden, 70²⁰; as *n.* secret, 78³. [**ni**.]

nítya, *a.* —1. own (*Vedic*), 79¹⁶; —2. constant; eternal, 57⁷; **-am**, *adv.* constantly always, 17¹⁶, 64¹⁹. [in *mg* 1, fr. **ni**, 'in,' 1245b, and so signifying 'inward, not alien.']

nitya-kāla, *m.* uninterrupted time; **-am**, *adv.* always, under all circumstances, 60⁶.

nitya-snāyin, *a.* constantly making sacred ablutions. [1279.]

√ **nid** or **nind** (**níndati**; **ninínda**; **ánindīt**; **ninditá**; **-nindya**). blame; reproach. [cf. ὀνειδος, 'reproach.']

nidrā, *f.* sleep. [√2 **drā**, 'sleep,' + **ni**.]

nidhāna, *m. n.* end; death, 5¹⁹. [perhaps fr. √**dhā** + **ni**, 'put down or out of the way,' 'make an end of.']

√ **nind**, see **nid**.

nindaka, *a. subst.* scoffer. [v_nid, nind.]
nibandhana, *n.* a binding, ligation, 59³;
 that on which a thing is fastened or
 rests or depends, condition, means, 46⁷.
 [v_bandh + ni.]
nibhṛta, *a.* (borne down, lowered, *i.e.*)
 hidden; -am, *adv.* secretly. [v_bhṛ + ni.]
nimajjana, *n.* bathing. [v_majj + ni.]
nimitta, *n.* mark (for shooting at); sign,
 token; occasion or cause; -am, -ena, *ad-*
verbially, because of; tannimittam, -ena,
 because of this, on account of this.
nimeṣā, *m.* closing or winking of the eyes.
 [v_miṣ + ni.]
niyoga, *m.* a fastening on; injunction,
 and so, commission; business, 30⁶. [v_yuj
 + ni: for mg, cf. *alicui injungere laborem*,
 'fasten or impose a task on a person.']
nir, for *nis* before sonants [174]; see *nis*.
nir-antara, *a.* without interval or free
 space; completely filled, 53¹⁰; continuous;
 uninterrupted, 56¹².
nir-apāya, *a.* without failure or danger;
 infallible or safe.
nir-apekṣa, *a.* without regard or expect-
 ation; regardless, 52²⁰; not expecting
 anything from another, independent, 31¹⁷.
 [apekṣā, 334².]
nir-āmiṣāgin, *a.* not meat-eating. [see
nis 3.]
nir-āhāra, *a.* without food, abstaining
 from food.
nir-ukta, *a.* spoken out; loud; clear;
 as *n.* explanation; etymological interpre-
 tation of a word; *esp.* Nirukta, title of a
 commentary to the *nighaṇṭavas* or Vedic
 Glossary. [v_vac + nis.]
nir-ṛti, *f.* dissolution; destruction. [v_r +
 nis, 1157. 1d.]
nir-guṇa, *a.* without a string, 18⁵; void
 of good qualities, 18⁵; worthless, bad.
nir-ṇāmā, *m.* contortion, sinuosity.
 [v_nam + nis.]
nir-dhana, *a.* without money.
nir-buddhi, *a.* without wit, stupid.
nir-bhara, *a.* -1. without measure,
 much; -am, *adv.* very; -am *prasupta*,
 fast asleep; -2. full of.
nir-mala, *a.* without impurity; pure;
 clear.

nir-lakṣya, *a.* not to be perceived,
 avoiding notice. [see *nis* 3.]
nir-vañṣa, *a.* without family; alone in
 the world.
nir-vāta, *a.* windless; sheltered.
nir-viṣeṣa, *a.* without distinction; undis-
 tinguished; alike; like.
nir-viṣeṣākṛti, *a.* having like appear-
 ance, looking just alike. [ākṛti.]
nivāra, *m.* the warding off. [v_l vṛ,
 'cover,' + ni.]
nivīta, *ppl.* hung, *i.e.* draped, with hang-
 ings, *esp.* with the sacred cord; as *n.*
 [176a], the wearing the sacred cord about
 the neck; the sacred cord itself. [v_vyā +
 ni.]
nivṛtta, *ppl.* -1. turned away; *esp.* of
 an action which is turned away, *i.e.* not
 directed (to any ulterior purpose or ob-
 ject), free from hope of reward in this
 world or the next, disinterested, *opp.* of
pravṛtta, *q.v.*; -2. having turned away
 from, and so abstaining from, 29⁸. [v_vṛt
 + ni.]
nivéṣana, *n.* a going in and settling down
 to rest; resting-place; sleeping-place, bed,
 105⁸; dwelling, 8⁶. [v_viṣ + ni: for mg,
 cf. *bhavana*.]
nīḡ [397], *f.* night. [cf. *nákta*.]
niḡā, *f.* night. [cf. *nīḡ*, *nákta*.]
niḡcaya, *m.* (ascertainment, determina-
 tion, *i.e.*) a fixed opinion or a firm resolve.
 [poss. fr. v₃ ci, 'notice, look,' + nis; but
 better, perhaps, fr. v₁ ci + nis, and so,
 'an un-piling, *i.e.* discrimination, determi-
 nation.']
niḡcala, *a.* not moving. [nis + cala: see
nis 3.]
niḡcita, *ppl.* determined, decided; -am,
adv. decidedly, surely. [see under *niḡ-*
caya.]
niḡgreyasa, *a.* without a superior, *i.e.*
 best; as *n.* final beatitude. [nis + grey-
 asa: acct, 1305³.]
niḡcvāsa, *m.* breathing out, expiration;
 sigh. [v_ḡvas + nis.]
niḡcvāsa-parama, *a.* having sighs as
 chief thing, much addicted to sighing.
 [1302b.]
niṣadha, *m. pl.* the Nishadhans, name of

a people; Nishadha, name of a country, 1⁷ N., 4³.

niṣadhādhīpa, *m.* ruler or king of the Nishadhans. [adhīpa.]

niṣūdāna, *m.* finisher (in its colloquial sense), one who makes an end of, destroyer. [vśūd + ni.]

niṣeka, *m.* an injecting, esp. of semen, impregnation; the ceremony performed upon impregnation. [vśic + ni.]

niṣevin, *a.* devoting one's self to; cohabiting with, 67²². [vśev + ni.]

niṣkramaṇa, *n.* the stepping out; esp. the first going out with a child. [vśkram + nis.]

niṣṭha, *a.* resting upon. [vśthā + ni, 333.]

niṣphala, *a.* fruitless, 63¹⁰; vain, 68¹¹. [nis + phala.]

nīs, *adv. prep.* —1. out, forth; —2. in *cpds* [1305² end], having ... away, without, e.g. *nirantara*; —3. in *cpds*, not, e.g. *niṣcala*.

√ nī (náyati, -te; *nināya* [800b], *ninyé*; *ánaiṣit*, *áneṣṭa* [882]; *neṣyāti*, -te; *nītá*; *nétum*; *nītvá*; -*nīya*; *nīyáte*; *nāyáyati* [1042b]). lead, 24¹⁵; guide; conduct, 85²⁰; carry, 39¹⁹, etc.; carry off, 36¹⁵, 43¹⁷; *vyāghratām nī*, bring to tiger-ness, change into a tiger; *vaṇam nī*, bring into one's power.

+ *anu*, (draw along toward one, i.e.) try to win or conciliate by friendly words.

+ *abhi*, bring hither to.

+ *ā*, bring to, 29¹⁴; bring, 31⁹; bring (one liquid) into (another, *loc.*), mix, 101¹⁴; *caus.* cause to be fetched, 50⁵.

+ *ud*, bring up; rescue (as a drowning man from the water), 90¹⁰.

+ *upa*, take unto one's self, of the teacher who receives a youth of one of the three free castes as pupil, and at the same time invests him with the sacramental cord, thus conferring spiritual rebirth, and making him a full member of his caste; see *upanāyana*; *upanīta*, invested with the sacramental cord.

+ *pari*, lead around (a cow, steer), 91¹⁴, 105²²; esp. lead a bride around the fire (as wedding ceremony), page 99.

+ *pra*, —1. bring forward; —2. as *liturgical terminus technicus*, convey the sacrificial fire and water to their places on and near the altar; *pranītās* (*sc. āpas*), holy water; —3. bring forward (one's feelings), i.e. come out with or manifest one's affection, 9¹⁵.

+ *vi*, lead; guide; train; discipline.

nī [352], *vbl.* bringing, in *vaṇanī*. [vñi.]

nīcā, *a.* low, not high; morally and socially low. [inorganic transfer-form (1209a) fr. *nīc-ā*, q.v.]

nīcā, *adv.* down, low. [adverbially accented instr.—instead of *nīc-ā*, 1112e—fr. *ny-āñc*.]

nīcā-vayas [418], *a.* whose strength is low; exhausted. [1306.]

nīdā, *Vedic nīlā*, *m. n.* —1. (place for settling down, i.e.) resting-place; —2. esp. bird's nest. [for *ni-zd-a*, i.e. *ni-s(a)d-a* — 198b³ — *vśad* + *ni*: cf. Lat. *nīdus*, Ger. *Nest*, Eng. *nest*: for *l*, see Whitney 54.]

nīda-garbha, *m.* nest-interior.

nīti, *f.* —1. conduct, esp. right and sagacious conduct; the knowledge of all that governs virtuous and discreet and statesman-like behavior; political and social ethics; —2. leading. [vñi, 'conduct'.]

nīti-jñā, *a.* knowing how to conduct one's self discreetly.

nīti-vidyā, *f.* knowledge of *nīti* or political and social ethics, esp. as it concerns princes.

nīti-ṣāstra, *n.* doctrine or science of political and social ethics.

nītha, *m.* a leading; **nīthā**, *n.* (way, and so, like the German *Weise*) a musical air, song. [vñi, 1163a.]

nīrá, *n.* water.

nīrasa, *a.* sapless, dried up; tasteless; insipid, 54¹¹. [nis + *rasa*, 174, 179.]

nīruj, *a.* without disease; healthy, 22⁵. [nis + *rúj*, 174, 179.]

nīla, *a.* dark-colored, esp. dark blue; as *n.* indigo; **nīlī**, *f.* indigo. [hence, through the Arabic *an-nīl*, for *al-nīl*, 'the indigo plant,' come Eng. *anil* and *aniline*.]

nīla-paṭa, *m.* dark garment.

nīla-varṇa, *a.* blue-colored.

nilasamdhāna-bhāṇḍa, *n.* vat for the mixing, *i.e.* preparing of indigo.

nilibhāṇḍa-svāmin, *m.* indigo-vat-proprietor.

nivāra, *m.* wild rice; *sing.* the plant; *pl.* the grains.

nīlā, *see* nīḍā.

√ **nu** (nāvate; nunāva; ānūṣṭa; nutā; -nūtya). cry aloud; shout; exult; praise. + **pra**, murmur; hum; *esp.* utter the sacred syllable om.

nū, *adv.* —1a. now, at once, *temporal*; —1b. now, *continuative*; adhā nu, so now, 79⁸; —1c. now, *introductory*, 70¹; —1d. so then, *in encouraging or summoning*; —1e. now, pray, *in questions*, 5²¹, 7¹⁸, 51²⁰, 74⁸, 78¹²; —2. *asseverative*: nakir nu, surely no one or nothing, 73²⁰; mā nū, in order that surely not, 86¹⁰; —3. *w. relatives*: yā nu, whatsoever, 74²; yān nu, *i.e.* yāt nu, as long soever as, 79¹³. [in V. often **nū**: cf. *vū*, *vūv*, Lat. *nun-c*, Ger. *nu*, *nun*, AS. *nu*, *nū*, Eng. *now*: see also *nāva*, *nūtana*, *nūnām*.]

√ **nud** (nudāti, -te; nunóda, nunudé; ānutta [881]; notsyāti, -te; nuttā, nunná; -nūdyā). push; thrust.

+ **parā**, thrust away; move from its place.

+ **pra**, push forward; set in motion.

+ **vi**, drive asunder or away; turn away, *esp.* from cares, *like the Eng.* di-vert; amuse. [for *mg.* cf. also *dis-port* and *s-port*.]

nuda, *a.* dispelling, *in cpds.* [√ **nud**.]

nūtana, *a.* of now; recent; young. [nū, 1245e.]

nūnām, *adv.* now. [nū, 1109.]

nṛ [370, 371^{5, 9, 10}], *m.* man; hero; *used also* of gods: of the Maruts, 74⁴, 77¹⁸.

[cf. *āvr̥p*, stem *āvep*, 'man'; Old Lat. *nero*, stem *nerōn*, 'manly, strong'; Lat. *Nero*.]

nṛ-cákṣas, *a.* men-beholding. [1296⁸.]

√ **nṛt** (nṛtyati, -te; nanārta; ānartīt; nartisyāti; nṛttā; nārtitum; nart-itvā). dance.

nṛtī, *f.* dance. [√ **nṛt**, 1155.1.]

nṛ-pa, *m.* protector of men, *i.e.* prince, king.

nṛ-pāti, *m.* lord of men, *i.e.* prince, king. [acct, 1267a.]

nṛmṇā, *n.* virtue, manliness, courage, strength. [fr. *nṛ* (1224c), as *virtus* fr. *vir*.]

nṛ-gaṇsa, *a.* man-cursing; malicious.

netavya, *grdv.* to be carried. [√ **nī**.]

netra, *n.* eye. ['leader,' √ **nī**, 1185a: for *mg.* cf. *nayana*.]

néd, *adv.* lest, in order that not, *w. accented verb* (595d) *in the subjunctive* (581c), 84¹⁷. [nā + *íd*, 1111a².]

nedyā, *grdv.* to be blamed. [√ **nīd**, 963d.]

nemī, *f.* felly, rim. [nam, 1155.]

nāirukta, *a.* pertaining to the Nirukta; as *m.* an etymologist. [nirukta, 1208f.]

nāiṣadha, *a.* pertaining to Nishadha; as *m.* prince of the Nishadhans, *i.e.* Nala. [niṣadha, 1208f.]

nó, *adv.* and not, 21¹⁴; no ced, and if not, *see* ced. [nā + *u*.]

nāu, *see* 491.

nāū [361a], *f.* boat; ship. [cf. *vaūs*, Lat. *nāvis*, 'ship'; perhaps AS. *naca*, 'skiff'. perhaps 'the swimmer,' √ **snū**, cf. √ **snā**.]

nyag-ródha, *m.* Ficus indica, banyan tree. ['downwards-growing': *nyañc* (1249a) + *rodha*.]

nyañc [409b], *a.* directed downwards. [ni + *añc*, 407.]

nyāyá, *m.* —1. (that to which a thing goes back, *i.e.*) rule, norm; —2. (that in which a thing goes, *i.e.*) way; —3. *esp.* the right way, propriety. [vi + *ni*, 1148.2.]

nyāyā, *a.* regular, normal, right; -am, *adv.* rightly; properly. [nyāyá, 1211.]

nyāsa, *m.* a putting down, commitment. [√ *2as* + *ni*, 'throw down.']

1 **pá**, *vbl.* drinking, *in cpds.* [√ *1pā*, 333.]

2 **pá**, *vbl.* keeping, keeper, *in cpds.* [√ *2pā*, 333.]

pakṣá, *m.* —1. wing, 93²; —2. side, of a door or of the hair of the head; —3. half, *esp.* of a lunar month, 27¹, 57¹⁹, cf. *kṛṣṇa*, *ḡukla*; —4. side, *i.e.* party, 37¹⁸.

pakṣa-bala, *n.* strength of wing.

pakṣin, *a.* winged, 92¹⁹; as *m.* bird, 2²³. [pakṣa.]

pakṣimṛgatā, *f.* condition of bird or of beast. [fr. *pakṣin* + *mṛga*: 1237, 1252.]

pakṣi-ṣāvaka, *m.* young of a bird; birdling. [*pakṣin*.]

pāṅka, *n.* mud, mire.

pañkti, *f.* set or series or row of five; row in general. [*pāṅka*, 1157.4.]

pañkti-krama, *m.* order of a row; -*ṇa*, in a row, 39¹⁴.

√ **pac** (*pācati*, -*te*; *papāca*, *pecé* [794e]; *āpākṣit*; *pakṣyāti*, -*te*; *pāktum*; *paktvā*). cook, by baking or boiling or roasting; ripen. [cf. *πέσσω*, 'cook'; *πέν-ων*, 'ripe'; Lat. *coquo*, 'cook'; borrowed AS. noun *cōc*, Eng. *cook*.]

+ *vi*, cook thoroughly; *pass.* be brought to maturity; ripen (of an action), *i.e.* come to its consequences or issue.

pāṅca [483³], *num.* five. [cf. *πέντε*, Aeolic *πέμπε*, Lat. *quinque*, Goth. *fimf*, AS. *fif*, Eng. *five*.]

pāṅca-tantra, *n.* Panchatantra, name of a collection of fables. ['having five divisions or books.']

pāṅca-tapas, *a.* having five fires, of an ascetic who sits between four fires, one at each cardinal point, and with the burning sun above.

pāṅcatva, *n.* fiveness; *esp.* dissolution of the body into the five elements (earth, water, fire, air, ether, *see* *bhūta* and 66^bN.), *i.e.* death; *w.* *gam*, die. [*pāṅca*, 1239.]

pāṅca-pada, *f.* -*i*, *a.* having (taken) five steps. [*acct*, 1300.]

pāṅcamā, *f.* -*ī*, *a.* fifth. [*pāṅca*, 487⁶.]

pāṅca-yāma, *a.* having five courses. [*acct*, 1300.]

pāṅca-ṣiṛṣa, *a.* five-headed. [*ṣiṛṣan*, 1315a.]

√ **paṭ** (*pāṭáyati*, etc.). split, slit.
+ *ud*, open out.

paṭa, *m.* woven stuff; cloth; garment.

paṭala, *n.* veil; cover. [cf. *paṭa*.]

paṭu, *a.* -1. sharp; and so -2. *fig.* (nearly like Eng. sharp), clever.

√ **paṭh** (*pāṭhati*; *papāṭha*; *paṭhitā*; *paṭhitvā*; *pāṭháyati*). read aloud, 54²³, 55⁹; recite, 17¹¹; repeat to one's self, study, 22¹¹; *caus.* teach to talk, 19¹⁵.

√ **paṇ** (*pāṇati*, -*te*; *paṇitā*). -1. bargain; buy; -2. bet, wage, stake, play. [prob. for **paln*: cf. *πέρνημι* and *πωλέω*, 'sell'; Ger. *feil*, 'for sale, venal.']+ *ā*, in *āpaṇa*, 'market.'
+ *vi*, sell.

paṇa, *m.* -1. bargain, stipulation, 45¹⁴; -2. wage, gage, prize; -3. a certain coin, 47¹⁶. [√ *paṇ*.]

paṇi, *m.* -1. bargainer, who gives nought without return; chafferer, haggler, and so -2. niggard; *esp.* one who is stingy towards the gods, an impious person; -3. a malicious demon. [√ *paṇ*.]

paṇḍitā, *a.* learned; *as m.* learned man, Anglo-Indian pandit.

paṇḍita-sabhā, *f.* assembly of pandits.

pāṇya, *grdv.* to be bargained for or bartered; *as n.* article of trade. [√ *paṇ*, 963.]

√ **pat** (*pāṭati*, -*te*; *papāta*, *petús* [794e]; *āpaptat*; *patisyāti*; *patitā*; *pātitum*; *patitvā*; -*pātya*; *pāṭáyati*, -*te*). -1. fly; move swiftly through the air; -2. descend, let one's self down; cast one's self at, 26⁸; -3. fall down, tumble down, 34⁸, 40^{2,6}; fall (morally), fall from one's caste; fall down (dead); -4. fall upon, be directed to, 13⁶; -5. fall or get into, 22^{8,9}; -*caus.* cause to fly; hurl (a curse), 49¹¹. [cf. *πέτομαι*, 'fly'; *πίπτω*, 'fall'; Lat. *peto*, 'fall upon, make for, seek': *see* also *pattra*.]

+ *anu*, fly after, pursue.

+ *ud*, fly up.

+ *sam-ud*, fly or spring up together, 3⁶, 8¹⁴.

+ *ni*, fly down; light, 3⁸; tumble into, 36¹³; *caus.* cause to fall; kill, 32¹¹, 33¹⁷.

+ *sam-ni*, fall together, 99²⁰; come together; *caus.* bring together or convene, 9¹⁹.

+ *parā*, fly off, 93¹.

pāta, *n.* wing. [√ *pat*, 1185d.]

patatrīn, *a.* winged; *as m.* bird. [*pata*-*tra*.]

pātana, *n.* fall. [√ *pat*.]

pāti [343b], *m.* -1. master, possessor; lord; ruler, 4²; -2. then (like Eng. lord), husband, 9⁷, 89⁵, 86¹⁹, 64¹³. [cf. *πόσις*, 'husband'; Lat. *impos*, stem *im-pot*, 'not

- master of'; Goth. *fab*s in *brub-fab*s, 'bride-groom.']
- pati-ghnī**, *a. f.* husband-slaying. [formally a fem. to *pati-han*, 402.]
- patitvá**, *n.* condition of spouse; wedlock. [*pati*.]
- pati-loká**, *m.* husband's place, abode of the husband in the future life.
- pati-sthāna**, *n.* husband's place.
- patisthāniya**, *a.* belonging to or in the husband's place; *as m.* husband's representative. [*patisthāna*, 1215.]
- páttra**, *n.* —1. feather; wing; —2. (plumage of a tree, *i.e.*) leaf—for *mg*, *cf.* *parṇa*; —3. a leaf for writing on; a written leaf, 54¹⁹. [√*pat*: *cf.* *πτερόν*, 'wing'; Lat. *penna* and Old Lat. *pesna* (for **petna*), 'wing'; Ger. *Fed-er*, Eng. *feath-er*.]
- pattra-ṣāka**, *n.* leaf-vegetable, a vegetable consisting chiefly of leaves.
- pātnī**, *f.* —1. mistress, lady; —2. *then* (*like Eng.* lady), wife. [*fem.* to *pāti*, just as *πόρνια*, 'lady,' is to *πόσις*.]
- patsutaḥ-ṣī** [352], *a.* lying at the feet.
- patsutás**, *adv.* at the feet. [*fr.* *patsú*, loc. pl. of *pád*, 1098b.]
- path** [433], *same as* *panthan*.
- patha**, *for path* in *cpds* [1315c].
- pathī** [433], *same as* *panthan*.
- pathi-rákṣi**, *a.* guarding the paths. [*panthan*, 1249a: *acct*, 1276.]
- pathya**, *a.* (pertaining to the way, course, or progress of a thing, and so) suitable, wholesome; *pathyā*, *f.* pathway. [*path*, 1212d 1.]
- √ **pad** (*pádyate*; *papáda*, *pedé* [794e]; *ápatta* [882]; *patsyáte*, *-ti*; *panná* [957d]; *páttum*; *-pádyā*; *pādáyati*). —1. go, step, tread, *only w. prepositions and in derivatives*; —2. fall, sink down (from fatigue), perish. [connection between 1 and 2 not clear: uncompound verb very rare: see under *pád* and *padá*.]
- + **ā**, come unto; get into (a condition); *esp.* get in trouble.
- + **vy-ā**, fall away, perish; *caus.* destroy; kill.
- + **ud**, go forth or out of; come into existence; be produced; *utpannam an-nam*, food (not cooked for the occasion, but) already on hand, 104¹; *utpanne kārye*, when the emergency has arisen, 38¹⁴; —*caus.* engender, 23⁸; produce; get, 42¹⁷.
- + **praty-ud**, in *ppl.* *pratyutpanna*, ready or on hand to meet an emergency.
- + **upa**, fall upon; happen, take place, 100¹⁰; come to, get at, reach; *upapanna*, (having gotten at [952²], *i.e.*) in possession of, endowed with, 1⁴, 2³.
- + **prati**, —1. step to; enter upon, 66¹⁸; —2. get into (a condition), 49¹⁵; get at, acquire, attain, 98¹⁰; get back again, 60¹⁷; —3. go to meet, and so (*like the Lat.* *ac-cedere*), accede, yield; say yes to; consent, 48¹².
- + **vi**, fall asunder, 93⁹; come to nought, get into trouble.
- + **sam**, —1. turn out well, succeed, prosper; —2. become, 45¹², 47¹⁸; —3. fall together, be united with; *sampanna*, endowed with, 2¹⁰.
- pád** [391], *m.* foot. [√*pad*: *cf.* *πόδ-α*, Lat. *pēd-em*, Eng. *foot*.]
- padá**, *n.* —1. step, 17²¹, 99²³; —2. foot-step; —3. foot, 86⁶; —4. standing-place, stead, place; home, 56⁴; station, position, 41¹. [√*pad*: *cf.* *πέδον*, 'ground'; Lat. *op-pedum*, *op-pidum*, 'town, (on or over the field)'; *peda*, 'footprint'; AS. *fæt*, 'step, going, journey,' whence *fetian*, 'go for,' Eng. *fetch*.]
- padma**, *m. n.* lotus, *Nelumbium speciosum* (not the plant, but the flower, which closes at evening).
- padma-garbha**, *a.* containing lotuses; Lotus-filled, name of a lake. [see *garbha* 2.]
- padma-rāga**, *a.* having the color of a lotus; *as m.* ruby. [1296.]
- pánthan** [433], *m.* road, path, way. [*cf.* *πάρος*, 'path'; Lat. *pont-em*, 'path, bridge': Eng. *path* and Ger. *Pfad*, if they belong here at all, must be regarded as very early borrowings, *fr.* the Greek *πάρος*, or poss. from the Scythian.]
- pánthā** [433⁶], *same as* *panthan*.
- páyas**, *n.* milk. [√*pī*.]

payo-mukha, *a.* having milk on the face or surface. [payas, 1303.]

pāra [525⁴], *a.* —1. far, distant, more distant, further off, 86⁴; —2. following, later, future; —3. being beyond, surpassing, summus; chief, 68⁷; best, 36¹⁰; utmost, 1¹⁸; greatest, 44¹⁷; highest, 103¹¹; at end of cpds [1302b], having ‘as chief thing, given over to ‘; devoted to ‘; —4. *a. and subst.* other, 64¹⁸; eka ‘para, the one ‘the other, 53¹⁹; another, 30²²; strange, hostile; stranger, 24⁶; foe, 29¹⁰, 37¹⁹. [√2pr, ‘bring across’; cf. πέρᾱ, ‘beyond’; Lat. *peren-die*, ‘the day after,’ i.e. ‘day after to-morrow’; Eng. *far* and *fore*.]

para-dāra, *m. pl.* another’s wife.

para-dravya, *n. pl.* another’s property.

para-pakṣa, *m.* party of the foe.

para-patnī, *f.* wife of a stranger.

param, *adv.* beyond; *w. abl.* [1128], after, 60²⁰. [pāra, 1111c.]

paramā [525³], *a.* —1. farthest, extreme, last; of heaven, highest, 83¹³; so 85³; —2. chiefest, 29¹; supreme; most excellent, 15¹⁷; at end of cpds [1302b], having ‘as supreme object, devoted to ‘; —3. *advly* in cpds, before an *adj.* [1279], highly, exceedingly. [pāra, 474.]

parama-ṣobhana, *a.* exceedingly beautiful.

paramāṅganā, *f.* most excellent woman. [aṅganā.]

parameṣvara, *m.* supreme lord. [iṣvara.]

parame-ṣṭhīn, *a.* standing in the highest place; supreme, as epithet of Prajāpati. [parame (1250c) + sthīn, 186.]

para-loka, *m.* the other or future world.

parás, *adv.* far; in the distance; beyond; *w. advly used instr.* [1127] enā, beyond here, i.e. beyond, RV. x. 125. 8. [see pāra.]

parāstāt, *adv.* beyond; afterwards, at the end. [parás, 1100b.]

paras-para, one another; **parasparam** and **parasparatas**, *adv.* with one another; mutually. [an agglomeration (1314c) of paras (nom. s. m. of para) and para: the

syntactical forms sometimes correspond to the logical relation of the two parts—so, e.g., in **parasparam nindanti**, ‘they scold, the one the other’—but have come to be stereotyped and used often where the logical relation would require other case-forms: cf. *anyonya*.]

parasparādīn, *a.* devouring one another. [ādin.]

pārā, *adv.* to a distance, away, forth. [cf. παρά, *w. gen.*, ‘away from, from beside’; Lat. *per-* in *per-ire* and Ger. *ver-* in *ver-gehen*, ‘pass away, perish’; Eng. *for-* in *for-bear*, ‘hold off from.’]

parākrama, *m. s. and pl.* bold advance; courage; strength. [√kram + parā.]

parāñ-mukha, *a.* having the face averted; turning the back upon, avoiding. [parāñc, 1249a, 217, 161.]

pārāñc [409a], *f.* pārāñcī, *a.* directed away; averted; turning the back. [parā + añc, 407.]

parārtha, *m.* the sake of others; -am, -e, *adv.* for others. [artha, 1302c4.]

parāvāt, *f.* the distance. [parā, 383d1, 1245f.]

pāri, *adv.* around; *prep. w. abl.*: from around, 87⁸; from, 75¹⁵. [cf. περί, ‘around.’]

parigha, *m.* iron bar for locking a gate. [√han + pari, 1143c, 333: for mg, cf. Ger. *Schlag*, ‘coach-door,’ and *schlagen*, ‘strike’: force of prep. unclear.]

parighopama, *a.* like iron bars. [upamā, 334².]

pari-jana, *m.* the surrounding folk, περίπολοι; retinue. [1289a.]

pari-jāta, *a.* completely grown. [1289a.]

pariṇeya, *grdv.* to be led around. [√ñi + pari.]

parityāga, *m.* relinquishment. [√tyaj + pari.]

paridevita, *n.* lament. [√2div, ‘lament,’ + pari, 1176a.]

paridhī, *m.* (a put-around, i.e.) enclosure, fence, protection, 86¹⁰; in the language of the sacrifice, the three green sticks laid about the altar fire and supposed to hold it together, 105^{13.8}. [√1dhā, ‘put,’ + pari, 1155.2e.]

paripanthín, *a.* besetting the path; as *m.* waylayer. [pari + panthan, 1310a and c end.]

paribhú [352], *a.* being around, encompassing. [v**bhū** + pari, 323.]

pari-vatsará, *m.* a full year. [1289.]

parivartin, *a.* turning round, circling, constantly returning into itself. [v**rt** + pari.]

parivāra, *m.* that which surrounds, *i.e.* retinue. [v**1vr**, 'cover,' + pari.]

parigrít, *f.* (encloser, *i.e.*) one of the little stones by which the sacrificial altar is surrounded. [v**gri** + pari, 'enclose': 383b.]

parisamkhyā, *f.* complete tale or enumeration; sum. [v**khyā** + pari-sam.]

paraśá, *a.* knotty, rough, harsh. [parus, 1209b.]

párus, *n.* knot; joint, of a plant or of the body. [perhaps 'a fullness,' v**1 pr**, 'fill': cf. párvan.]

paróksa, *a.* beyond the eye, out of sight, invisible; -e, *adv.* [1116], behind one's back. [for paro 'ksa, *i.e.* parás + aksá, 'eye': 1310a.]

parokṣārtha, *m.* invisible thing, the invisible. [artha.]

parkaṭī, *f.* waved-leaved fig-tree, *Ficus infectoria*.

parṇá, *n.* —1. wing; plume, feather; —2. leaf —for *mg*, cf. *pattra*. [v***spr** (1177a), see under v**sphur**: cf. Lithuanian *spárna*, 'wing'; Ger. *Farn*, Eng. *fern*, so called (like *πτερίς*, 'fern' —cf. *πτερόν*, 'feather,') from its feathery fronds.]

paryālocana, *n.* deliberation; -ā, *f.* plan, consilium. [v**loc** + pary-ā, 1150.2a².]

párvata, —1. *a.* consisting of knots or ragged masses, *used* of a mountain, *giri*; as *m.* —2. mountain, 27⁶, 92¹⁹; hill; —3. cloud-mountain, 70²; —4. rock or boulder, 86¹¹; —5. Parvata, name of a Rishi, companion of Nārada (*q.v.*), 5⁹. [fr. párvan, cf. 1245c: cf. Παρβάσια (*παρβασια), sc. πῶλις, *i.e.* 'Hil-ton'.]

parvata-kandara, *n.* mountain-cave.

parvata-ḡikharā, *m. n.* hill-top.

parvatopatyakā, *f.* mountain-lowland, lowland by a mountain range. [upat-yakā.]

párvan, *n.* knot, joint. ['fullness,' v**1 pr**, 'fill,' 1169.1a: cf. párus.]

párṣu, *f.* rib; sickle.

v **palāy** (pālāyate; pālāyām cakre; ápalāyīṣṭa; pālāyīṣyāti, -te; pālāyita; pālāyitum; pālāyya). flee; depart, cease, 40¹⁹. [quasi-root fr. vi, 'go,' + parā, 'away,' see 1087c and c²: quite different is v**pālāya**, 'protect'.]

pālāyana, *n.* flight. [v**palāy**.]

pāvana, *n.* instrument for purifying; winnowing-fan. [v**pū**, 1150.]

v **1 paç**, *orig.* spaç (pāgyati, -te; in *Veda*: paspaçé; áspaṣṭa [834c]; spaṣṭá; later: dadárça, etc.). —1. see; —2. perceive; behold; —3. look; —4. look on, 39⁷; gaze, 13⁷; —5. (see, *i.e.*) experience, 20¹⁶, 35¹; —6. look upon, 21²³, 40¹⁵; consider as; —7. see with the spiritual eye (as seers and poets), 94⁹. [for the initial *s*, see the perfect and vi-spaṣṭa: cf. σκέπ-τομαι, 'look about'; Lat. *specio*, 'behold'; Ger. *spähen*, 'spy,' Old High Ger. *spehōn*, whence, through Old French *espier*, the Eng. *espy*, and shortened *spy*.]

+ **anu**, look along or spy out (*e.g.* a path for some one, *i.e.*), disclose or show, 83⁷.

+ **vi**, see in places apart, distinguish, see clearly; vispaṣṭa, clear.

v **2 paç**, fasten, bind, in *derivs*, see paçú, páça. [cf. πάσσαλος, πακ-jaλος, 'peg'; Lat. *pac-iscor*, 'bind myself, agree'; *paz*, 'agreement, peace'; *pang-ere*, 'make fast,' *pac-tum*, 'agreed upon'; Goth. *fah-an*, AS. *fōn*, *fōh-an, 'fasten on, take hold of'; Eng. verb *fang*, 'seize,' noun *fang*, 'seizing-tooth'; connection of *finger* ('grasper, holder'?), doubtful: cf. also Goth. *fagr*, 'fitting,' AS. *fægr*, Eng. *fair*; AS. *ge-fēgan*, Eng. *fy*, Ger. *fügen*, 'fit together,' trans., and Eng. *fadge*, 'fit together or agree,' intrans.]

paçú, *m.* cattle, 90² — a single head or a herd; domestic animal (*opp.* to *mṛga*, 'wild beast'), 67²; *esp.* beast for sacrifice, 101⁶. [prop. 'tethered (beasts),' v**2 paç**, 'fasten': cf. Lat. *pec-u*, Ger. *Vieh*, 'cattle,' AS. *feoh*, 'cattle, property,' Eng. *fee*, *orig.* 'property,' then 'payment'.]

paṣu-ghna, *a.* slaying cattle; *as m.* cattle-slayer.

paṣu-tṛp, *a.* cattle-stealing. [vbl of √2 tṛp.]

paṣu-bandhā, *m.* animal sacrifice. ['binding of beast' to sacrificial post.]

paṣumānt, *a.* rich in cattle. [paṣu, 1235 and b.]

paṣu-roman, *n.* a hair of an animal.

paṣu-vadha, *m.* slaughter of animals.

paṣcā, *a.* hinder; later; west; paṣcāt, *as adv.* [1114c]: —1. behind; after, 39²³; —2. later, afterwards, 29¹⁷, 38⁴; thereupon, 36¹³, 39¹⁷, 40¹²; paṣcāt, *as prep. w.* gen. [1130]: —3. after, 51²; —4. to the west of, 98¹⁷, 100¹⁷, 105¹⁰. [paṣcā is an inorganic transfer-stem (1209a) fr. paṣcā, q.v.]

paṣcā, *adv.* behind; later; west. [adverbially accented instr. — instead of páṣc-ā, i.e. pás-(a)c-ā, 1112e — fr. *pás-añc (407): with pas cf. Lat. *pos-terus*, 'later,' etc.]

paṣcāt, *see* paṣca.

paṣcima, *a.* last, 52¹⁶; westerly. [paṣca: cf. 1224a and b.]

√ 1 **pā** (píbati, -te [671, 749]; papāú, papé; ápāt; pásyāti, -te; pítá [954c]; pátum; pítvá; -páya, -píya). drink. [cf. πέ-πω-κα, 'have drunk'; Πῦ-σα, 'The Burn, The Fountain'; Lat. *pō-tus*, 'drunk'; *bibo*, *pi-b-o, 'drink'.]

√ 2 **pā** (pāti; ápāsīt; pátum). protect; keep; *for so-called caus.*, *see* pālaya. [cf. πέ-πᾶ-μαι, 'have kept, possess'; πᾶ-v, 'herd'; Lat. *pa-sc-o*, 'keep, pasture'; *see* go-pā.]

+ **pari**, protect around.

1 **pā**, *vbl.* drinking, *in cpds.* [√1 pā.]

2 **pā**, *vbl.* keeping, keeper, *in cpds.* [√2 pā.]

pāñśú, *m. pl.* dust.

pāka, *a.* —1. of a calf, young; —2. simple. [lit. 'sucking,' √1 pā, 'drink'.]

pāka-dūrvā, *f.* young millet-grass. [pāka + dūrvā: acct, 1280².]

pāṭala, *a.* pale red; *as m.* Bignonia suaveolens.

pāṭali, *f.* Bignonia suaveolens or trumpet-flower. [cf. pāṭala.]

pāṭali-putra, *n.* Pātaliputra, capital of Magadha, at the old confluence of the

Sone (ḡṇa) and Ganges, the Παλιβοθρα of Ptolemy, 17⁹ n.

pātavā, *n.* sharpness; cleverness. [paṭu, q.v.: 1208c.]

pāṇi, *m.* hand. [prob. for *palni: cf. παλάμη, Lat. *palma*, AS. *fōlm*, 'palm, hand': radically akin is AS. *fēl-an*, Eng. *feel*.]

pāṇi-grāha, *m.* hand-grasper, *i.e.* (see 89⁵ n.) husband.

pāṇḍava, *m.* descendant of Pāndu. [pāṇ-ḍu, 1208c.]

pāṇḍitya, *n.* learning, erudition. [paṇ-ḍitá.]

pāṇḍú, *a.* whitish, pale; *as m.* Pāndu, name of a prince of the Lunar Race.

pāṇḍu-nandana, *m.* son of Pāndu.

pāṇḍu-varṇa, *a.* pale-colored.

pāta, *m.* fall. [√pat.]

pātaka, *a.* causing one to fall (from caste); *as n.* crime. [fr. caus. of √pat.]

pātra, *n.* —1. instrument of drinking, cup; vessel; —2. *in general*, utensil (cf. bhāṇḍa), 102¹¹; —3. *fig.*, *as in Eng.* (cf. sthāna 5), a fit vessel or worthy person, 22⁵; pātrī [364], *f.* sacrificial vessel. [√1 pā, 'drink,' 1185a: cf. 362b².]

pāda, *m.* —1. foot; leg, 26¹⁶; —2. limb of a quadruped, *i.e.* quarter (*as, conversely, in Eng.*, quarter means 'fourth part of a quadruped, including a leg'); *then* quarter (of anything); —3. *esp.* quarter of a (four-versed) stanza, verse; *then* verse (even of a three-versed stanza), 60¹²; —4. (foot of a heavenly body, *i.e.*) ray, beam—*see* 2 kara. [transition-stem (399) fr. pād, acc. pād-am, to which, as if it were pāda-m, is formed the nom. pāda-s, etc.]

pāda-pa, *m.* plant, *esp.* tree. [lit. 'drinking with its foot, *i.e.* root'.]

pāda-rajās, *n.* foot-dust.

pādika, *a.* amounting to or lasting one fourth (of a time). [pāda.]

pādukā, *f.* shoe, slipper. [cf. pād, 'foot'.]

pāna, —1. *n.* the drinking (*esp.* of strong drink); —2. *perhaps as vbl adj.* drenching, *i.e.* trāṅkend. [√1 pā, 'drink,' 1150.]

pāniya, *grdv.* to be drunk, for drinking; as *n.* drink; water. [√1pā, 'drink,' 965: prop. fr. pāna, 1215b.]

pāniya-varṣa, *m.* water-rain, down-pour of water.

pāntha, *m.* wayfarer; viātor. [pānthan, 1208a² end.]

pāpā, *a.* bad; evil; as *m.* bad fellow, 46¹⁹; as *n.* trouble; harm, 26⁸; evil (deed), 27².

pāpa-karman, *a.* of evil deeds; as *m.* villain.

pāpa-ṣila, *a.* having evil as one's nature, prone to evil.

pāpīyāns, *a.* worse; very bad. [pāpa, 466.]

pāpmān, *m.* evil; sin, 93¹¹. [cf. pāpa.]

pārā, *n.* the further bank or bound. [√2pṛ, 'bring across.']

pārameṣvara, *a.* of the supreme lord (Ṣiva). [parameṣvara.]

pāruṣya, *n.* harshness, esp. of speech. [paruṣā.]

pārthiva, *a.* of or belonging to the earth; as *m.* king. [pṛthivī, 1208d.]

pārthiva-sutā, *f.* king's daughter.

pārthivendra, *m.* most excellent of kings. [indra.]

pārcvā, *n.* — 1. side; and so — 2. as in *Eng.*, immediate neighborhood. [pārçu, 'rib,' 1208c: so French *côté*, 'side or ribbed part,' Medieval Lat. *costatum*, fr. Lat. *costa*, 'rib.']

pāla, *m.* protector. [√2pā, 'protect,' 1189.]

√ pālaya (pālāyati). be protector; protect; keep. [pāla, 1042f: acct, 1067: quite different is √palāy, 'go away.']+ pari, protect around.

pāvakā, *a.* pure; clear; bright. [√pū, 1181b and a: cf. ḡvāpada.]

pāvana, *a.* purifying; freeing from sin. [√pū, 1150b.]

pāṣa, *m.* bond; snare; trap. [√2paṣ, 'fasten.']

√ pi, same as pī.

piṅga, *a.* reddish brown.

piṅgalā, *a.* reddish brown. [piṅga, 1227.]

piṅjūla, *n.* tuft of stalks; grass.

piṇḍa, *m.* — 1. lump; ball; lump (of earth), 98⁸; — 2. esp. lump or cake of meal offered to the Manes; — 3. mouthful, 65⁶; piṇḍī, *f.* meal-cake.

pitāmahā, *m.* father's father, grandfather; great father. [pitā (nom. s. of pitṛ) + maha, 1314c and d.]

pitṛ [373], *m.* — 1. father; — 2. *pl.* father and his brothers (cf. French parent, 'relative'), 61¹⁷; — 3. *pl.* the fathers, spirits of the forefathers, the Manes, 67¹⁶, 83¹⁸, etc. [origin unknown, see 1182d: cf. πατήρ, Lat. *pater*, Eng. *father*.]

pitṛtas, *adv.* on the father's side. [pitṛ, 1098b.]

pitṛ-mitra, *n.* father's friend.

pitṛ-yajñā, *m.* sacrifice to the Manes. [yajñā.]

pitṛvya, *m.* father's brother, patruus. [pitṛ, 1228c: cf. πατέρος, Lat. *patruus*, AS. *fædera*, 'father's brother.']

pītrya, *a.* of one's father; of (our) fathers, 78¹⁸; of or belonging to or sacred to the Manes. [pitṛ, 1212b: cf. πατριος, Lat. *patrius*, 'of one's father.']

√ pinv (pīnvati; pipīnva; pinvitā). cause to swell or stream. [√pī or pi: 749, 749b, 716.]

pipāsā, *f.* desire to drink, thirst. [fr. desid. (1026) of √1pā, 'drink': 1149⁴.]

pipilā, *m.* ant. [perhaps for *pipīda, 'pressed in or constricted in the middle,' √pīd.]

√ piṣ (piṇḍāti, -te [758]; pipēṣa, pipiṣé; piṣṭā). adorn. [cf. ποικίλος, AS. *fāh*, 'many-colored'; Lat. *pic-tor*, 'painter.']

piṣāṅga, *a.* reddish brown. [√piṣ.]

piṣācā, *m.* one of a class of demons (perhaps personifications of the ignis fatuus); goblin.

piṣuna, *a.* backbiting, slanderous. [cf. πικρός, 'bitter.']

√ piṣ (piṇāṣti; pipēṣa, pipiṣé; āpiṣat-peṣyāti; piṣṭā; pēṣtum; piṣṭvā; -piṣ-ya). crush; grind, 47⁵; mill. [cf. Lat. *pinsere*, *pisere*, 'crush': of doubtful kinship is πλίσσω, 'pound, husk.']+ sam, crush together or to pieces.

piṣṭā, *ppl.* milled; as *n.* meal. [√piṣ: for the mgs, cf. piṣ, piṣṭa, and *molere*, *mola*, with *mill*, *meal*.]

piṣṭa-paṣu, *m.* effigy of a sacrificial beast made of meal.

√ *pī* or *pyā* (pyāyate [761d1]; pīpāya [786³], pīpūyās; āpyāsīt; pītā, pīnā). swell; overflow. [hence pī-van, πῖ-ων, 'fat.']

pīṭha, *n.* —1. seat; —2. pedestal (of an image of a god).

pīṭha-cakra, *n.* seat-wagon; wagon with a seat.

√ *pīd* (pīdayati [1041²]; pīdayām āsa; pīditā; pīdayitum; pīdayitvā; -pīdya). press; oppress, pain. [for *pīzd, *pīsd, 198b³: cf. √piṣ.]
+ ā, press out, 103²⁰.

pīdā, *f.* pain, ache. [√pīd, 1149⁸.]

pīnā, *a.* thick, brawny. ['swollen,' ppl. of √pī, 957a.]

pīvas, *n.* fat. [√pī: cf. πῖap, i.e. πῖ-ἄρ, 'fat.']

pūms, *same as* pūmāns.

puṭa, *m. n.* fold; cavity; nose (of a basket). [for *pūta: cf. -πλασιος, *πλητος, in δι-πλασιος or δι-πλητος, Eng. *two-fold*.]

pūya, *a.* prosperous; happy; lucky, faustus, auspicious, 12¹⁸, 59^{1,10}; right, good; *as n.* good work; *sing. collectively*, good works, 28¹⁷; merit (from good works). [perhaps fr. √puṣ.]

pūya-gandha, *a.* of good or pleasant smell.

puṇya-pāpa, *n. pl.* good and bad deeds. [1253a.]

puṇya-çloka, *a.* of good fame; *as m.* Punaçloka, epithet of Nala.

puttikā, *f.* white ant. ['the doll-like insect': for putrikā.]

putrā, *m.* —1. son; child, 98²⁰; —2. whelp; —3. shortened form for Putraka as proper name.

putraka, *m.* —1. little son (as term of endearment), boy; —2. Putraka, *otherwise* Putra, name of the founder of Pātali-putra-pura, 45²; —putrikā, *f.* [1222d], daughter; doll (of wood or lac). [putra.]

putra-dāra, *n.* son and wife. [1253b.]

pūnar, *adv.* —1. back; home; *w.* ā-gam, go back, 4⁸, 41¹⁸; *so* ā-i, 83¹⁴; *w.* vac, reply, 19¹⁹; —2. again, 8⁸, 40²⁰; anew; punaḥ punar, again and again, 2¹⁷;

punar, *equiv. to* punaḥ punar, 4¹⁸; —3. *continuative*, again, further, 29¹¹; moreover, 16⁸, 57²¹; besides or in turn, 10¹⁰; kim punas tu, but what besides, how much more, a fortiori, 17¹⁵; longer, 84⁸; —4. but, 46^{2,19}; on the other hand, 20¹⁷. [cf. the similarly connected notions of iteration and opposition shown by πάλιν, Eng. *again* and *against*, Ger. *wieder* and *wider*.]

punar-garbhavati, *a. f.* again pregnant.

punar-janman, *n.* re-birth.

punaḥ-sarā, *a.* coming back (as a ghost from the other world—*exactly like the French revenant*), and so ghostly, uncanny. [punar, 178.]

pūmāns [394], *m.* man; a male, 59⁷; *opp. of* strī, e.g. 104⁹; pumānsaḥ putrās, male children, 98²⁰.

1 pūr, *f.* fullness. [√1pr, 'fill.']

2 pūr [392], *f.* stronghold; castle; fortified town. [cf. πόλις, 'city.']

pura, *n.* stronghold; fortified town; city. [2 pūr, 399.]

puramdhi, —1. *a.* courageous, high-spirited, exalted; —2. *as m.* perhaps as name of a god, Purandhi; —3. *as f.* exaltation.

purās, *adv.* in front, forward, before; at first, 54¹⁸; compounded [1078⁵] esp. *w.* kṛ and dhā: *w.* kṛ, put in front, appoint; *w.* dhā, put in front or in charge, esp. of the priestly duties. [see pra: cf. πῶρος, 'before.']

puras-kārya, *grdv.* to be appointed or commissioned, praeficiendus. [see puras + kṛ: also 963b and 171⁸.]

purāstāt, *adv.* —1. before; in the front, 85¹⁸; —2. previously, afore, 98⁶, 101^{11,13}; —3. before, i.e. (see prāñc) eastward; —4. *prep. w. gen.* [1130], before, in the presence of, 20¹. [puras, 1100b.]

puraḥ-sarā, *a.* going before; *as m.* fore-runner; at end of cpds [1302c2], having .. as forerunner, i.e. accompanied by ..; -puraḥsaram, *adv.* with .. or after ..

purā, *adv.* formerly, 46², 79¹⁴; once upon a time, 38⁹, 48²⁰; *prep. w. abl.* [1128], before, 95¹⁷, 104¹⁹. [see prā.]

purāṇá, *a.* former, belonging to old times; *as n.* things of the past; tale of old times, *λόγος* and *μῦθος*. [purā, 1245d.]

púriṣa, *n.* crumbling earth, *as opp.* to fluids; rubble; loose earth. ['fillings or heaps,' fr. √1pr, in the sense 'fill, i.e. heap': 1197b.]

purú, *a.* much, many. [√1pr, 'fill,' q.v.: cf. *πολύ*, AS. *fela*, 'much, many.']

purutrā, *adv.* in many places. [puru, 1099.]

puruṣa, *m.* —1. man; —2. (*as in Eng.*, man, i.e.) servant; —3. the personal and life-giving principle in man and other beings, soul, spirit; then —4. personified as The Supreme Spirit, Soul of the Universe, 57⁸.

puruṣa-kāra, *m.* deed of a man, human effort, *as opp.* to *dāiva*, 'fate.'

puruṣa-siṅha, *m.* man-lion, stout-hearted man.

purūcī, *a.f.* many, abundant; long. [formally fem. to a stem **puru-āc*, 'directed or reaching in many ways, abundant': cf. 407.]

puro-gama, *a.* going before; *as m.* leader; at end of cpds [1302c2], having .. as leader, accompanied by .. [puras.]

puro-gavá, *m.* fore-bull, and so, generalized (see gó4), leader; **purogaví**, *f.* leader. [puras.]

puró-hita, *ppl.* set before or in charge (*esp.* of priestly service); *as m.* priest, house-priest of a prince. [see puras with dhā.]

pulkasa, *m.* one of a despised mixed caste.

√ **puṣ** (*púsyati*, -te; *pupóṣa*; *ápuṣat*; *puṣtá*). —1. thrive; bloom; —2. *trans.* cause to thrive; develop; unfold, display, 78⁴.

puṣka, bloom, a word assumed as probable on account of *púṣpa*, 'bloom,' *púskara*, 'lotus blossom,' and *puṣkalá*. [√puṣ, 1186².]

puṣkalá, *a.* abundant. [prob. 'blooming,' fr. **puṣka*, 1227.]

puṣtá, *ppl.* having thrived; strong; fat. [√puṣ, 955².]

puṣṭāṅga, *a.* fat-limbed. [āṅga.]

puṣṭi, *f.* thrifty growth; prosperity. [√puṣ.]

púṣpa, *n.* bloom; flower. [poss. for **puṣka*, q.v.: cf. 1201² end.]

puṣpa-danta, *m.* Pushpadanta or Flower-tooth, name of an attendant of Īva, see 53³ n.

puṣpāmōda, *m.* fragrance of flowers. [āmōda.]

puṣṭaka, *m.* n. manuscript; book.

√ **pū** (*punāti*, *punité*; *pávate*; *pupáva*; *ápāvīt*; *pūtá*; -*púya*). —1. make clear or bright; purify; καθαλινει; *pūtá*, pure; —2. *mid.* clear itself, flow clear. [cf. *πῦρ*, Eng. fire (*τὸ πῦρ καθαλινει*): w. *pūtá*, cf. Lat. *pūtus*, 'clear,' *pūrus*, 'pure.']+ *sa*m, purify, clean.

pú, *vbl.* purifying, in cpds.

pūga, *m.* betel-palm, Areca Catechu; *as n.* betel nut.

√ **pūj** (*pūjáyati*, -te; *pūjayisyāti*; *pūjitá*; -*pūjya*). honor. + *abhi*, do honor to.

pūjanīya, *grdv.* to be honored. [√pūj, 965.]

pūjā, *f.* honor.

pūjya, *grdv.* to be honored. [√pūj, 963d.]

pūrṇá, *ppl.* filled; full. [√1pr, 'fill,' 957b: cf. Goth. *fulls*, Eng. *full*.]

pūrṇá-māsa, *m.* full moon and the full-moon sacrifice.

pūrtá, *ppl.* filled; bestowed, fulfilled; *as n.* [1176a], fulfilment; reward; merit. [√1pr, 'fill,' 242.]

pūrva [525⁴], *a.* being before in place or time: —1. east (cf. *prāñc*); —2. prior; preceding, 86¹⁸; *pūrva* .. *uttara*, former .. latter, 21⁸; ancient, 57⁶; of old time, 69⁸, 83¹⁰; first spoken, 60²; w. *past pass.* *ppl.* [1291]: *drṣṭa-pūrva*, seen before; *pūrvam*, *adv.* before; beforehand, 60⁹; previously, already, 7²¹, 25¹⁷; in former times, 48¹; long ago, 46³; first, 103⁶; *pūrvam* .. *uttaram*, first .. last, 104¹²; —3. at end of cpds, (having .. as preceding thing, i.e.) accompanied by .., or simply with .., 8²¹. [connected w. *puras* and *pṛa*.]

pūrvaka, *f.* [1222d] -ikā, *a.* —1. preceding; —2. *used like* pūrva 3. [pūrva, 1222c and 1307.]

pūrva-janman, *n.* former birth, previous state of existence.

pūrvākṣara, *a.* with the preceding letter. [akṣara.]

pūrvyā, *a.* ancient. [pūrva, 1212c.]

pūśān [426a], *m.* Pūshan, a Vedic divinity, keeper of flocks and herds, and bringer of prosperity. [√puṣ, 1160c.]

√ **1pr** (prṇāti; pūryate; pūrṇā [957b]; *pass.* pūryāte; pūrayati, -te; etc.). fill; bestow abundantly; sate; pūryate, becomes sated [see 761b]; *caus.* [1041²], fill; make a thing (*acc.*) full of (*gen.*), 102¹⁸. [for treatment of root-vowel, see 242: cf. -πι-πλη-μι, *Lat.* plēre, 'fill'; po-pul-us, 'folk'; *Eng.* folk (doubtful): see also pūrṇā and √prā.]

+ **pra**, *intrans.* prapūryate, becomes sated.

+ **sam**, *intrans.* sampūryate, becomes full; sampūrṇa, full.

√ **2pr** (pīparti; pārāyati, -te; etc.). *pass.* *trans.*; bring across. [cf. περάω, 'pass over, cross'; πόπος, 'passage, i.e. ford, ferry, bridge'; *Lat.* por-ta, 'gate'; *Eng.* fare, 'get on'; ferry, for-d; Avestan peretu, 'bridge,' and Εὐ-φράτης, 'the well-bridged (stream)'; also Βόσ-ποπος and Ox-ford.]

+ **ati**, bring across.

√ **3pr** (prṇóti; prṭá; priyate; pārāyati). be busy; *only w. ā*, see 773.

+ **ā**, in āprta, busied.

+ **vy-ā**, in vyāpriyate, is busied.

√ **prc** (prṇákti, prṇkté; papārca; āprāk-sīt, āprkta [882]; prktá; preyate). fill; mix; put in connection with. [perhaps connected w. √1pr, 'fill']

+ **upa**, put one's self close to, be near.

pft, *f.* fight, battle.

pftanā, *f.* battle. [cf. pft.]

√ **prtanāya** (prtanāyāti). fight; *present ppl.* fighting; as *subst.* enemy. [prtanā, 1060.]

√ **prtanya** (prtanyāti). fight; attack; *present ppl.* fighting; as *subst.* enemy. [prtanā, 1059d.]

√ **prth**, *collateral form of* prath, in *deriv.*

prthá, *m.* the flat of the hand, πλατεία. [√prath, 241.]

prthak, *adv.* separately, 105¹⁶; severally, 65⁴; for one's self, 64⁸. [perhaps 'directed widely (apart)': cf. prth and see 111ld.]

prthivī, *f.* the earth as the wide and broad. [fem. to prthú, 344², and standing for prthvī, as the metre shows it is to be pronounced at 92¹⁰; for mg, cf. mah-ī, s.v. mäh.]

prthivī-ksit, *a.* earth-ruling; as *m.* prince.

prthivī-pati, *m.* lord of the earth, king.

prthivī-pāla, *m.* keeper of the earth, king.

prthú, *f.* prthvī, *a.* wide, broad. [√prath, 241: cf. πλατός, 'wide': akin are Old *Eng.* flape, *Ger.* Fladen, 'broad, thin cake,' Old High *Ger.* acc. s. fladon, 'sacrificial cake,' whence, through French *flan*, 'flat cake,' comes the *Eng.* flawn, 'flat custard or pie': √prath has no connection w. AS. brād, *Eng.* broad.]

pr̥c̥ni, *a.* speckled; dapple, *esp.* of kine; as *f.* Pr̥c̥ni, mother of the Maruts. [cf. περκνός, 'dark colored'; Old High *Ger.* forhana, whence *Ger.* Forelle, 'trout']

pr̥ṣad-ājyá, *n.* speckled butter, ghee clotted with curds. [pr̥ṣant.]

pr̥ṣant, *a.* speckled. [450c.]

pr̥ṣthá, *n.* —1. back, of an animal; —2. the upper side, surface; —3. top, of a hill or palace. [cf. *Ger.* First, 'ridge of a house'; AS. first-hrōf, 'ridge-pole': observe that vātos has mgs 1, 2, and 3, that *Lat.* tergum has mgs 1 and 2, and that *Eng.* ridge has mgs 1 and 3.]

pr̥ṣthātás, *adv.* a tergo, from behind; with the back, with averted face, 30¹⁷. [1098c³.]

pr̥ṣtha-māṇsa, *n.* back-flesh; *w.* khād, in double sense, bite the back-flesh and back-bite.

peya, *n.* a drinking. [√1pā, 'drink,' 1213c.]

pāiṣāca, *f.* -ī, *a.* of the goblins. [piṣācā 1208f.]

pāiṣunya, *n.* slander. [piṣuna, 1208f.]

poṣa, *m.* thriving, development; welfare.

[vpuṣ.]

pāúrṁsya, *n.* manliness; manly deed.
[pums, 1211².]

pāuruṣá, *n.* manliness; manly deed.
[puruṣa, 1208f.]

√ pyā (pyāyate [761d1]; ápyāsīt [882];
pyātā). swell; overflow. [a collateral
form of √pī, q.v.]

+ ā, become full of or rich in.

prá, *prep.* forward, onward, forth, fore.
[cf. πρό, 'before'; Lat. *prō*, later *prō*,
'before'; Eng. *fore*: see also the follow-
ing articles, and purás, purá, and pūrva.]

prakaraṇa, *n.* treatment; discussion;
subject of discussion, what's being talked
about. [√lkr, 'do, put,' + pra.]

prakarṣa, *m.* (preference, advantage,
i.e.) superiority. [√krṣ, 'draw,' + pra:
for mg, cf. Eng. *pre-ference*; also Ger.
Vor-zug, 'preference, advantage,' with
vor-ziehen, 'draw forward, prefer.']

prakāśá, *a.* shining out, clear; open;
-am, *adv.* openly, aloud. [√kāś + pra.]

prakṛti, *f.* that which one pre-supposes
(voraus-setzt), *i.e.* the original or natural
form or condition; nature. [√lkr, 'do,
set,' + pra.]

prakopa, *m.* a boiling with rage; anger.
[vkup + pra.]

prage, *adv.* early in the morning.

pracṛtta-ṣikha, *a.* with loosened
braids or flowing hair. [ṣikhā.]

práccetas, *a.* knowing, wise. [√eit +
pra, cf. 1151.2b.]

√ prach (prachāti, -te; papráccha [794c];
áprākṣīt; prakṣyāti; prṣṭá; práṣtum;
prṣṭvá; -pṛchya). ask; ask after, in-
quire about; ask some one (*acc.*) about
something (*acc.*), 61⁷. [true root-form
praç (see 220, 241, and √vṛçc), orig.
*prk: cf. θεο-πόρ-ος, 'asking the gods';
Lat. *prec-es*, 'prayers,' *proc-us*, 'suitor';
Old High Ger. *frāh-ēn*, Ger. *frag-en*, 'ask':
prachāti is a sk-formation (*prk-sketi),
cf. Lat. *poscit*, *porc-scit, Old High Ger.
forskhōt, *forh-skōt, 'asks for,' Ger. *forscht*,
'inquires into.']

+ pari, ask.

+ vi, find out by inquiry.

+ sam, *mid.* consult with, converse or
talk with.

prajā, *f.* -1. procreation; -2. offspring,
children, descendants; -3. creatures,
57¹; *esp.* -4. folk, subjects, of a prince,
16⁵. [√jan or jā + pra, 1147.]

prajā-kāma, *m.* desire for offspring.
[prajā + kāma, 1264: *acct.* 1267.]

prajā-kāma, *a.* possessing prajākāma,
i.e. desirous of offspring, 93⁶, 1¹². [1296,
1295.]

prajā-pati, *m.* -1. lord of creatures;
-2. genius presiding over procreation,
89¹⁰; -3. lord of creatures, *i.e.* creator
or Prajapati, 60¹⁰, see note. [*acct.*
1267a.]

prajārthe, *adv.* for the sake of offspring.
[artha, 1116, 1302c4.]

prajāñā, *f.* understanding. [√jñā + pra.]

prajāñāta, *ppl.* well-known. [√jñā +
pra.]

praṇaya, *m.* manifestation of one's af-
fection. [√nī + pra: for ṇ, see 192a.]

praṇayana, *n.* -1. a fetching; -2.
means for fetching, vessel. [do.]

praṇava, *m.* the sacred syllable om.
[√nu + pra, q.v.]

praṇāma, *m.* bow, reverent salutation.
[√nam + pra.]

prāñita, *ppl.* see √nī + pra; -ās, *f. pl.*
holy water.

prāñitā-praṇáyana, *n.* the fetching
of the holy water. [1250e.]

prataram, *adv.* further, longer. [pra,
473², 1111c: cf. πρότερον, 'before.']

práti, *prep.* in reversed direction, back to,
back against, against, in return; -1. to,
towards, *w. acc.*, 2¹⁹, 23¹⁴; -2. with
reference to, in respect to, *w. acc.*, 4^{7,17},
13²⁰; -3. over against, *i.e.* like; -4. in
cpds [1313a]: before; on, *w. idea of con-*
stant repetition; at; (back, *i.e.*) reflected;
see the following words. [cf. πορ-, 'to';
Lat. *por-* (*port) in *por-rigere*, 'reach out
to.']

pratiñā, *f.* promise. [√jñā + prati.]

prati-dinam, *adv.* on (each) day, daily.

[1313a, 1310a and d: cf. pratyaham.]

pratipatti, *f.* the acquiring. [√pad +
prati.]

prati-bimba, *n.* reflected disk (of sun or moon in the water); image.

pratimā, *f.* match; image; likeness. [√1mā + prati, 'make (so as to be a match) against': for *mg.* cf. Eng. *counterfeit*, 'imitated,' fr. French *contre-fait*, whose elements go back to Lat. *contra* and *facere*.]

prati-māna, *n.* that which is made or put over against, a match, equal. [√1mā + prati.]

pratiṣṭhā, *f.* stead; standing-place; then (like Eng. standing), position, *i.e.* celebrity. [√sthā + prati.]

pratiṣṭhāna, *n.* stead; then (like Ger. Stadt, 'place, town'), The Town, name of a town on the Godāvare, the Palṭhava of the Greeks. [√sthā + prati, 1150: cf. *Hampstead*.]

pratihastaka, *m.* proxy. ['person at one's hand,' prati + hasta, 1310a, 1222c.]

pratikāra, *m.* counter-action, remedy. [√1kr, 'do, act,' + prati, 'against': 1087b.]

praticīna, *a.* backward; being behind; following, *i.e.* future. [pratyāñc, 1223d.]

pratīta, *ppl.* see √i + prati.

pratipā, *a.* (against the stream, *i.e.*) contrary; -ām, *adv.* contrarily, frowardly. [prati + ap, 1310a, 1315c, cf. *samīpa*: for *mgs.* cf. Eng. *contrary*.]

prātta, see 1087e.

pratyakṣa, *a.* before the eyes, plainly visible; -e, *adv.* before one's face. [prati + akṣa, 1310a.]

pratyakṣa-darṣana, *n.* a seeing before one's eyes; the ability to see any one (*e.g.* a god) bodily, 15¹⁸.

pratyag-dakṣiṇā, *adv.* (west-southerly, *i.e.*) southwesterly. [pratyāñc, 1249a.]

pratyāñ-mukha, *a.* having the face westward, turned to the west. [pratyāñc, 1249a, 161: 1306.]

pratyāñc [408], *f.* [410] **praticī**, *a.* -1. (directed back, *i.e.*) turned backwards; moving in reverse direction or away, 87¹¹; -2. turned westward (see *prāñc*), westerly; -3. (being to-ward, *i.e.*) with the face towards, *w. acc.*, 71¹⁸. [prati + āñc, 407: see *āñc*.]

praty-abhivādana, *n.* return-salutation, Gegen-gruss. [1289b.]

praty-aḥam, *adv.* on (each) day, daily. [1313a, 1310a and d: 1315a: cf. *pratinidam*.]

pratyākhyāna, *n.* refusal. [√khyā + praty-ā.]

pratyutthāna, *n.* rising up to meet (a person), respectful reception. [√sthā + praty-ud, 233a.]

pratyutpanna-mati, *a.* having wits ready to meet an emergency; *as m.* Ready-wit, name of a fish. [√pad + praty-ud.]

pratyṛcam, *adv.* at or with each stanza. [prati + ṛc, 1313a, 1310a and d: 1315c.]

√ **prath** (prāthate, -ti; paprathé; āprathīṣṭa; prathitā; prathāyati; āpaprathat). broaden, *intrans.*; *caus.* broaden, *trans.*; spread out, 78¹¹. [see under *prthu*.]

+ vi, *caus.* spread out wide, 75⁸.

prathamā, *a.* first; primal; -am, *adv.* at first. [lit. 'fore-most,' for *pra-tama, superl. of *pra*, 487⁸, 473².]

prathama-jā [352], *a.* first-born. [1286.]

prada, *a.* giving; furnishing. [√1dā + pra, 333.]

pra-dakṣiṇa, -1. *a.* moving to the right; -2. -ām, *adv.* to the right, so that the right side is towards an object (a sign of respect), 60¹, 99¹; *w.* kr, put (an object) to the right; -3. *adj.* standing on the right, 62¹⁹. [perhaps the use as *adv.* (*mg* 2) is the primary one, lit. 'forward to the right'.]

pradāna, *n.* a giving. [√1dā + pra.]

pradīḥ, *f.* intermediate region (between the cardinal points — see *dīḥ*). [pra + dīḥ, 'fore-point'.]

pradeḥa, *m.* direction; and so, place. [√dīg + pra.]

pradoṣa, *m.* evening, nightfall. ['fore-dark,' pra + doṣa.]

pradhāna, *n.* prize of the contest; the contest therefor; battle. [√1dhā + pra: cf. *dhana*.]

pradhāna, *n.* (that which is put forward) the important or chief thing; *at end of cpds* [1302], having .. as chief thing, devoted to .. [√1dhā + pra.]

prā-patha, *m.* (forth-path, *i.e.*) onward way, 85¹⁸; journey in the distance or distant journey, 86².

prabandha, *m.* uninterrupted connection; continued series. [√bandh + pra.]

prabhavā, *m.* origin; at end of cpd [1302], having ·· as origin, originating with ··. [√bhū + pra.]

prabhā, *f.* splendor; radiant beauty. [√bhā + pra.]

prabhāta, *ppl.* begun to be light; as *n.* [1176a], day-break. [√bhā + pra.]

prabhāva, *m.* superior might, of gods, of ascetics, of asceticism. [√bhū + pra.]

prabhū, *a.* being before or superior to others; as *m.* ruler; master; lord; husband, 52¹⁴. [later form (354) for Vedic prabhū: √bhū + pra.]

prabhutva, *n.* lordship, power. [1239.]

prabhṛti, *f.* —1. *lit.* a carrying forward or on, *i.e.* continuance; used *esp.* at end of cpds [1296], having continuance from ··, *i.e.* continuing from ··; —2. *then in such cpds used in acc. s. n. adverbially* [1311], continuing from ··, beginning with ··, from ··; —3. *then as an adv. uncompounded*, prabhṛti, *v. abl.*, from ·· on; tataḥ prabhṛti, from then on. [√bhr + pra, 1157.1d.]

pramada, *m.* pleasure. [√mad + pra.]

pramada-vana, *n.* pleasure-grove (of a prince).

pramadā-vana, *n.* pleasure-grove (of the wives of a prince). [a quasi feminine to the preceding.]

pramāṇa, *n.* measure, extent (57²³), scale, standard; something by which to judge, 54¹¹; norm, rule of action, 21²¹; authority, 12¹⁰, 19²². [√lmā, 'measure,' + pra, 192a: hence, through the Persian *farmān*, the borrowed Eng. *firman*, 'an authority or decree,' *esp.* of the Sublime Porte.]

√ **pramāṇaya** (pramāṇayati). regard as an authority; take a person (*acc.*) as authority in a matter (*loc.*). [pramāṇa, 1058.]

pramāṇābhāva, *m.* lack of anything to judge by. [abhāva.]

pramāthin, *a.* stirring; agitating. [√math + pra, 1183³.]

pramṛṣṭa-maṇi, *m.* polished or bright gem. [√mrj + pra.]

pramṛṣṭamaṇi-kuṇḍala, *a.* possessing bright-gem ear-rings.

prayatna, *m.* effort, pains; -ena, -āt, *adv.* carefully. [√yat + pra, 1177a.]

prayāṇa, *n.* a going forth (from home), journey. [√yā + pra, 1150, 192e.]

prayotṣ, *m.* remover. [√2yu, 'keep off,' + pra.]

pralaya, *m.* dissolution; *esp.* dissolution of the universe. [√lī + pra.]

pralāpā, *m.* unintelligible or childish or lamenting talk; chatter. [√lap + pra.]

pravaṇā, *a.* prone; sloping. [pra, 1170 (cf. 383d 1): cf. *πρηνής*, Doric *πρᾶνός*, Lat. *prōnus*, 'inclined forward.']

pravāt, *f.* slope, of a mountain; height, 83⁷. [pra, 383d 1.]

prā-vayas, *a.* having (forward, *i.e.*) advanced age; aged. [1305².]

pravartaka, *a.* causing to roll onward (as a wheel), setting in motion, promoting; as *m.* promoter, prompter. [caus. of √vṛt + pra.]

pravāda, *m.* a saying or an on dit. [√vad + pra.]

pravibhāga, *m.* division. [√bhaj + pra-vi.]

pravīṇa, *a.* clever.

pravīṇatā, *f.* cleverness. [pravīṇa.]

pravṛtta, *ppl.* —1. having turned forward; directed forward (to a specific object), *esp.* of an act performed with a view to the attainment of some advantage, *i.e.* interested, *opp.* of nivṛtta, *q.v.*; —2. engaged in. [√vṛt + pra.]

pravṛtti, *f.* a moving forward or taking an active step, 20¹⁶; advance into or exposure of one's self to (danger, *loc.*), 20¹². [√vṛt + pra.]

pravṛddha, *ppl.* grown up, great. [√vṛdh + pra.]

praveṇa, *m.* entrance. [√viṣ + pra.]

pravṛājīn, *a.* going forth or after, in cpd dvi-. [√vraj + pra, 1183³: for mg, cf. (*γυρή*) *περίδρομος*, 'lewd woman.']

praçis [392], *f.* command. [√çās + pra, 639, 225^{1,2}; cf. āçis.]

praçraya, *m.* respectful demeanor. ['an inclining forward,' fr. √çri + pra.]

pra-savya, *a.* moving to the left; -am, *adv.* to the left — cf. pradakṣiṇam.

prasāda, *m.* grace; favor; prasādam **kṛ**, do favor, be gracious. [√sad + pra, q.v.]

prāsiti, *f.* continuation; extended path (of life, for example). [√sā + pra, 250.]

prasiddhi, *f.* success; celebrity; a being known; ato me çaçāṅka iti prasiddhis, therefore I am known as "Ç.", 36⁸; cf. prasiddha. [√2sidh, 'succeed,' + pra.]

prastarā, *m.* — 1. stramentum, straw; — 2. rock, 33¹⁰. [√str, 'strew,' + pra; for mg 1, cf. Eng. *straw* w. *strew*: connection of mg 2 unclear.]

prastāva, *m.* beginning, introduction. [√stu + pra, 1148.2.]

prastuta-yajña, *a.* having one's sacrifice begun; as *m.* Prastutayajna, name of a Brahman. [√stu + pra.]

prastha, *m. n.* table-land on a mountain. ['that which stands forth from the surrounding country,' fr. √sthā (333) + pra.]

prā-svādas, *a.* (*lit.* having advanced agreeableness, *i.e.*) highly pleasing. [1305².]

prahara, *m.* a stroke (on a gong, announcing the lapse of a watch), and so a watch (of about three hours). [√1hr + pra.]

prahartavya, *grdv.* to be struck; *impers.* one must strike. [do.]

prahr̥ṣṭa-manas, *a.* having a delighted heart. [√hr̥ṣ + pra.]

√ **prā** (prāti; paprāū; āprās [889]; prā-tā). fill. [Vedic collateral form of √1pr, 'fill,' q.v.: cf. πλῆ-ρης, Lat. plē-nus, 'full.' + ā, fill.]

prāk, see prāñc.

prākṛta, *a.* natural; usual; common; vulgar; as *n.* the vulgar (language), language of the vulgus, the Prākṛit. [prākṛti, 1208d: for mg, cf. Ger. *deutsch*, Old High Ger. *diut-isk*, '(language) of the people (*diot*), *i.e.* German' (as contrasted with the Latin of the Church and with

the neighboring Romance tongues), cf. also ἡ κοινή (sc. διάλεκτος), 'the Common (dialect),' as opp. to Doric, etc.]

prāg-grīva, *a.* having the neck directed eastward. [prāñc (1249a) + grīvā.]

prāg-dakṣiṇā, *adv.* east-southerly, south-easterly. [prāñc, 1249a.]

prāṅgaṇa, *n.* fore-court, Vor-hof; courtyard. [pra + āṅgaṇa, 1289a, 193.]

prāñ-mukha, *f. -ī*, *a.* having the face directed eastward. [prāñc, 1249a, 149, 161.]

prājñā, *a.* wise; as *m.* wise man. [prājñā, 1208e.]

prāñc [408], *f.* prācī, *a.* — 1. directed forwards; *w. verb of motion*, onward, 86⁹; — 2. east, eastern (since the Hindus, in naming the cardinal points, began with the east, as we do with the north, and conceived it as before them, as we do the north); prācī diç, the eastern quarter, 101⁸; — 3. **prāk**, *acc. s. n.* as *adv.* before: (in place) before one's face, 26⁸; (in time) formerly, 20²⁰, 51⁷; (in order) before, *w. abl.* [1128], 59⁷. [pra + āñc, 407.]

prāñjali, *a.* having an añjali (*q.v.*) before one, *i.e.* in a posture of reverent salutation. [pra + añjali, 1305.]

prāñā, *m.* breath; vital breath, 60¹⁶; vital spirit, 63²¹; then (*like Eng. breath*), life; *esp. in pl.* prāñās, life, 15⁵, 21¹⁸, 29⁸. [√an + pra, 192b.]

prāñin, *a.* having life; as *m.* living being. [prāña, 1230.]

prātār, *adv.* — 1. early in the morning; then — 2. (*like the Ger. morgen and Eng. tomorrow*) on the next morning, on the morrow, to-morrow. [pra, 1109: cf. πρω-τ, Ger. *früh*, 'early'.]

prādús, *adv.* forth to view; *w. as* [1078⁶], be visible, appear, reveal one's self.

prāntara, *n.* a long and lonely road. ['an advanced interval or long distance,' pra + antara, 1289.]

prāpañiya, *grdv.* to be brought to. [caus. of √āp + pra, 965, 192e.]

prāpta-kāla, *m.* arrived time, favorable moment. [√āp + pra.]

prāpta-yāuvana, *a.* possessing attained adolescence, having reached a marriageable age. [see 1308.]

prāptavya, *grdv.* to be obtained, about to be got. [vāp + pra, 964.]

prāpti, *f.* a reaching, arriving at. [vāp + pra.]

prāyā, *m.* —1. a going forth or out; —2. that which sticks out or is prominent; the principal part of a thing; the most part; at end of cpds [1302], having ·· for the most part, having ·· for its predominant characteristic, like ··, 22¹⁶. [vi + pra, 1148. 1a.]

prāyaças, *adv.* for the most part. [prāya, 1106.]

prāyas, *adv.* for the most part, almost, 50²². [prop. acc. s. n. (1111d) of a neuter noun *prāyas, 'that which is predominant' (see prāya), vi + pra, 1151. 1.]

prāví, *a.* attentive, heedful, zealous. [vav + pra, 1156³, 355b end.]

prāçana, *n.* —1. the eating; —2. the giving of food, feeding. [in mg 1, fr. v2aç, 'eat,' + pra; in mg 2, fr. caus. of the same.]

prāçitṛ, *m.* eater. [v2aç, 'eat,' + pra, 1182a.]

prāçitra, *n.* the portion of ghee to be eaten by a Brahman at a sacrifice. ['that which belongs to the prāçitr,' 1208b.]

prāçitra-hāraṇa, *n.* vessel for holding the prāçitra. ['prāçitra-holding,' 1271.]

prāsāda, *m.* lofty seat; building on high foundations, palace, 20¹. [vsad + pra, perhaps in the sense 'sit forward or in a conspicuous place': see 1087b.]

priyā, *a.* —1a. dear, 79¹⁶; beloved of, *w. gen.* (296b), 84¹⁸; —1b. priyā, *f.* the beloved, the wife, 32⁶, 33¹⁰; —2a. desired, pleasant; agreeable, 58²²; priyam kr, do a favor, 3²; —2b. as *n.* that which is desired, one's wish, 89¹⁷; —3. (like *Homeric φίλος*) to which one is attached or wanted, 76⁸, 86⁸; own, 78⁹; wanted; —4a. loving, devoted to; —4b. as *m.* friend. [vprī, q.v., 1148.3: cf. *πρῖος*, 'gentle'; Goth. *freis*, acc. s. m. *frijana*, AS. *fri*, Ger. *frei*, Eng. *free*: although the modern mg 'free' is common also to the Goth. and AS. words, yet the orig. mg

must have been 'loving or loved, kindly treated, spared' (and so 'free'), as is shown by the Goth. abstract *frija-bva*, AS. *freōd*, 'love': for mg 1b, cf. AS. *freō*, 'woman': cf. also Old High Ger. *Fria*, 'The Loving One,' in *friū tag*, Eng. *Fri-day*, 'dies Veneris.')

priya-vādīn, *a.* saying pleasant things. **priyāpriyā**, *n.* comfort and discomfort. [apriya: 1253b.]

✓ **pri** (prīṇāti, prīṇitē; prīyate; piprāya, pipriyē; āprāiṣit; prītā; prītṛvā). —1a. prīṇāti, gladden, show favor to, propitiate; —1b. prīṇāti, have pleasure in; —1c. prīṇitē, be glad or content; —2. prīyate, be glad or content; have pleasure in; love, be favorably inclined to; —3. prītā: glad, pleased, satisfied; loved, dear. [cf. Goth. *frijon*, 'love'; *frijonds*, AS. *freōnd*, 'loving, i.e. friend,' Eng. *friend*; also AS. *freo-þo*, 'a sparing or indulgence, favor, grace, peace,' Ger. *Friede*, 'peace'; Goth. *Friþa-reiks*, Eng. *Frede-riker*, 'grace-ruler, gracious prince': see also under priyā.]

pṛiti, *f.* —1. pleasure; pṛityā, with pleasure, gladly; —2. friendship. [vprī.]

pṛiti-vacas, *n.* friendship-talk, friendly words.

preṅkhā, *a.* rocking, pitching; as *m. n.* unsteady boat, skiff. [vīṅkh + pra.]

préta, *ppl.* gone onward, i.e. departed, dead; as *m.* —1. dead man; —2. ghost. [vi + pra.]

prétya, *grd.* after dying, i.e. in the other world (*opp.* to iha). [vi + pra, 992.]

préṣṭha, *a.* very pleasant. [vprī, 470⁴: serves as superl. to priya.]

preṣya, *grdv.* to be sent; as *m.* servant. [v2iṣ, 'send,' + pra.]

prāiṣyā, *n.* servitude. [preṣya, 1208f.]

proṣṭha, *m.* bench or couch.

proṣṭhe-çayā, *a.* lying on a couch. [1250c, 1270.]

plavā, *a.* swimming; as *m.* swimmer, name of a kind of duck. [vplu: cf. *πλῶος*, *πλωφος*, 'a sailing.')

✓ **plu** (plávate, -ti; pupláva, puplúv; áploṣṭa; ploṣyáti, -te; plutá; -plútya, -plúya). float through water or air:

—1. swim; —2. bathe; —3. sail; —4. hover; fly; —5. fly off; hasten away; —6. spring; —pluta, floating, and so (see Whitney 78), protracted, of a vowel.

[cf. πλέω, *πλεω, 'float, sail'; Lat. *pluere*, 'rain': for mg of *pluere*, cf. the Eng. intrans. *float*, 'swim,' w. trans. *float*, 'cover with water,' and the intrans. *bathe* w. trans. *bathe* :

closely connected w. √*plu* is the extended form *plud* as seen in Lithuanian *plud-iti*, 'swim, float': w. this, cf. AS. *fleōt-an*, 'swim or float about,' Eng. verb *fleet*, 'float, sail, hasten,' Ger. *fließen*, sometimes 'swim,' but usually 'flow'; further, AS. *fleōt*, 'raft, ship, fleet,' Eng. *fleet*, 'ships'; also AS. *flota*, 'ship,' Eng. *float*, 'a thing that swims on the surface of a fluid, e.g. a raft' (verb *float* is a denom. of this), Ger. *Floss*, 'raft'; finally Eng. *fleet*, 'streamlet or bay,' whence *The Fleet*, as name of a small affluent of the Thames at London and of a famous prison thereon, and *Fleet Street*, which crossed The Fleet.]

+ ā, bathe, intrans.

+ sam-ā, —1. bathe, intrans.; —2. bathe, trans.; inundate; suffuse, 10¹⁹.

+ uḍ, spring up.

+ upa, hover unto.

+ vi, float asunder; drift in different directions; be dispersed; be lost; be ruined or dishonored.

√ *phal* (*phālati*; *paphāla*; *phalitā*; *phullā* [958]). burst, split, intrans. [prob. for **spal*, of which √*sphaṭ* (i.e. **sphalt*), 'split, break,' is an extension: cf. Ger. *spalten*, Eng. *split*.]

+ uḍ, burst out or open; *utphulla* [958], expanded, wide open.

√ *phala* (*phalati*). bear fruit; fruit; *phalitām*, impersonally, it is fruited, fruit is borne (by a thing, instr.), 24²⁰. [denom. of *phāla*, 1054.]

phāla, n. —1. fruit; —2. then (like Eng. fruit), the good or evil consequences of human deeds; result; reward or punishment. [perhaps 'the ripe and bursting fruit,' fr. √*phal*.]

phālavant, a. fruitful; yielding good results. [*phāla*, 1233a.]

phulla, a. burst open, expanded, blooming. [see √*phal* and 958.]

phullopala, a. having blooming lotuses; as n. Blooming-lotus, name of a lake. [*utpala*.]

phēna, m. foam.

√ *bañh* or *bah* (*bādhā* [223*]; *caus. bañháyate*). be thick, firm, strong; *caus. make strong*. [perhaps for **bhagh*: see *bahú* and *bāhú*.]

baka, m. heron, *Ardea nivea*.

baka-mūrkha, m. heron-fool, fool of a heron. [1280b.]

baddha-maṇḍala, a. having constructed-circles, i.e. ranged in circles. [√*bandh*.]

√ *bandh* (*badhnāti*, *badhnīte* [730]; *babāndha*, *bedhé*; *bandhiṣyāti*, *bhant-syāti*; *baddhā*; *bāndhitum*, *bānddhum*, *bāddhum*; *baddhvā*; *-bādhyā*). —1. bind; fasten; catch; esp. bind (a victim for the gods, i.e.), sacrifice; —*baddha*: bound; caught; fastened; —2. bind together, join; and then (w. a specialization of mg like that seen in the Eng. joiner), construct, e.g. a bridge; compose (verses, cf. Lat. *serere*). [for **bhandh*: cf. *πενθερός*, 'connection (by marriage)'; *πείσμα*, **πενθμα*, 'rope'; Lat. *offend-ix*, 'knot'; *fid-es*, 'string'; *foed-us*, 'league'; Eng. *bind*, *band*: for mgs, cf. Eng. *connection* and *league* w. Lat. *con-nectere* and *ligāre*, 'bind together.']

+ ni, —1. bind; fasten; —2. (bind down together, put down connectedly, i.e.) put into written form, write down, 53⁶.

+ pra, bind on; connect onward, form an advancing connection, form a continued series.

+ sam, bind together, connect; *sam-baddha*, connected, co-herent (w. the same fig. mg as in Eng.).

bandhā, m. —1. a binding; esp. a binding to the sacrificial post (see *bandh* 1), sacrifice; —2. band, string. [√*bandh*: cf. Eng. *band*.]

- bāndhana**, *a.* binding; *as n.* bond or bonds. [√bandh.]
- bāndhu**, *m.* —1. connection or relationship; —2. (*concrete, as in Eng.*) a connection, relative; friend; one who belongs to (a certain caste, *for example*). [√bandh, 1178.]
- barbara**, *a.* stammering, balbutiens; *as m.* —1. *pl.* foreigners, *oi* βάρβαροι, name applied by Aryans to non-Aryan folks (*as Welsh and Wälsch by English and Germans to folks that speak a strange tongue*); —2. *sing.* a man of lowest origin; a wretched wight, wretch, 30¹⁰. [cf. βάρβαρος, 'foreign, outlandish'; Lat. balbus, 'stammering,' whence Spanish bobo, 'blockhead,' Eng. booby.]
- barha**, *m. n.* tail-feather. [prop. 'pluckings,' √1br̥h, 'pluck': cf. the no less arbitrary specialization of mg in Eng. *pluck*, 'that which is plucked out after killing a beast, its liver, lights, heart,' and, fig., 'courage.']
- barhiṇa**, *m.* peacock, 68². [transition-stem fr. barhin, 1223f, 1209c.]
- barhin**, *m.* (having tail-feathers, *i.e.* the tail-feathered bird κατ' ἐξοχήν) the peacock. [barha.]
- barhis**, *n.* grass or straw of Kuṣa-grass, spread over the sacrificial ground to serve as a place for the oblations and as a seat for gods and offerers. [prop. 'that which is torn up, vulsum, pluckings,' √1br̥h, 'tear, pluck': for mg, cf. Eng. *hay*, 'cuttings,' from *hew*, 'cut.']
- bāla**, *n.* —1. might, power, strength, force; *balāt*, forcibly; —2. *then, as in Eng.*, force (for making war); forces, troops, 5⁴. [for *vala: cf. Lat. *valere*, 'be strong, well.']
- bala-dā** [352], *a.* strength-giving. [1269.]
- bālavant**, *a.* powerful. [1233a.]
- balādhika**, *a.* superior in strength. [adhika: 1265.]
- balānrita**, *a.* connected with power; suggestive of power. [anv-ita, vi.]
- bali**, *m.* —1. offering, tribute; —2. *esp.* portion of a daily meal or sacrifice offered as tribute to gods, semi-divine beings, men, animals, *esp.* birds, and even inanimate objects, 65². [perhaps fr. √bhr̥: if so, cf. for the mg, φέρος, 'tribute,' w. φέρω, 'bear, bring.']
- balin**, *a.* mighty, 1³. [bāla, 1230a.]
- bāliṣṭha**, *a.* most mighty; very strong. [balin, 468².]
- balonmatta**, *a.* frenzied or crazed with power. [unmatta, √mad + ud.]
- √ **bah**, *see* bañh.
- bahiṣ-kārya**, *grdv.* to be put outside, to be banished. [bahis and kr̥, 'do, put,' 1078⁷.]
- bahiṣ-kṛta**, *ppl.* put out, expelled. [bahis and kr̥, 'do, put,' 1078⁷.]
- bahiḥ-paridhī**, *adv.* outside the enclosure (*see* paridhī). [1310a.]
- bahis**, *adv.* [1111d], outside; *as prep.* outside of, *w. abl.* [1128].
- bahú**, *a.* much, many; *bahu man*, consider as much, think much of, esteem. [√bañh or bah: cf. πᾶχύς, 'thick.']
- bahudhā**, *adv.* many times. [bahu, 1104.]
- bahumāna**, *m.* esteem, respect. [√man + bahu.]
- bahumāna-puraḥsaram**, *adv.* with respect. [1302c2, 1311.]
- bahulā**, *a.* —1. thick; —2. abundant; much. [in mg 1, perhaps directly fr. √bah, 1189, and in mg 2, fr. bahu, 1227.]
- bahulāuśadhika**, *a.* having abundant herbs. [ośadhi, 1307.]
- √ **bādh** (bādhate; babādhé; ābādhiṣṭa; bādhiṣyāti, -te; bādhitā; bādhitum; -bādhya). press hard; distress; beset. [see √vadh: cf. Lat. *de-fend-ere*, 'press or ward off'; *offend-ere*, 'press hard upon, hurt.']
- + *ni*, press down heavily.
- bādhā**, *a.* distressing; *as m.* distress. [√bādh.]
- bāndhava**, *m.* (having connection or relationship, *i.e.*) a relative; friend. [bāndhu, 1208c.]
- bāla**, *a.* young, not grown; *as subst. m. and f.* —1. child (*distinguished from yuvan*, 'young man,' 28¹²); boy; girl; —2. *applied to a grown person* (*cf. Eng. childish, puerile*), child or booby, *w. double mg*, 61²¹.
- bālaka**, *a.* young; *as m.* child. [bāla.]

bālāpatya, *n.* young offspring, of men and of animals. [apatya.]

bāṣpa, *m.* tears.

bāṣpākula, *a.* agitated by tears. [ākula.]

bāhú, *m.* arm; *esp.* fore-arm; of beasts, the fore-leg, *esp.* the upper part thereof, 101¹⁹. [for *bhāghú: cf. πῆχυς, Doric πᾶχυς, *φαχύς, 'fore-arm'; AS. *bōg*, 'arm' and 'arm of a tree, i.e. branch,' Eng. *bough*, 'arm of a tree,' Ger. *Bug*, 'shoulder, hip'; also Dutch *boeg*, Eng. *bow*, 'shoulder of a ship,' *bow-sprit*, 'bow-spar.']

bāhu-yuddha, *n.* arm-fight, wrestling.

bāhulya, *n.* abundance; commonness, state of being usual; *concretely*, usual order of things; -āt, from or in accordance with the usual order of things, in all probability, 24²¹. [bahula, 1211.]

bāhya, *a.* being outside, external; *at end of cpds*, equiv. to Eng. *extra- at beg. of cpds*. [bahis, 1211: cf. 1208a² end.]

biḍāla, *m.* cat.

bimba, *m. n.* disk of sun or moon.

bīla, *n.* cleft; hollow. [perhaps fr. √bil or bid, collateral forms of bhid, 'cleave.']

bīja, *n.* seed, of plants and animals.

buddhā, *ppl.* awakened; illumined; enlightened; -*esp.*, as *m.* The Enlightened One, epithet of Gautama of the Cākya tribe. [√budh: for budh-ta (160), the formal equivalent of -πυθ-το- in ἀπυστος, 'not having learned.']

buddhi, *f.* -1. insight, understanding, intellect; mind, 13¹⁸; wit, wits; -2. mind *in the sense of opinion (as in Eng.)*; belief; *at end of cpds*: vyāghra-buddhyā, with tiger-belief, (mistakenly) thinking that it was a tiger, 34¹⁵; -3. mind *in the sense of purpose, resolve (as in Eng.)*; buddhim kṛ, make up one's mind, 58¹²; buddhim pra-kṛ, *mid.*, put a plan before one's self, decide, 9¹¹. [√budh, 1157: for budh-ti (160), the formal equivalent of πύσσις, *πυθ-τι-ς, 'an inquiring.']

buddhi-jīvin, *a.* living by one's mind, employing one's intelligence, intelligent.

buddhimant, *a.* possessing understanding; intelligent.

√ budh (bódhati, -te; búdhyate; bubódha, bubudhé; ábuddha [160]; bhotsyāti,

-te; buddhá; bóddhum; buddhvá; -búdhya). -1. be awake; -2. come to consciousness; *hence* -3. notice; give heed to, *v. gen.*, 76¹²; -4. notice, i.e. perceive; *and so*, become acquainted with; understand; -5. *rarely*, (*like Eng.* remember a person, i.e.) present a person with a thing (*instr.*); -*caus.* -6a. cause to notice or understand; -6b. teach; announce to.

[for *bhudh, orig. 'be awake,' cf. Church Slavonic *bŭd-ěti*, 'be awake': the cognate words of the related languages agree closely in form, but show considerable diversity of mgs: mg 4 mediates the transition to the idea of the Greek √πυθ, *φυθ, in πυθέσθαι, 'find out': mgs 5 and 6 form the bridge to the principal Germanic mgs, 'offer' and 'command': cf. Goth. *ana-biud-an*, (prob. 'give notice to,' and so) 'command,' AS. *beōd-an*, 'announce, offer, command,' Eng. *bid*, 'announce, offer in words, offer in general,' *esp.* at an auction, declare, proclaim, command, invite,' Ger. *biet-en*, 'offer'; (from an entirely different root is Eng. *bid*, AS. *biddan*, Ger. *bitten*, 'pray,' as in *bid beads*, 'pray prayers'); cf. also Eng. noun *bode*, 'announcement,' whence denom. verb *bode*, 'foretell': for mg 5, observe the analogy of Ger. *Jemand bedenken*, 'remember or take notice of a person *esp.* in one's will, i.e. make a bequest to.']+ *ni*, attend to, 58¹; understand, know, 7⁹.

+ *pra*, come forth (from sleep) to consciousness; awake, *intrans.*

+ *prati*, awake, *intrans.*; awake, *trans.*, 76⁸.

budha, *a.* awake; intelligent; wise; *as m.* wise man. [√budh.]

bubhukṣā, *f.* desire to eat, hunger. [fr. desid. of √2bhuj, 'frui,' 1149⁴.]

√ 1 bṛh, collateral form of √vrh, 'pluck,' *q.v.*

√ 2 bṛh (brñhati, -te; babárha; brđhá; *caus.* brñhátyati, -te). be thick, great, strong, in brñhánt, *q.v.*; *caus.* make great, strengthen.

bṛh, *f.* prayer, conceived as a swelling and filling of the heart in devotion. [√2bṛh.]

bṛhat-kathā, *f.* Great-Story, title of a collection of stories ascribed to Guṇādhyā (guṇādhyā), and abridged by Soma-deva under the name Kathāsaritśāgara. [bṛhant, 1249a, 1279.]

bṛhād-aṣva, *a.* possessing great or powerful horses; *as m.* Brihadāṣva, name of the sage who narrates the story of Nala to Yudhishtira. [bṛhánt (1249a) + āṣva, 1298: cf. *Μεγάλη-ἵππος, which is similarly compounded and of like meaning.]

bṛhánt [450a], *a.* great; mighty; lofty. [present ppl. of √2 bṛh, 'be great.']

bṛhas-pāti, *m.* Brihaspati, name of a divinity in which the activity of the pious in their relations towards the gods is personified, the mediator between gods and men, and the type of the priest and of the priestly dignity; *later*, god of wisdom and eloquence. ['lord of prayer,' bṛhas + páti: for cpd, see 1250 and d, and 1267d; for acct, Whitney 94b; for euphony, 171².]

bāijika, *a.* pertaining to the semen; of guilt, inherited from one's father. [bīja, 1222e and e2.]

brahma-cārya, *n.* life of holiness (bráhmaṇ), walk and conversation of a Brahman student (brahmán), *esp.* chastity; religious studentship, the first of the four periods of a Brahman's life, *see* āgrama. [bráhmaṇ (1249a²) or brahmán (probably both) + carya, equiv. of caryā: acct, 1272, 1213c.]

brahma-cārín, *a.* (busying one's self with, *i.e.*) studying sacred knowledge; *as m.* Brahman student, 65⁸; *as adj. esp.* observing chastity, 64¹⁴, 100²¹. [bráhmaṇ, 1249a².]

brahmaṇya, *a.* pertaining or attached to the holy life and study (bráhmaṇ), *i.e.* pious; attached or friendly to Brahman (brahmán). [1212d 1.]

brahma-dāya, *m.* sacred-word heritage, heritage consisting of the sacred word. [bráhmaṇ, 1249a².]

brahmadāya-hara, *a.* receiving the sacred word as a heritage.

brahma-dviṣ, *a.* devotion-hating, godless. [bráhmaṇ, 1249a²: acct, 1269.]

bráhmaṇ, *n.* — 1. devotion (conceived as a swelling and filling of the soul with adoration for the gods), worship, *in general*, any pious expression in the worship of the gods; hymn of praise, praise, 73^{6,10}, 74^{4,11}; prayer, 76¹⁵; — 2. sacred word, word of God (opp. to the profane), 60⁸; — 3. divine science, 57¹³; sacred learning, theology, theosophy; — 4. holy life, *i.e.* chastity; — 5. the (impersonal) spirit that pervades the universe. [√2 bṛh, 1168.1c: bráhmaṇ (n.) is to brahmán (m.) as *prayer* ('supplication') is to *prayer* ('supplicant').]

brahmán, *m.* — 1. pray-er, 76¹⁸; worshipper; priest, 88⁹, RV. x. 125.5; pray-er by profession, Brahman; — 2. the impersonal universe-pervading spirit (bráhmaṇ 5), personified as a god, *i.e.* Brahman, the Supreme All-soul, 57^{4,8}; *in the theological system*, the Creator of the world, 67¹⁷. [√2 bṛh, *see* bráhmaṇ.]

brahmarṣi, *m.* priest-sage, priestly sage, *see* 1¹⁴ n. [brahmán (1249a²) + ṛṣi, 127, 1280b.]

brahmavarcasá, *n.* pre-eminence in sacred learning or holiness. [for brahmavarcas, which occurs only in derivs: bráhmaṇ (1249a²) + vārcas, 1315c.]

brahmavarcasvin, *a.* eminent in divine knowledge. ['possessing brahmavarcas,'] q.v.: 1232.]

brahma-vedín, *a.* knowing divine knowledge. [bráhmaṇ, 1249a².]

brahma-hán [402], *a.* Brahman-slaying; *as m.* murderer of a Brahman. [brahmán, 1249a².]

brāhmá, *f.* -ī, *a.* — 1. pertaining to bráhmaṇ, divine; holy, 59⁹; spiritual, 61¹⁵; — 2. pertaining to brahmán, *in both its senses, i.e.*: — 2a. of Brahman; — 2b. of Brahman or (anglicized) Brahma, the Creator, 57²³, 58⁹. [bráhmaṇ and brahmán, 1208a² end.]

brāhmaṇá, *m.* (having to do with bráhmaṇ or prayer and praise and divine science, *i.e.*) priest, 84¹⁵; theologian, Brahman, 57¹⁶; — *f.* brāhmaṇī, woman of the priestly caste, Brahmanee. [bráhmaṇ, w. usual shift of acct, 1208a.]

brāhmaṇa, *n.* (of a *brahmán*, of a priest or Brahman, i.e.) the dictum of a priest on matters of faith and cultus; *esp.* a *Brāhmaṇa*, as designation of one of a class of Vedic writings which contain these dicta. [*brahmán*, *w.* usual shift of acct, 1208a.]

brāhmaṇa-vāda, *m.* a statement of the *Brāhmaṇas*. [*brāhmaṇa*.]

√ **brū** (*brāvīti* [632], *brūté*: the second clause of 632 should read "before the initial consonant of an ending"). —1. *act. say*; *w. dat. of person and acc. of thing*, 10²¹, 96¹⁴; *w. acc. of person and either oratio recta* (12⁵, 60^{7,23}, 98¹¹) or else *acc. of thing* (95¹³); *speak to, w. acc. of person*, 3¹⁴; *speak of, w. acc. of person*, 11¹³; *say, i.e. announce, tell*; *w. vacas, ἔπος εἰρεῖν*, 10¹⁸; *w. punar, answer*, 8⁸; —2. *middle, brūté* (used *esp.* to introduce *oratio recta* and without designation of the person addressed), *says, inquit*, 20¹³, 28¹, 30^{6,10,12}, 35¹⁸.

+ **apa**, remove (the thought or recollection of a thing or person, *acc.*, from a person, *abl.*) by speaking, i.e. try to console a person (*abl.*) for the loss of a thing or person (*acc.*), 92¹⁴. [this locution is apparently like the Eng. colloq. phrase "I'll talk it (his opinion) out of him."]

+ **pra**, tell forth, proclaim, 75¹³; announce, 88⁷; then (like the Eng. tell of, bad and colloquial tell on), inform against, betray, 93¹⁷.

+ **prati**, speak back to (*acc.*), answer.

√ **bhaks** (*bhákṣati*, -te; *bhákṣitá*; *bhákṣitum*; -*bhákṣya*; *bhákṣáyati* [1041²]). (partake, enjoy, i.e.) eat; consume; devour. [old desid. of √**bhaj**, 108g end: cf. *bhikṣ*, and for mg, √2aḡ, 'eat.']

bhaksá, *m.* the enjoying, eating or drinking; food; at end of *adj. cpds.*, having as food, living on. [√**bhaks**.]

bhaksaka, *m.* eater. [√**bhaks**: see 1181a end.]

bhaksitavya, *grdv.* to be eaten. [√**bhaks**, 964².]

bhakṣin, *a.* eating. [√**bhaks**, 1183⁸.]

bhaksya, *grdv.* to be eaten, eatable; as *n.* proper food. [√**bhaks**, 963.]

bhága, *m.* —1. (he who deals out, i.e.) dispenser; rich or kind master; lord, frequent epithet of Savitar—so 74¹⁷; —2. *esp.* Bhaga, name of an Aditya, from whom welfare is expected and who brings about love and institutes marriage, 89⁶; —3. portion; lot (*w. dur-, su-*); fortune; *esp. (as in Eng.)*, good fortune, happy lot; —4. loveliness. [v**bhaj**, 216.1: —1. cf. Old Persian *baga*, 'God'; *Βαγαῖος* *Zēvs Φρύγιος*; Slavonic *bogŭ*, 'God'; for mg, cf. Eng. lord, AS. *hlāf-ord* (**hlāf-weard*?), 'loaf-ward, loaf-keeper'; —3. for mg, cf. the relation of *μῶρος*, 'lot, fate,' to *ἐμ-μωρ-ε*, 'gat a share.']

bhágavant, *a.* —1. fortunate, possessing a happy lot, blessed; then —2. (like Eng. blessed) heavenly, august, lordly, applied to Indra, Brahma, The Self-existent, the Wood-deity, Sun, Moon, Earth, etc.; used, *esp. in voc.*, as a form of address, so 94⁸, 26⁴. [*bhága*.]

bhagin, *a.* fortunate; happy; splendid; —*bhaginī*, *f.* sister (the happy one—so far forth as she has a brother). [*bhága*.]

bhagīratha, *m.* Bhagīratha, name of an ancient king, who brought the Ganges down from heaven. [perhaps fr. *bhagin* + *ratha*, 'having a splendid chariot.']

bhagna, see 957c.

bhagna-bhāṇḍa, *a.* having broken pots or [1808] who broke the pots.

bhagnāḥa, *a.* having broken hopes, disappointed. [*āḥa*, 334².]

bhaṇḡá, *m.* a breaking. [v**bhañj**, 216.1.]

√ **bhaḡ** (*bhájati*, -te; *babhája*, *bhejé* [794e]; *ábhākṣit*, *ábhakta* [883]; *bhajisráti*, -te; *bhaktá*; *bhaktum*; *bhaktvá*; -*bhájya*; *caus. bhájáyati*). —1. deal out; apportion; divide; then (as Eng. share means both 'give a part of' and 'have a part of') —2. middle, have as one's part, receive; have or take part in; —3. give one's self up to; —4. (choose as one's part, i.e.) declare one's self for, prefer, 16³; —5. be-take one's self to; turn to; go to, 20¹⁰; —6. belong to, be attached to; reverse;

love, 9²⁰; — *caus.* cause to have a share, *w. acc. of person and gen. of thing*, 83³.

[cf. *φαγ-ειν*, 'get one's portion, eat,' *w.* a specialization of *mg* like those seen in Eng. *partake* and *take* as used with the implied object *food or drink*, in *bhakta*, 'thing divided, portion, food,' and in *bhaktṣ*: akin are the names of the two food-trees yielding eatable nuts (acorns, buck-mast), *φᾱγός, φηγός*, 'oak,' Lat. *fāgus*, 'beech,' AS. *bōc*, Eng. *buck*, 'beech,' in *buck-mast*, 'beech-nuts,' and *buck-wheat* (so called from the likeness of the kernels to beech-nuts), AS. *bēce*, Eng. *beech*: with *bōc*, 'beech,' is ident. *bōc*, 'book,' orig. 'runes scratched on branches of a fruit-bearing tree,' see Tacitus, *Germania*, x.; such a branch was called by a name which became in Old High Ger. *puah-stap* or *buoh-stab*, and meant orig. 'beech-staff', but the word came to be used for the significant thing on the branch, 'the rune or letter,' AS. *bōc-staf*, Ger. *Buch-stabe*.]

+ *ā*, *act.*, sometimes *mid.*, deal out to, give a person (*acc.*) a share in a thing (*loc.*).

+ *vi*, part asunder; divide.

+ *pra-vi*, divide.

+ *saṁ-vi*, —1. divide a thing (*acc.*) with a person (*instr.*); give a share; —2. present a person (*acc.*) with a thing (*instr.*).

√ *bhañj* (*bhanākti*; *babhāñja*; *ābhāñk-ṣīt*; *bhañkgyāti*; *bhagnā* [957c]; *bhañk-tvā*; *-bhājya*). break. [opinions are divided as to whether √ *bhañj*, 2 *bhuj*, and *bhām* (see these) orig. began w. *bhr*.; cf. *giri-bhrāj*, 'breaking forth from the mountains': if *bhañj* does stand for *-bhrañj*, then Lat. *frangere*, 'break,' *nau-frag-a*, 'ship-breaking' (*tempestas*), and Ger. *brechen*, Eng. *break* are akin.]

bhaṭṭāra, *m.* lord. [a transition-stem (399) fr. *bhartṛ*: corresponding to the strong *acc. s.* form *bhartār-am*, taken as if it were *bhartāra-m*, is made the nom. *s.* *bhartāra-s*, etc.; both transition to the *a*-declension, and assimilation of *rt* to *ṭṭ* are regular in Prakrit.]

bhaṭṭāraka, *m.* lord, applied to gods and learned men. [*bhaṭṭāra*, 1222c 1.]

bhaṭṭāraka-vāra, *m.* lord's day, Sunday.

bhadrā, *a.* —1. praiseworthy, pleasing; gladsome, 76⁴, 90¹⁷; —2. good, happy, 84²; *voc. f.*, good lady, 9¹⁰; *bhadram*, *adv.*, *w. kṛ* or *ā-car*, do well, 22¹⁷, 23¹⁹; —3. favorable, auspicious, 86⁸; —*as n.*, *sing. and pl.*, welfare, prosperity, 20¹⁶; *w. kṛ*, grant welfare to a person (*dat.*), bless, 69¹¹. [√ *bhand*, 1188a.]

bhadra-kṛt, *a.* granting welfare; blessing. [1269.]

√ *bhand* (*bhāndate*). receive jubilant praise.

bhāndiṣṭha, *a.* most loudly or best praising.

bhayā, *n.* —1. fear, anxiety; in composition *w. the thing feared*, 10¹², 31⁹, 46⁵; fear of a thing (*abl.*), 40¹⁴; *bhayāt*, from fear, 20¹⁰, 36⁴, 41¹⁷; then, as conversely in Eng., fear (*orig.* 'danger,' so Job 39.22) has come to mean 'anxiety,' —2. danger, peril, 25¹⁹, 42^{3,4}. [√ *bhī*, 1148. 1a: for *mg* 2, cf. *saṁdeha*.]

bhayārta, *a.* stricken with fear. [*ārta*.]

bhāra, *m.* —1. a bearing, carrying; —2. burden; weight, 50¹; —3. mass, quantity; —4. (*w. specialization as in Lat.* *pondus*, 'weight,' then also 'pound') a particular quantity or measure, in *nir*-. [√ *bhr*: cf. *φωσ-φόρο-s*, Lat. *luci-fer(u-s)*, 'light-bringing'; AS. *horn-bora*, 'horn-bearing, trumpeter': for mgs 2-4, cf. Eng. *weigh*, orig. 'bear up, lift,' as in *weigh anchor*, AS. *wegan*, 'carry, bear,' and *weight*, 'burden,' then 'mass,' then 'definite mass'.]

bharatā, *a.* to be supported or maintained; *esp.* to be kept alive by the care of men, as epithet of the god Agni; *as m.* Bharata, name of a patriarchal hero. [√ *bhr*, 1176e.]

bhārgas, *n.* radiant light; glory. [√ *bhrj* or *bhrāj*, *q.v.*, 216.1³: cf. *φλέγος*, *n.*, 'flame'; Lat. *fulgur*, 'lightning'.]

bhartṛ, *m.* —1. bearer; —2. supporter, maintainer; lord; husband, 10²¹. [√ *bhr*, 1182b: cf. Lat. *fertor*, 'bearer'.]

bhavā, *m.* the coming into existence. [√ *bhū*.]

bhavat-pūrva, *a.* having bhavant as first or preceding; -**am**, *adv.* [1311], in a way having bhavant first, *i.e.* with the voc. s. f. of bhavant at the beginning of one's begging formula.

bhavadāhārārtham, *adv.* for your food. ['in a way having your food as object,' 1311, 1302c4: bhavant + āhāra and artha.]

bhavaduttaram, *adv.* with bhavant as last (word of one's begging formula). [acc. s. n. of adj. *bhavad-uttara, 1311.]

bhavana, *n.* dwelling, abode, house. [prop. 'an existing,' then 'place of existing,' √bhū, 1150.1a. so Eng. *dwelling* and *abode* and Lat. *man-sio* meant 'a waiting, an abiding,' and then 'abiding-place, maison': cf. also *mandira* and *asta*.]

bhāvānt [456], *a.* lordly; -used in respectful address as substitute [514] for pronoun of the second person, and translatable by your honor, thou (*e.g.* 6²³), ye (*e.g.* 7⁶, 12¹⁰); used in the pl. of a single person to express greater courtesy, 19²², 28^{4,5}; used in the voc. s. m. (*bhavas*, contracted) *bhos*, *f.* *bhavati*, as word of address, (lord, master, mister,) sir, lady. [prob. a contraction of *bhāgavant*: cf. 61¹⁰ N.]

bhavan-madhyā, *a.* having bhavant as middle (word); -**am**, *adv.* [1311], with the voc. s. f. of bhavant as the middle (word of one's begging formula).

bhavitavyā, *grdv.* deserving to become, destined to be, about to be; *impers.* [999], *mayā bhavitavyam*, *sc.* *asti*, I must be, 23¹³; *bhavitavyam*, it must be, 27¹⁴. [√bhū, 964.]

√ **bhas** (bābhasti [678]; *bhasitā*). chew, bite; crush; devour, consume; *bhasita*, consumed to ashes. [cf. *φάμ-μῆ*, **φασ-μῆ*, 'barley-groats': w. the 3d pl. *bā-ps-ati* cf. the collateral form *psā* and *ψά-μα-θος*, 'sand.']

bhasman, *n.* ashes. ['consumed': see √bhas.]

√ **bhā** (*bhāti*; *babhāu*; *bhāsyāti*; *bhātā*). be bright, shine; appear. [cf. *φη-μῆ*, Lat. *fā-ri*, 'make appear, reveal, say'; Eng. *ban*, 'public proclamation, manda-

tory or prohibitory,' 'notice (of marriage),' etc.: cf. √*bhās*, *bhās*.]

+ **ā**, shine upon; illumine.

+ **ud**, shine out, become manifest, 56²⁰.

+ **nis**, shine forth from (*abl.*), *fig.*

+ **pra**, shine forth; begin to be light (of the night).

+ **vi**, shine far and wide.

bhāgā, *m.* part: -1. allotted part, 96²⁰; share, 84¹⁰; lot; *esp.* happy lot; -2. *in post-Vedic*, portion (*not* lot), 64²²; -3. place, spot (*cf.* Eng. parts, 'regions'). [√bhaj.]

bhāga-dhēya, *n.* (bestowal or allotment of a part, *i.e.*) portion, 88⁷; *esp.* bestowal of a goodly lot, blessing, 82⁴. [1213c.]

bhāgaḥas, *adv.* part by part; gradually. [bhāga, 1106.]

bhāgīratha, *a.* of Bhagīratha; -ī, *f.* the stream (*nadī*) of Bh., the Ganges. [bhagīratha, 1208f.]

bhāgya, *n.* lot; fate; *esp.* happy lot; luck; *bhāgyena*, luckily. [bhāga, 1211.]

bhājana, *n.* vessel, dish. [lit. 'receiver,' √bhaj, mg 2: 1150.1b.]

bhāṇḍa, *n.* -1. vessel, pot; vat; dish; -2. *generalized* (*like pātra*), utensil; wares or ware.

bhāṇḍa-mūlya, *n.* capital consisting of wares; stock in trade.

bhānū, *m.* light; beam. [√bhā, 1162.]

√ **bhām** (*bhāmitā*). rage, be angry. [orig., perhaps, 'be agitated,' and so, a Prakritic form of *bhram*, q.v.: for loss of *r*, see under √bhañj.]

bhāma, *m.* rage, fury. [√bhām.]

bhāra, *m.* burden. [√bhr.]

bhārata, *a.* descended from Bharata; as *m.* descendant from Bharata, epithet of Yudhishtira, to whom Brihadaçva tells the story of Nala. [bharatā, 1208f.]

bhārika, *m.* carrier. [bhāra.]

bhāryā, *grdv.* to be supported or maintained; -ā, *f.* wife. [√bhr, 963b.]

bhāryātva, *n.* condition of being wife or (among animals) mate. [bhāryā.]

bhāva, *m.* -1. the becoming, 61¹²; existence, 15¹⁸; being; *in cpds.* used as equiv. to the suffix *tva* or *tā*, condition of being; 35²¹, 49¹²; -2. (way of being, *i.e.*) con-

- dition; —3. (way of being, i.e.) nature; —4. natural disposition; feeling; —5. feelings; heart, 30¹⁸; —6. the existent; existent thing, 66⁹. [√bhū, 1148.2.]
- bhāvin**, *a.* becoming, coming into existence; about to be, destined to be, 18⁹; future, 38¹⁸; -inī, *f.* a beautiful woman. [√bhū, 1183⁸ end.]
- √ **bhāṣ** (bhāṣate; babhāṣé; ábhāṣista; bhāṣitá; bhāṣitum; bhāṣitvá; -bhāṣya). speak; talk; say. [perhaps for *bhāsk, a sk-formation fr. √bhā: 182a.] + **abhi**, speak unto, address, *w. acc.*; speak, *without object*.
- + **prati**, speak back, answer.
- bhāṣā**, *f.* speech, language. [√bhāṣ.]
- ohāṣita**, *ppl.* spoken; *as n.* [1176a], what is spoken, the words. [√bhāṣ.]
- √ **bhāś** (bhāśati, -te; babhāśé; bhāśitá). shine. [cf. √bhā.]
- + **prati**, shine over against, make a show, appear well.
- bhāś**, *n.* light. [√bhāś: but cf. 1151.1c².]
- bhāś-karā**, *m.* the sun. ['light-making': 171³.]
- √ **bhikṣ** (bhikṣate; bibhikṣé; bhikṣisyé; bhikṣitum; bhikṣitvá). desire to have a share for one's self, wish for; *then* (like the Eng. desire, 'express a wish for'), request; beg; *esp.* go begging for food. [old desid. of √bhaj, 108g¹ end: cf. bhakṣ.]
- bhikṣā**, *f.* —1. the act of begging, begging; —2. that which is got by begging, alms. [√bhikṣ, 1149⁴: *w.* the relation of 1 to 2, cf. that of Eng. *getting*, 'act of getting, to getting, 'that which is got.']
- √ **bhid** (bhináti, bhintté; bibhēda, bi-bhidé; ábhet [832]; bhetsyáti, -te; bhinná [957d]; bhéttum; bhittvá; -bhidyá). cleave, cut asunder; break in twain, 102¹⁴; smite sore (in battle), 81⁶; pound, bruise, crush (as a reed), 70¹⁶; pierce. [orig. 'split, crush': cf. Lat. *findo*, 'cleave,' perfect *fidi*; Ger. *beissen*, Eng. *bite*; also *bit*, 'morsel,' and *bit*, 'part of a bridle'; *bitter*, used of a sword, *w.* a trace of the orig. mg, Beowulf, 2705; *caus. bait*, in *bait a bear*, 'make dogs bite him,' and *bait a horse*, 'let him eat.']

+ **pra**, split forth or open.
+ **vi**, split asunder; break to pieces, destroy.

- bhiyás**, *m.* fear. [√bhi, 1151.2c.]
- √ **bhiṣaj** (bhiṣakti). heal.
- bhiṣáj**, *a.* healing; *as m.* healer. [√bhiṣaj, 1147.]
- √ **bhī** (*V.* bháyate; *V. and later*, bibhétí; bibhāya; ábhāisít; bhegyáti; bhítá; bhétum; *caus.* bhiṣáyate [1042f]). fear; be afraid of (*abl.*); bhīta, having feared, frightened; *caus.* affright. [*w.* bi-bhé-ti, cf. Old High Ger. *bi-bē-t*, 'trembles,' whose *bi-* is syllable of reduplication, Ger. *bebt*, AS. *beofað*, 'trembles': the connection of these words with *φέ-β-μαι*, 'am afraid, flee in fright,' and *φόβος*, 'fear,' is still a moot-point.]
- bhí [351], *f.* fear. [√bhi, 348.1.]
- bhítá, *ppl.* feared; *as n.* [1176a], fear.
- bhímá**, *a.* fearful, terrible; *as m.* Bhīma, name of a Vidarbhan king. [√bhi, 1166b.]
- bhīma-parākramá**, *m.* terrible strength or courage. [1264, 1267.]
- bhīmá-parākrama**, *a.* possessing **bhīma-parākramá**, 1¹¹, 2³. [1293.]
- bhīma-ṣāsana**, *n.* command or summons of Bhīma. [1264, 1267.]
- bhīrú**, *a.* timid. [√bhi, 1192.]
- √ **bhuj** (bhujáti; bhugná; -bhújya). bend; turn; make crooked. [so far as the meaning goes, the following words may well be taken as cognate: *φύγ-ειν*, Lat. *fug-ere*, 'turn about, flee'; AS. *būg-an*, 'bend, turn about' (intrans.), sometimes also 'flee,' Eng. verb *bow* (as in *bow down*), 'bend'; AS. *boga*, Eng. *bow*, 'arcus,' *el-bow*, rain-bow; Ger. *bieg-sam*, 'pliable,' Old Eng. *būh-sum*, 'pliable, yielding,' Eng. *buxom*, 'lithe, lively, vigorous': but the Germanic *g* raises phonetic difficulties which are not yet satisfactorily cleared up.]
- √ **2bhuj** (bhunákti, bhuñkté; bubhója, bubhujé; ábhujat; bhokṣyáti, -te; bhuktá; bhóktum; bhuktvá). —1. enjoy; in *Veda*, (have use with, i.e.) have the use of a thing (*and so w. instr.*); —2. in *later Skt.* (like Ger. *geniessen*, cf. also *bhoga* and *bhojana*), enjoy *esp.* food,

w. acc.; —3. *without object, take one's meal; then* —4. *enjoy (things that are not food), w. acc., 10⁹*; —5. *reap the fruit (of sin) at the hands of a person (gen.), 79¹⁷*; —6. *caus. cause to take food, feed. [if for *bhruj (but this is doubtful—see √bhañj), then cf. Lat. frui, *frugvi, 'have use with' (a thing, hence instr.-abl.), 'enjoy'; frug-es, 'fruit'; AS. brūcan, 'enjoy' (food or drink), 'use,' Eng. brook, orig. 'use,' now 'put up with.']*

+anu, *reap the fruit (of good or evil deeds).*

+upa, —1. *enjoy, esp. (enjoy food, i.e.) eat; —2. reap the fruit (of good or evil deeds).*

bhujam-gama, *m. serpent. ['going with bending or with crooking': bhujam, grd of √1bhuj, 995: for mg, cf. khaga.]*

√bhur (bhurāti). *make short and quick motions, twitch, jerk, kick, struggle, stir. [cf. φύρω, 'stir around, mingle'; φλύω, 'bubble'; Lat. fur-ere, 'be agitated, rage'; defru-tum, 'boiled off'; Eng. brew, 'boil'; bro-ith, 'bouillon.']*

bhurana, *a. (like the Eng. stirring, i.e.) both —1. moving quickly and —2. active, busy. [√bhur, 1150.2c.]*

√bhuranya (bhuranyāti). *be stirring, busy. [bhurana, 1059d.]*

bhūvana, *n. —1. being, existence; —2. world; —3. with vīcva: sing., tout le monde; pl., all beings. [√bhū, 1150.2c.]*

bhuvana-traya, *n. world-triad, i.e. heaven and atmosphere and earth.*

bhūvas, *the second of the so-called "utterances" (see vyāhṛti), bhūvas!, interpreted as air or atmosphere, on account of its position between bhūr and svar. [prob. nothing more than the voc. pl. of bhū, 'O ye spaces.']*

√bhū (bhāvati, -te; babhūva [789a]; ābhūt; bhaviṣyāti, -te; bhūtá; bhāvitum; bhūtvā; -bhūya; *caus. bhāváyati, -te*). *become, 93³, 40²¹, 57³, 67²¹, 3¹⁷; come into being, 92¹⁷; arise, happen, take place; exist; very often to be rendered simply by be, 2¹⁵, 3^{18, 22}, 7¹; —pūrvam abhūd rājā, once there was a*

king, 48¹; tathā bhavatu, so be it, 27¹⁴, so 32¹⁷; prāñjalir bhūtvā, (having become prāñjali, i.e.) assuming suppliant posture, 13²²; —w. possessive gen., become (the property) of a person; ādhipatyam tasya babhūva, lordship became his, he attained lordship, 37¹; seldom w. dat., 96²⁰; —imperative, bhavatu: (be it, i.e.) good; enough; what's the use of talking, 30¹⁶, 42²; the thing is clear, 23⁷, 31⁶; tad bhavatu, never mind that, 34⁶; —bhūta, see s.v.; —in self-explaining periphrases w. ppls, 49¹⁹, 52¹⁷, 99²¹; —desid. búbhūṣati [1027], desire to be, 70¹⁴. [w. ābhūt cf. ξφν, 'became, grew'; cf. Lat. fu-it, 'was'; Old Lat. fu-at, 'may be'; AS. beōm, 'am'; Eng. be.]

+anu, —1. (*perhaps* be along after, and so) come up with, attain; —2. experience; enjoy, 24⁹; —3. (experience, i.e.) make practical acquaintance with, come to understand; perceive; hear, 4²¹. +abhi, be against [1077⁸], oppress, and so overpower.

+ud, arise up, make itself perceptible.

+pari, —1. be around, surround, encompass; —2. (like the Eng. colloq. get around, i.e.) get the better of, prove superior to; be superior to, and so —3. treat with contempt, 37⁶.

+pra, —1. come forth into being; arise; —2. be before (others), have the power; have power, be strong.

+vi, (become asunder, i.e.) expand, develop; pervade; —caus. cause to expand or open; discover; vibhāvita, discovered, found out.

+sam, —1. (unite [intrans.] together, and so take form, i.e.) be shapen in its old sense, be created; be born, 97²; come into being; become; originate; sambhūta, sprung from, 19¹²; —2. exist, 39²; be, 39⁶; sambabhūva, am, RV. x. 125.8; —3. happen, 20¹²; occur; pass current, 52⁷; —caus. —1. (cause to be together, bring into form, i.e.) make, accomplish; —2. honor, 30¹³; —3. (bring together, and so, like Eng. conjecture) suppose. [development of caus. mg 2 unclear.]

- + **abhi-sam**, (*lit.* become unto, *i.e.*) attain (*e.g.* a condition) by a process of change, enter into (*e.g.* wifehood), 86¹⁹; be born unto (immortality), 97³.
- bhū** [351-2], *a.* at end of *cpds*, becoming, being, existent; as *f.* —1. a becoming, being; —2. the place (*for mg*, *cf.* **bhavana**) of being, the world, space; *pl.* worlds, spaces (*cf.* **bhuvā**); —3. the earth, as distinguished from heaven and atmosphere; **bhū**, on earth; —4. the land, lands. [Vbhū, 347.]
- bhūtā**, *ppl.* —1. become, been, *i.e.* past; real; —2. having become, being, used in composition *w.* its predicate as a grammatical device to give the predicate an *adj.* form *w.* number and gender [1273c], 6⁷, 19⁴, 29⁴, 56¹⁵; —3. as *n.* (that which has become, *i.e.*) a being, divine (90¹⁹) or human or other; creature in general, 21^{18, 23}, 57¹⁸, 63¹²; created thing, 58¹³; world, 91¹⁶; —4. as *m. n.* uncanny being, ghost, goblin, 55¹⁹; —5. as *n.* element; **pañca bhūtāni**, five elements (earth, water, fire, air, ether, of which the body is composed and into which it is dissolved), 66⁵, 68⁹; so 66^{1, 8}. [Vbhū: *cf.* **φῦ-τό-ν**, 'plant, creature.']
- bhūta-grāma**, *m. sing.* and *pl.* community of creatures.
- bhūta-bhāṣā**, *f.* language of the goblins or **Piṇchās**.
- bhū-tala**, *n.* earth-surface, ground, earth. [*cf.* **tala**.]
- bhūti**, *f.* being, *esp.* well-being. [Vbhū: *cf.* **φύσις**, 'a being, nature.']
- bhū-pa**, *m.* protector of the earth or land, king, prince.
- bhū-pati**, *m.* lord of the land, king, prince.
- bhū-bhāga**, *m.* spot of the earth, place.
- bhūman**, *n.* earth; world. [Vbhū, 1168. *Id.* for *mg*, *cf.* **bhū**.]
- bhūmi**, *f.* —1. earth, 57¹¹; ground, 43¹⁸; —2. land; —3. place, 23¹⁴; *esp.* fit place, proper vessel (*cf.* **sthāna**, **pātra**), 21⁶, 28³. [Vbhū, 1167: for *mg*, *cf.* **bhū**.]
- bhūmi-pati**, *m.* lord of the land, king, prince.
- bhūmi-bhāga**, *m.* spot of ground.
- bhūmi-ṣṭha**, *a.* standing on the ground. [*stha*.]
- bhūyāns**, *a.* more; greater. ['becoming in a higher degree, increasing,' Vbhū, 470².]
- bhūr**, the first of the three "utterances" (*see* **vyāhṛti**), **bhūr!**, O earth. [crystallized *voc. sing.* of **bhū**.]
- bhūri**, *a.* abundant; much. [Vbhū, 1191: *cf.* **bhūyāns**.]
- bhūri-kāla**, *m.* long time.
- bhūri-sthātra**, *a.* having many stations, being in many places.
- bhūrpi**, *a.* stirring, and so vigilant, jealous (of a god). [Vbhū, 1158.2, 245b.]
- √ **bhūṣ** (**bhūṣati**; **bhūṣayati** [1041²]). —1. **bhūṣati**, be busy for; —2. **bhūṣayati**, (make ready for, *i.e.*) adorn.
- bhūṣaṇa**, *n.* ornament. [Vbhūṣ, *mg* 2: 1150.]
- √ **bhr** (**bībharti** [645]; **bhārtati**, -te; *V.* **jabhāra**, **jabhré** [789b]; *later*, **babhāra**; **ābhārsit**; **bharīṣyati**; **bhr̥tā**; **bhārtum**; -**bhr̥tya**). bear (*cf.* the various senses of bear in *Eng.*): thus, —1. hold, and so possess; —2. bear (in the womb); **abharat**, she bare, 85¹⁵; —3. endure; —4. carry, convey; —5. (bear, *i.e.*, as in *Latimer*) win; —6. bring (as an offering, *cf.* *offer*), 69¹⁴, 82¹⁴; *w.* **ūdhar**, offer the breast, suckle, 78³; —7. (bear, *i.e.*) support; and so (*like Eng.* support), furnish sustenance to, 22²; maintain, *RV.* x. 125.1; so also, keep (on hire); —8. wear (*as Ger.* tragen means 'bear' and 'wear'); *w.* **nakhāni**, wear the nails, keep them untrimmed, 64¹⁹. [*cf.* **φέρω**, *Lat.* *fero*, *Eng.* *bear*, 'bear' in its various mgs, *Ger.* *gebären*, 'bring forth': *AS.* *bear-n*, *Eng.* *bairn*, 'child,' is an old *ppl.*, *lit.* 'that which is borne or born'; *cf.* also **φέρω**, *Lat.* *fūr*, 'carrier off, thief': see also under the derivs, **bhara**, **bhartṛ**, and **bhr̥ti**; *cf.* **bhāra** and the following.]
- + **apa**, carry off, take away, **ἀποφέρω**.
- + **ava**, bear down (an assailing weapon), ward off.
- + **ā**, bear unto, bring to.
- + **upa**, bring unto.
- + **ni**, only in *ppl.*, **nibhr̥ta**, (borne down, lowered, *i.e.*) hidden.

- + **pra**, *act. mid.* bring forward; offer; **prabhṛta**, brought forward, made ready. [cf. *προφέρω*, Lat. *prōfero*, 'bring forward'.]
- √ **bhrj̥j** (**bhrj̥jāti**; **bhr̥ṣṭá**; **bhr̥ṣṭvā**). roast; parch, *esp.* grain. [cf. *φρύγω*, Lat. *frigere*, 'roast': akin w. √ **bhrāj**.]
- bhr̥tī**, *f.* the supporting, maintenance. [√ **bhr̥**, 1157.1a: cf. Ger. *Ge-bur-t*, Eng. *bir-th*.]
- bhr̥tya**, *m.* (one who is to be maintained, *i.e.*) servant. [grdv. of √ **bhr̥**, 963b.]
- bhr̥ṣa**, *a.* powerful.
- bhr̥ṣa-duḥkhita**, *a.* (powerfully, *i.e.*) exceedingly pained.
- bhetavya**, *grdv.* to be feared; **bhetavyam**, *impers.* [999], *timendum est*, one should fear, 42⁸; **na bhetavyam**, never fear. [√ **bhī**, 964.]
- bhedá**, *m.* fissure, split, breach; a creating of divisions. [√ **bhid**.]
- bheṣajā**, *f.* -ī, *a.* healing; *as n.* healing (*subst.*). [√ **bhiṣáj**, 1209i.]
- bhāikṣa**, *n.* begging; **bhāikṣam** car, go a-begging. [√ **bhikṣā**, 1208e.]
- bhāima**, *a.* descended from Bhīma; *f.* -ī, Bhīma's daughter, Damayantī. [√ **bhīmá**, 1208f.]
- bhāirava**, *a.* fearful, *i.e.* awful; *as m.* Terrible, name of a hunter. [√ **bhīrú**, 1208c.]
- bho**, *see* 176a (in 2d ed., see 174b).
- bhóga**, *m.* enjoyment; use; *esp.* use of food, *i.e.* eating. [√ 2 **bhuj**, 'enjoy,' 216.1.]
- bhōgin**, *a.* enjoying or having enjoyment; *esp.* enjoying food, well-fed. [not directly fr. √ 2 **bhuj**, but fr. **bhoga**, on account of the *g*, 1230c end.]
- bhójana**, *n.* the enjoying, *esp.* of food; the eating; *then (like Eng. eating)*, food. [√ 2 **bhuj**, 'enjoy,' 1150.1a.]
- bhojyā**, *grdv.* to be eaten; *as n.* food, supply of food. [√ 2 **bhuj**, 'enjoy, eat,' 963d.]
- bhobhavat-pūrvaka**, *a.* accompanied [1302c2] by **bhos** or **bhavant**; -am, *adv.* [1311], with **bhos** or **bhavant**.
- bho-bhāva**, *m.* the becoming **bhos**; *w.* **nāmnām**, the becoming **bhos** of names, *i.e.* the use of **bhos** instead of a person's real name.
- bhos**, *excl. of address.* thou, sir!, O!, ho!, halloo!; *often repeated*, *e.g.* 6²³. [for origin, see **bhavant**: for euphonic combination, see 176a (in 2d ed., see 174b).]
- bhoḥ-ṣabda**, *m.* the word **bhos**.
- √ **bhrañ** or **bhraṣ** (**bhrañgate**; **bhraṣyati** [767]; **ābhraṣat**; **bhraṣṭá**). fall. + **apa**, fall off; *see* **apabhraṣṭa**.
- bhrañca**, *m.* fall; ruin; loss. [√ **bhrañṣ**.]
- √ **bhram** (**bhrámati**, -te; **bhrámyati**, -te [763]; **babhrāma**; **bhramiṣyati**; **bhrāntá** [955a]; **bhrámitum**, **bhrántum**; **bhrāntvā**; -**bhrámya**, -**bhrámya**). — 1. move unsteadily or without aim; wander; roam, 36¹², 23⁶; flutter, of insects, etc.; — 2. move in a circle, rotate; — 3. *fig.* be wandering (of the mind); be agitated or confused.
- [the orig. meanings seem to have included irregular and aimless and rotary motion as applied to water, wind, and fire, and also to have been transferred to the sound thereof: cf. the derivs **bhṛmi**, 'whirlwind', **bhramá**, 'whirling flame' and 'whirlpool,' and **bhramara**, 'bee': cf. *βρέμειν*, 'rage,' 'roar' (of storm and wave), *βρόμος*, 'rage, roar'; Lat. *frem-ere*, 'rage, roar'; Ger. *brummen*, 'hum, rumble'; AS. *brim*, 'surf, surge,' Eng. *brim*, 'place of surf, edge, margin'; Old Eng. *brim*, 'flame, fire,' preserved in Eng. *brimstone*, 'fire-stone': see also √ **bhām**.]
- + **pari**, wander around.
- + **sam**, be much confused; **sambhṛānta**, agitated, perplexed, in a flutter.
- √ **bhrāj** (**bhrájate**, -ti; **babhrāja**; **ābhrāt** [890 or 833?]; **bhrājisyáte**). shine; be radiant; flame; *fig.* be radiant (with beauty or glory). [cf. *φλέγω*, 'flame, burn'; *φλέγ-μα*, 'flame'; Lat. *flam-ma*, **flag-ma*, 'flame'; *fulg-ēre*, 'shine, lighten'; AS. *blāc*, 'shining, splendid' (of fires and flames), then 'white' (of the dead), Eng. *bleak*, 'pale'; *bleach*, 'whiten'.]
- + **vi**, shine.
- bhrāṭṛ** [373], *m.* brother. [origin unknown, cf. 1182d: cf. *φρά-τηρ*, 'brother, esp. one of a brotherhood or clan,' and

so, 'clansman'; Lat. *frā-ter*, 'brother'; Eng. *brother*.]

bhrāṭṛ-sthāna, *a.* (having, *i.e.*) taking the brother's place; *as m.* representative of a brother.

bhruva, *for bhrū at end of cpds*, 1315c.

bhrū [351], *f.* brow. [cf. *ō-ppū-s*, 'eye-brow'; AS. *brū*, 'eye-lid'; Eng. *brow*.]

ma [491], *pron. root*, see **ahām**. [cf. *μέ*, Lat. *me*, AS. *mē*, Eng. *me*.]

√ **mañh** (**māñhate**). make great or abundant a thing (*acc.*) for a person (*dat.*), grant abundantly to. [for **magh*, cf. *magha*: orig. 'be great,' and trans. 'make great or high,' and essentially ident. w. √*mah*: see under √*mah*: for *mg*, cf. Lat. *largus*, 'large, liberal,' w. *largiri*, 'give liberally,' and Eng. *large* with *largess*.]

māñhiṣṭha, *a.* granting most abundantly, most generous. [√*mañh*, 467.]

ma-kāra, *m.* the letter m. [Whitney 18.]

makhā, *a.* jocund. [cf. √*mah*.]

magādha, *m. pl.* Magadhans, name of a people; Magadha, name of their country, Southern Behar.

magadha-deṣa, *m.* the land of Magadha.

√ **magh**, see **mañh**.

maghā, *n.* liberal gift; bounty. [√*magh*, *i.e.* **mañh**.]

maghāvan [428], *a.* —1. abounding in liberal gifts, generous; *esp.*, *as m.*, generous (patron), designation of the rich lord who institutes a sacrifice and pays the priests, 88¹—cf. *sūri*; *applied in particular to Indra*, *as Rewarder* (of priests and singers), 70⁶, 71⁵, 73²⁰, 75¹⁰; —2. *in the Epos*, The Generous One, standing epithet of Indra, 5¹¹. [**maghā**, 1234.]

maṅgalā, *n.* —1. welfare, luck; —2. anything lucky, auspicious, or of good omen; —3. old or traditional usage, 59¹⁸.

maṅgalya, *a.* lucky, auspicious, of good omen. [**maṅgalā**, 1212d 4.]

mac-chiṣya, *m.* pupil of me, my pupil. [**mad** + *chiṣya*, 159, 203.]

√ **majj** (**mājḡati**, -te; **mamājja**; **āmajjīt**; **mañksyāti**, -te; **majjisyāti**; **magnā**

[957c]; **mājḡitum**; -**mājya**). sink under; dip one's self; dive; duck or sub-merge, *intrans.* [perhaps orig. **mazgh*, 'get into': cf. *madgu*, 'duck'; Lat. *merg-ere*, 'duck'; *merg-us*, 'diver' bird: for the phonetic relations, cf. *majjan*, Avestan *mazga*, Church Slavonic *mozgŭ*, AS. *mearg*, Eng. *marrow*, Ger. *Mark*, all meaning 'marrow,' and, as meaning originally 'the inmost part or pith,' prob. from this root: see **raju**.]

+ **ud**, e-merge.

+ **ni**, sink down; dip one's self, bathe.

majjāo, *Prakrit for mārjāra-s* ('cat') and for *maj-jāra-s* ('my paramour').

maṭhara, *a.* perhaps persistent; *as m.* Mathara, name of a man.

maṇī, *m.* —1. pearl; jewel; —2. water-jar.

maṇika, *m.* large water-jar. [**maṇi**.]

maṇḍapa, *m. n.* open hall or pavilion.

maṇḍapikā, *f.* small shed or shop. [**maṇḍapa**, 1222 and d.]

māṇḍala, *n.* disk, circle, ring.

maṇḍūka, *m.* frog; *f.* **maṇḍūkī** [355b], female frog.

matī, *f.* —1. (thinking upon, *i.e.*, like the Ger. *An-dacht*, see **dhī** 2) devotion; pious hymn or song of praise, 73¹⁰, 79⁶; —2. thought; thoughts, 49⁸; purpose, 73⁵; mind; intention; —3. opinion; —4. understanding, 19⁹; intelligence. [√*man*, *q.v.*: cf. Lat. *mens*, stem *men-ti*, 'mind'; AS. *ge-myn-d*, 'mind,' Eng. *mind*.]

matī-prakarṣa, *m.* wit-superiority, *i.e.* a fine dodge.

mātsya, *m.* fish. ['the lively one,' √*mad*.]

√ **math** or **manth** (**mathnāti**, **mathnitē**; **mānthati**; **māthati** [746]; **mamātha**, **mathūs**, **mamanthūs**, **methūs**; **āmath-īt**; **mathiṣyāti**, -te, **manthiṣyāti**; **math-itā**; **māthitum**; **mathitvā**; -**māthya**). —1. stir or whirl; *w.* *agnim*, produce fire by whirling the stick of attrition in a dry piece of wood; —2. shake, agitate, distress.

+ **pra**, agitate.

√ **mad** (**mādati**; **mādyati**; **mamāda**; **āmādit**; **maditā**, **mattā**; **māditum**; **mād-**

áyati, -te). —1. bubble, undulate, of water, and as a type of joyousness; *apām ūrmir madann iva stomas*, praise (joyous) as a bubbling water-wave, 81¹⁰; boil, be agitated; —2. *fig.* be (pleasantly excited, *i.e.*) glad; rejoice; *w. instr.*, 83¹²; be exhilarated or intoxicated with joy; —3. *esp.*, as describing the life of the gods and the blessed, be in bliss; *w. cognate acc.*, 83¹⁸; —4. *trans.* gladden, rejoice, 75¹²; intoxicate; *matta*, drunk; —*caus.* —1. *act.* gladden; —2. *mid.* take delight, 84¹⁰.

[the rather rare physical *mg* (1) is prob. the orig. one, *w.* a transfer to *fig.* use, as in Eng. *bubble over with joy or mirth*: cf. *μαδ-δω*, 'be moist'; Lat. *mad-ēre*, 'be soaked, full, drunk'; *mat-ta-s* (*mg* 4) and Lat. *mat-tu-s*, 'drunk': see the collateral form *√1 mand*, and *√mud*.]

+ *ud*, be out (of one's senses) with excitement; be frantic.

+ *pra*, take pleasure.

mad, so-called stem of 1st pers. pron., 494.

māda, *m.* excitement, inspiration, intoxication, 81⁴; *pl.* intoxicating drinks, *esp.* Soma-draughts, 81¹¹. [*√mad*.]

madiya, *a.* mine. [*mad*, 494⁸, 1215d.]

madgú, *m.* a water-fowl. [*diver*; *√majj*, *q.v.*]

mádhu, *a.* sweet; *as n.* sweet food and drink: *esp.* Soma; milk and its products; *oftenest* honey, 26¹⁸. [cf. *μέθυ*, 'wine'; AS. *medu*, Eng. *mead*.]

madhura, *a.* sweet; of speeches, honeyed. [*mádhu*, 1226a.]

mádhyā, —1. *as n.* middle; *w.* *nabhasas*, middle of heaven, mid-heaven; *madhye*: in the middle, 57¹²; *w. gen.* [1130] or at end of *cpd.* in the midst of '·', in '·', 18⁷, 2⁹; —2. *m. n.* (the middle, *i.e.*) the waist; —3. *as adj.*, used like Lat. *medius*: *samudram madhyam*, in medium mare. [cf. *μέσσος*, *μεθ-jo-s*, Lat. *medius*, Goth. *midjis*, AS. *mid*, Eng. *mid*-, 'middle'.]

madhya-ga, *a.* situated in the middle of, tarrying among.

madhya-cārin, *a.* moving in the middle of (*w. gen.*, 1316²), *i.e.* moving among.

madhyamā, —1. midmost, situated between; —2. of middling quality, size, etc.; —3. *as m. n.* the middle (of the body), waist; —4. *as n.* the middle (of anything). [*mádhyā*, 474: cf. 525³.]

√ man (*mānyate*; *mené* [794e]; *āmaṇsta*; *maṇsyāte*, -ti; *matá*; *māntum*; *matvā*; -*mānya*, -*mātya*; *desid.* *mimāṇsate*). be minded: —1. think, believe, imagine, 34¹⁸, 43¹⁶; conjecture; *yadi nānyathā man-yase*, if thou art not otherwise minded, if thou art agreed, 25⁸; *manye*, inserted parenthetically, methinks, 51¹³; expect, 52¹¹; —2. consider something (*acc.*) as something (*acc.*), 13¹², 37⁷, 55²⁰, 79⁸; *prāptakālam amanyata*, considered (*sc. it*) an arrived time, thought that the time had come, 13²⁰; *bahu man*, consider as much, esteem, honor; —3. think fit or right, 10¹⁶; —4. think upon, set the heart on, 3⁴; —5. have in mind or view, 88⁶; —*caus.*, see *mānaya*; —*desid.* consider, examine, call in question. [cf. *μέ-μυν-α*, 'mind, *i.e.* fix the thoughts on, wish, strive' (see *man* 4); Lat. *me-min-i*, 'keep in mind'; AS. *preterito-present man*, 'am mindful,' and the indirectly connected *mēnan*, Eng. *mean*, 'have in mind, intend'.]

+ *anu*, (be minded after another, *i.e.*) follow another in opinion, assent, approve; consent; give leave, *w. acc. of person*, 49⁴; permit, 62⁶.

+ *abhi*, —1. put one's mind upon, desire; *abhimata*, desired, agreeable; —2. have intentions against [1077⁸], plot against.

+ *ava*, (mind, *i.e.* regard downwards, *i.e.*) regard de haut en bas, look down upon, like the Lat. *de-spiciere*, despise, treat with contempt.

mānas, *n.* mind, in its widest sense as applied to the powers of conception, will, and emotion: *thus*, —1. the intellect; the thoughts, 8¹⁶, 10⁶, 66⁷; understanding, 82¹⁷; mind, 10¹⁶, 15¹⁰, 65^{12, 18}; —2. reflection; excogitation; *perhaps* the thing excogitated, praise, or (like *dhī* 2) devotion, 73⁷; —3. wish, inclination towards; —4. desire; —5. feelings; disposition;

- heart, 78⁷. [√*man*: cf. μένος, 'mind, spirit'; Lat. *Miner-va*, the goddess 'gifted with understanding.']
- manīṣā*, *f.* —1. thought; understanding; *instr. manīṣā*, *adv.* wisely; —2. expression of thought and wisdom in saw, prayer, and hymn (cf. *dhī* 2). [√*man*, 1197b.]
- manīṣin*, *a.* —1. having understanding, wise; —2. prayerful, devout. [*manīṣā*, 1230a.]
- mānu*, *m.* —1. man; collectively (as in *Eng.*, and like *Hebrew adam*), man, mankind, 73¹⁹; —2. (like *Hebrew Adam*) The Man κατ' ἐξοχήν, *Manu*, father of mankind; *Manu*, as originator of prayer, praise, and sacrifice, 89²; *Manu*, as type of piety and majesty, 1¹⁰; *Manu*, supposititious author of the law-book of the *Mānavas*. [cf. *Goth. manna*, *Ger. Mann*, *AS. man*, *Eng. man*: the noun is generalized to a quasi pronoun in *AS. man*, *Ger. man*, like *Lat. homo* in *French on*, but retains a distinct form as noun in *Ger. Mann* (as *homo* does in *French homme*): cf. also *Mannus*, mythical ancestor of the West-Germans (*Tacitus, Germania*, ii.): perhaps related are *Mīnu-s* and *Mīnos*, mythical Greek forefathers: the derivation of *manu* fr. √*man*, 'think,' is unobjectionable so far as the form goes (1178b), but the usual explanation of *manu* as 'the thinker' defies common sense.]
- manu-ja*, *m.* *man*. [*prop. adj.*, 'Manu-born, sprung from *Manu*,' 1265.]
- manujendra*, *m.* (prince of men, *i.e.*) prince, king, 1⁵. [*manuja* + *indra*, 1264.]
- manuṣyā*, —1. *a.* human; —2. *as m.* *man*. [*manus*, 1212d1: cf. *mānuṣa*: for *mg* 2, see *mānava*.]
- manuṣyatvá*, *n.* condition of being man. [*manuṣya*, 1239.]
- manuṣya-devá*, *m.* human god [1280¹] or man-god [1280b] or god among men [1264], *i.e.* *Brahman*, 95¹.
- manuṣya-loká*, *m.* world of men.
- mānus*, *m.* *man*. [cf. *mānu* and 1154.]
- mano-ratha*, *m.* wish. [lit. 'heart's joy,' *manas* + 2 *ratha*.]
- mano-hara*, *a.* (heart-taking, *i.e.*) captivating.
- māntu*, *m.* counsel, *i.e.* deliberation; then (like *Eng. counsel*), result of deliberation, plan, intent. [√*man*, 1161a.]
- māntṛa*, *m.* —1. thought; *esp.* thought as uttered in formal address, in prayer or song of praise (see *dhī* 2), or in pious text; —2. usual designation of the hymns and texts of the Vedas; —3. later (when these Vedic texts came to be used as magic formulas), spell, charm; —4. like *māntu*, deliberation, plan. [√*man*, 1185b: for *mg* 3, cf. *Lat. carmen*, 'solemn utterance' (see √*caṇs*), then 'magic spell,' whence *Eng. charm*.]
- mantra-da*, *a.* giving, *i.e.* imparting the sacred texts, *i.e.*, as *m.*, *Veda*-teacher.
- √ *mantraya* (*mantrāyate* [1067]). —1. speak with solemn or formal utterance; —2. deliberate. [*denom. of mantra* — see its various mgs.]
- + *anu*, follow with a *mantra*, accompany with a sacred text, like *Lat. prosequi* *vocibus*.
- + *abhi*, address a spell unto; charm or conjure.
- + *ā*, speak unto; *esp.* bid farewell to, 56⁸.
- + *ni*, invite. [for *mg*, cf. (under √*budh*) *Eng. bid*, 'make formal announcement of,' and then 'invite.']
- + *saṁ-ni*, invite together, 4²⁰.
- mantravant*, *a.* accompanied by sacred texts. [*mantra*, 1233.]
- mantra-varṇa*, *m.* the wording of a sacred text.
- √ 1 *mand* (*māndati*; *mamānda*; *āmand-īt*). gladden, 74⁴. [*collateral form of* √*mad*.]
- √ 2 *mand* or *mad* (*mamātti*; *mādati*). tarry, loiter. [*amplification of* **man*, 'remain,' the congener of μέν-ειν, *Lat. man-ēre*, 'remain.']
- manda*, *a.* —1. tarrying, slow; —2. (sluggish, and so) weak; insignificant; little; —3. (like *Eng. colloq. slow*) stupid. [√ 2 *mand*, 'tarry.']
- manda-bhāgya*, *a.* having little luck, unlucky.
- mandara*, *m.* *Mandara*, a sacred mountain.

mandādara, *a.* having little regard for (*w. loc.*, 303a), careless about. [manda + ādara.]

mandāra, *m. n.* —1. coral tree, *Erythrina indica*; —2. *m. used, perhaps, as name of a man*, Mandāra.

mandira, *n.* dwelling; house; palace. [√2 mand, 'tarry,' 1188e: prop. 'a waiting, an abiding,' and then 'abiding-place, mansion': cf. *ṁāvḍ-ṣa*, 'fold, stable,' later 'monastery': for *mg*, observe that Lat. *mansio*, stem *man-si-on-* (fr. *man-ēre*, 'tarry'), meant first 'a tarrying,' and then 'a stopping-place, mansion,' French 'maison'; see also *bhavana*.]

manmatha, *m.* love; the god of love. ['the agitator, distresser,' intensive formation fr. √math or manth, 1148.4, 1002b.]

mānman, *n.* thought; *esp. (like dhī2)* An-dacht, devotion, prayer or praise. [√man, 1168.1a.]

man-māṇsa, *n.* my flesh. [mad, 494.]

manyú, *m.* —1. mood, *i.e.* temper of mind; then —2. (*like Eng.* mood) anger, heat of temper. [√man, 1165a.]

māma, *see* 491 and *ma*.

maya, —1. called a derivative suffix (*see* 1225, 161³), but really a *nomen actionis* meaning formation, make, used as final element of a *cpd*, having 'as its make, made of', consisting of 'containing' in itself; —2. *nomen agentis*, maker, former; *esp.* Maya, The Former, name of an Asura, artificer of the Daityas, and skilled in all magic, 45⁶. [fr. *mi*, weak form (cf. 954c, 250) of √1mā, 'measure, arrange, form,' 1148.1a and b: so the Eng. deriv. suffix *-hood*, *-head*, Ger. *-heit*, was once an independent noun, *see* under *ketu*.]

māyas, *n.* invigoration, refreshment, cheer, gladness, joy. [prop. 'a building up,' fr. √1mi, 'establish,' or fr. the weak form *mi* (cf. 954c, 250) of the kindred and partly equivalent √1mā, 'measure, arrange, form, build,' 1151.1a.]

mayo-bhū [352], *a.* being for or conducing to *mayas*, *i.e.* refreshing, gladdening.

mara, *m.* death. [√mr̥, 'die.']

marakata, *n.* smāragd or emerald. [cf. *σμάραγδος*, whence Lat. *smaragdus*, Old French *esmeralde*, French *émeraude*.]

marāṇa, *n.* death. [√1mr̥, 'die.']

mārīci, *f.* —1. mote or speck in the air, illuminated by the sun; —2. *later*, beam of light. [cf. *marút*.]

marīci-mālā, *f.* garland of rays.

marīcimālin, *a.* having a garland of rays. [marīcimālā, 1230a.]

marú, *m.* a waste; desert. [perhaps 'the dead and barren' part, whether of land or water, √1mr̥, 'die': cf. *Ἀμφί-μαρος*, son of Poseidon; Lat. *mare*, 'sea'; AS. *mere*, 'sea, lake, swamp,' Eng. *mere*, 'lake, pool,' *Winder-mere*, *mer-maid*; AS. *mōr*, Eng. *moor*, 'marshy waste, heath.']

marút, *m. pl.* the Maruts or gods of the storm-wind, Indra's companions, *selections* xxxv., xlii., xlvii., lxvii. [perhaps 'the flashing ones,' as gods of the thunder-storm, and connected w. a √mar seen in *μαρ-μαρ-ω*, 'flash.']

maru-sthalī, *f.* desert-land, desert.

martavya, *grdv.* moriendum; *impersonally*, *see* 999. [√1mr̥, 'die,' 964.]

mārtya, *m.* like Eng. a mortal, *i.e.* a man; as *a.* mortal.

mardana, *m.* crusher; *fig.*, as in Eng., subduer. [√mr̥d, 1150.1a.]

marma-jñā, *a.* knowing the weak spots. [marman.]

mārman, *n.* mortal part, vulnerable or weak spot, *lit. and fig.* [cf. √1mr̥, 'die.']

mārya, *m.* man, *esp.* young man; *pl. (like Eng. men, Ger. Mannen)*, servants, attendants, henchmen.

marṣa, *m.* patient endurance. [√mr̥ṣ.]

māla, *n. m.* smut; impurity, physical and moral. [cf. *μέλα-αυ*, 'dark'; Lat. *mālu-s*, 'bad.']

mallā, *m.* —1. *pl.* the Mallas, a people; —2. professional boxer and wrestler; one who engages in the *παγκράτιον*, *pancratiast*.

maçákā, *m.* biting and stinging insect, gnat.

maṣi, *f.* —1. bone-black; —2. ink, made of lac or of almond-charcoal boiled in cow's urine.

maṣy-abhāva, *m.* lack of ink.

√ mah (māhate; māmahé [786]; mahitá; mahitvá; *caus.* maháyati, -te). *orig.* be great or high, and so —1. *mid.* be glad, rejoice; then (*trans.* make great or high, and so) —2. *act.* elate; gladden; exalt (*mid.*), 74⁸; —3. esteem highly, honor.

[for *magh, cf. magha, also √mañh: for orig. mg, cf. participial adj. mahánt, 'great': for mgs 1 and 2, cf. American colloq. use of *high* as 'high in spirit, elated, esp. intoxicated':

— with orig. √*magh in the mgs 'be great, mighty, *i.e.* powerful or able,' *trans.* 'make able, help,' cf. *μοχ-λός*, 'helping-lar, lever'; *μηχ-ανή*, 'means'; Goth. *mag*, AS. *mæg*, 'am able,' Eng. *may*:

— with the collateral form *mag, whose deaspiration is prob. Indo-European, cf. *μέγας*, Lat. *mag-nus*, AS. *mic-el*, Eng. *mickle*, 'great.']

máh, *f.* mahí, *a.* great; mighty, 78³; strong; — mahí, *as subst.* the great, *i.e.* the earth; for *mg*, cf. *prthivī*. [cf. √mah: see 400².]

mahá, *a.* great. [√mah.]

mahánt [450b], *f.* mahatí, —1. *a.* great (in space, time, quantity, or quality, and so), large, long, mighty, important; significant, 6¹¹; *as m.* great or noble man, 19²¹, 36¹⁰; —2. *m.* (*sc.* ātman), the intellect, 66⁹, 67¹⁷. [*orig.* ppl. of √mah, q.v.]

maharṣi, *m.* great Rishi. [mahā + ṛṣi.]

máhas, *n.* greatness; might; glory; gladness; mahobhis, *adv.*: with power, 79¹²; joyfully, 73¹³. [√mah, see its various mgs.]

mahā, *used as prior member of a cpd, instead of mahánt*, 1249b, 355a. [√mah.]

mahā-kathā, *f.* great tale.

mahā-kavi, *m.* great poet.

mahā-kula, *n.* (great, *i.e.*) noble family.

mahā-guru, *a.* exceedingly reverend [1279]; *as m.* person worthy of unusual honor.

mahā-tapas, *a.* (having, *i.e.*) practising great austerity; *as m.* Great-penance, name of a sage.

mahātman, *a.* having a (great, *i.e.*) noble nature, noble; magnanimus. [mahā + ātman.]

mahā-dhana, *a.* having great wealth, very rich.

mahā-pāṅka, *m. n.* (great, *i.e.*) deep mire.

mahā-paṇḍita, *a.* exceedingly learned [1279].

mahāparādha, *m.* great crime. [mahā + aparādha.]

mahā-prājña, *a.* very wise [1279].

mahā-bāhu, *a.* great-armed [1294], *i.e.* stout-armed.

mahā-bhūta, *n.* grosser element, *i.e.* earth, air, fire, water, or ether (as distinguished from a subtle element or rudimentary atoms).

mahā-manas, *a.* great-minded.

mahā-muni, *m.* great sage.

mahā-yajña, *m.* great sacrifice, 59⁶π.

mahā-yaças, *a.* having great glory, famous.

mahā-rājā, *m.* great prince. [rājan, 1315a.]

mahā-muni, *m.* great howl.

mahā-vikrama, *a.* having great might or courage; *as m.* Great-might, name of a lion.

mahā-vīrá, *m.* great hero.

mahā-vratā, *n.* great vow. [1267.]

mahā-vrata, *a.* having a mahāvratā, having undertaken a great vow. [1295.]

mahā-sinha, *m.* great lion.

máhi, *a.* great. [√mah.]

mahitvá, *n.* greatness, might. [1239.]

mahimán, *m.* might; *instr.* mahinā, see 425e. [√mah, 1168.2b.]

mahiṣá, *a.* mighty; mahiṣo mṛgas, the powerful beast, *i.e.* buffalo, RV.; *as m.*, without mṛga, buffalo, 55²; —māhiṣī, *f.* [*acct.* cf. 362b²], the powerful one, *as designation: of a woman of high rank; of the first wife of a king*, 1¹⁸; *sometimes of any queen of a king*, 50¹. [√mah, 1197b.]

mahí, *see under* málh.

mahī-kṣit, *m.* earth-ruler, king.

mahī-pati, *m.* earth-lord, king.

mahī-pāla, *m.* earth-protector, king.

√ mahiya (mahiyáte). be glad, happy, blessed. [*prop.* 'be great, high,' denom. of mahi (1061), with the modification of mg mentioned under √mah, q.v.]

mahendrá, *m.* —1. Great-Indra; —2. great chief, 10¹⁵ (*w. mg* 1 also). [mahá + indra.]

mahendratva, *n.* the name or dignity of Great-Indra. [1239.]

maheçvara, *m.* great lord; *esp.*, as *pl.*, designation of the four lokapālās, Indra, Yama, Agni, and Varuna. [mahā + içvara.]

mahāujas, *a.* having great strength, mighty. [mahā + ojas.]

√ **1mā** (mīmīte [660–3]; mamāú, mamé; ámāsta; mitá [954c]; mātum; mitvá; -māya). —1. measure; —2. measure with, compare; —3. mete out; —4. arrange, form; build; make, 72². [for 1, cf. μέτρον, 'measure'; Lat. *ni-mi-us*, 'not to be measured, excessive'; for 4, cf. μάτη and Lat. *mā-nu-s*, 'former, i.e. hand'; εὐ-μαρής, 'handy, easy': see also the collateral form √1mi, 'build, set up,' and under mātṛ and mās.]

+ **anu**, (form after, *i.e.*) re-create in imagination, conceive.

+ **upa**, measure with, compare.

+ **nis**, fashion or make out of (*abl.*); construct.

+ **vi-nis**, lay out (garden).

+ **pari**, measure around, limit.

+ **pra**, measure.

+ **prati**, make (so as to be a match) against, cf. pratimā.

+ **vi**, measure out; then (*like Eng.* measure), pass over, traverse (the sky).

√ **2mā** or **mī** (mīmāti [660–3]; mimāya). bellow.

+ **vi**, bellow or cry aloud.

mā, *adv. and conj.* not, mostly in prohibitions [1122b]: —1. regularly *w. subjunctive*, *i.e.* augmentless form of a past tense [579–80], 76¹⁶, etc.; in order that not, 53¹; —2. *w. imperative*, 22², 35¹¹, 50⁴; —3. rarely *w. optative*, 79¹⁷; —4. *w. evam*, not so, 38⁶; —5. *w. u*, *mo*, see *u*. [cf. μή, Elian μά, 'not, that not.']

māns and **mānsā** [397], *n.* meat, flesh; used also in *pl.* [cf. Church Slavonic *meso*, Prussian *mensa*, 'flesh': cf. 64⁷N.]

mānsatva, *n.* the being meat, the etymological meaning of mānsa. [1239.]

mānsa-ruci, *a.* having pleasure in meat, greedy for meat.

mānsa-lubdhā, *a.* desirous of meat [√lubh.]

māṅgalya, *a.* bringing happiness, pleasant. [maṅgalā.]

māciram, *adv.* (not long, *i.e.*) shortly, straightway. [mā + cirām, 1122b⁴.]

māthara, *m.* Māthara, name of a man. [maṭhara, 1208f.]

māṇava, *m.* boy, youngster. [not akin *w. manu*, 'man': perhaps for *malnava: cf. Prussian *malnyx*, 'child.']

māṇavaka, *m.* manikin, dwarf. [māṇava, 1222b.]

mātariçvan, *m.* Mātariçvan, mystic name of Agni.

mātula, *m.* mother's brother. [mātr, 1227²: cf. μήτρως, Doric μάτρως, 'mother's brother.']

mātṛ [373], *f.* mother; applied also to the earth, the Dawn, the sticks of attrition (82⁹). [perhaps 'the one who metes out' food to the household, or else 'the former' of the child in the womb, √1mā, 'measure or mete,' 'form,' 1182d: cf. μέτρον, Doric μάτρν, Lat. māter, AS. *mōder*, Eng. *mother*; also *muā*, 'mother.']

mātr̥tas, *adv.* from the mother, on the mother's side. [mātr̥, 1098b.]

mātr̥vat, *adv.* as one's mother.

mātrā, *f.* —1. measure; at end of *adj. cpds* [see 1302c3], having ∙ ∙ as its measure, so and so long or high or large, etc.: jānu-mātra, knee-deep; vyāma-mātra, a fathom broad; —2. the full measure, *i.e.* limit; at end of *adj. cpds*, having ∙ ∙ as its limit, not more than ∙ ∙; and then, these *adj. cpds* being used substantively (1247 III⁴), ∙ ∙ merely, ∙ ∙ only, mere ∙ ∙, 27²⁰, 50⁹; such a *cpd* as first member of another *cpd*, 34⁸, 37⁶; hence —3. from this frequent use of mātrā at end of *cpds* in the form mātra (334²), the quasi-stem, mātra, *n.* measure, *i.e.* height, depth, length, breadth, distance (43¹²). [√1mā, 'measure,' 1185c: cf. μέτρον, 'measure.']

māda, *m.* revelry. [√mad.]

- 1 **māna**, *m. n.* —1. opinion; —2. (*like the Eng. opinion*) estimation, *esp.* good esteem; —3. honor. [√*man*, 1148.2.]
- 2 **māna**, *m.* *like the Eng.* building, and so structure, castle. [√*1mā*, 'make, build,' 1150.1a.]
- 3 **māna**, *m.* —1. *like the obs. Eng. maker*, ποιητής, poet; —2. as name of Agastya's father, Māna. [do.]
- māna-da**, *a.* (giving, *i.e.*) showing honor (to others); as *m.* honor-giver, *address of a woman to her lover.*
- √ **mānaya** (*mānáyati*). honor. [denom. of *1māna*: cf. 1067.]
- mānavá**, —1. *a.* human; descended from man or Manu (*see manu*); —2. as *m.* one of the sons of men, a man; —3. *m.* Mānava, name of a school of the Yajurveda. [*mānu*, 1208c: for mgs 1 and 2, observe that Old High Ger. *mennisch*, though prop. an adj. fr. *man*, 'homo,' and meaning 'humanus,' is used also as a subst. meaning 'man,' and used in its Ger. form *Mensch*, 'man,' as subst. only: cf. also *nāra*, *manuṣya*, *mānuṣa*.]
- mānava-dharma-gāstra**, *n.* law-book of the Mānavas or Mānava-school.
- mānasá**, *a.* sprung from the mind; of the mind. [*mānas*, 1208a.]
- mānuṣa**, *f. -ī, a.* pertaining to man, human; as *m.* man (*cf. mānava*). [*mānus*, 1208a end: cf. *manuṣyā*.]
- mānuṣa-dāivika**, *a.* of men and of gods. [1257.]
- māndāryá**, *a.* descended from Mandāra; as *m.* descendant of M. [*mandāra*, 1211.]
- mānyá**, *a.* descended from a poet or from Māna; as *m.* the poet's son or Māna's son. [3 *māna*, 1211.]
- māma**, *a. lit.* of mine; *voc. s. m., as word of address of a dog to an ass, uncle.* [*mama* (491), 1208f.]
- māyá**, *f. -ī.* —1. (a working, and so) a power; *esp., in Veda*, supernatural or wonderful power; wile; —2. *later*, trick; illusion. [√*1mā*, 'make, *i.e.* have effect, work,' 1149, cf. 258.]
- māyā-kapota**, *m.* illusion-pigeon.
- māyākapota-vapus** [418], *a.* having the form of a phantom-pigeon.
- māyín**, *a.* wily. [*māyā*.]
- māyobhavya**, *n.* gladness, happiness. [*mayobhū*, 1211, cf. 1208c.]
- māra**, *m.* a killing, murder. [√*1mr*, 'die.']
- mārakata**, *f. -ī, a.* smaragdine, emerald (*adj.*). [*marakata*, 1208f.]
- māraṇa**, *n.* a killing; *v. pra. āp.* incur killing, get killed. [caus. of √*1mr*, 'die,' 1150.1b.]
- mārātmaka**, *a.* having murder as one's nature, murderous. [*māra* + *ātmaka*, 1302.]
- mārga**, *a.* of or pertaining to game or deer; as *m.* track of wild animals, slot; then, in general, track, way, path. [*mṛga*, 1208f.]
- mārja**, *adj. subst.* cleaning, a cleaner, in cpds. [√*mṛj*, 627^{1,2}.]
- mārjāra**, *m.* cat. ['the cleaner,' so called from its habit of cleaning itself often: fr. *mārja*: formed like *karmāra*, 1226b.]
- mālava**, *m.* Malwa, name of a country in west-central India.
- mālava-viṣaya**, *m.* the land of Malwa.
- mālā**, *f.* crown, wreath, garland.
- mālin**, *a.* crowned, wreathed. [*mālā*.]
- mālya**, *n.* crown, wreath. [*mālā*, 1210.]
- mās** [397], *m.* —1. moon, *see candra-mās*; then (as in *Eng.*), a moon, *i.e.* month. ['the measurer,' √*1mā*, 1151.1c²: cf. μή-νῆ, 'moon'; Lat. *Mēna*, 'menstruationis dea'; Goth. *mena*, AS. *mōna*, Eng. *moon*; AS. *mōnan dæg*, 'dies Lunae,' Eng. *Monday*; also μήν, stem μενς, Lat. *mens-i-s*, 'month'; AS. *mōnað*, prop. 'a lunation,' Eng. *month*.]
- māsa**, *m.* —1. moon, *see pūrṇa-māsa*; —2. month. [transition-stem fr. *mās*, 399.]
- māsa-traya**, *n.* month-triad, three months.
- māsa-ṣaṭka**, *n.* month-hexade, six months.
- māhina**, *a.* glad, blithe. [√*mah*, 1177b.]
- √ *1 mi* (*minóti*, *minuté*; *mimāya*; *mitá*; *-mítya*). build; establish; set up (a post, pillar). [collateral form (250a) of √*1mā*, 'make, build,' q.v.: cf. *mít* and Lat. *mē-ta*, 'post'; *mū-rus*, 'wall.']

√ 2 **mi** or **mī** (*mināti, mīnāti; mīmāya, mīmý; ámeṣṭa; meṣyáte; mītá; -mīya*). minish, lessen; minish, bring low; bring to nought. [cf. *μi-vú-ω*, Lat. *mi-nu-o*, 'lessen'; AS. positive *min*, 'small'; Old High Ger. comp. *minniro*, **minv-iro*, Middle High Ger. *minre*, Ger. *minder*, 'less'; *μελων, *μη-λων*, 'less'; Lat. *min-or*, 'less'; *per-mi-t-ie-s*, 'ruin': fr. AS. *min* comes perhaps Eng. *minnow*, 'very small fish.'] + **pra**, bring to nought; *pass.* come to nought, perish.

√ **migh**, see **mih**.

mit, *f.* post, pillar, prop. [√1 **mi**, 'set up,' 383b⁸: for *mg*, cf. Eng. *post*, Lat. *postis*, with *pōnere*, 'set up.']

mitrá, -1. *m.* friend, comrade (*Vedic only*); *esp.* -2. Mitra, name of an Aditya; -3. *n.* friendship (*rare and Vedic only*); -4. *n.* friend (*commonest meaning and gender*).

mitrabandhu-hīna, *a.* destitute of friends and relatives. [1265, 1252.]

mitra-lābha, *m.* Friend-acquisition, as title of the first book of the Hitopadeṣa.

mitrātithi, *m.* Mitrātithi, name of a man. ['having Mitra as his guest' or else 'guest of M.': the *mg* of the cpd depends on its accent (see 1302¹ and 1267¹), and this is not known: **mitrá** + **ātithi**.]

mitrā-váruṇā, *nom. du. m.* Mitra and Varuna. [see 1255 and *a*, and Whitney 94a.]

√ **mith** (*méhati; mīmétha; mithitá; mithitvá*). -1. meet together as friends, associate with, pair; -2. meet as rivals, dispute, wrangle, altercari. [observe that Eng. *meet* is just such a *vox media* and means both 'harmonize' and 'have a conflict.']

mithás, *adv.* together, mutually, among each other; in turns. [√**mith**, 1111d.]

mīthu, *a.* wrong; false; *used only in the adv. acc. s. n.* **mīthu** (1111d), and *instr. s. f.* **mithuyá** (1112e), wrongly, falsely. [√**mith**: for *mg*, observe that Ger. *ver-kehren* means both 'to turn the wrong way' and 'to associate with,' whence *Verkehr*, 'intercourse,' and *verkehrt*, 'wrong.']

mithuná, -1. *a.* paired, forming a pair; -2. *m.*, later *n.* pair (consisting of a male and female), pair of children; pair (of anything). [√**mith**, 1177c.]

mithuyá, *adv.* falsely. [see **mīthu**: *acct*!]

mīthyá, *adv.* wrongly, falsely. [younger form of **mithuyá**.]

mīthyopacāra, *m.* false service or simulated kindness. [**mīthyá** + **upacāra**, 1279, **mīthyá** being used as a quasi-adj.]

√ **mil** (*miláti; mīmēla; mīliṣyáti; militá; militvá; -mīlya*). meet; assemble. [cf. Lat. *mille*, 'assemblage, host, thousand,' pl. *mīl-ia*, whence the borrowed Eng. *mile*, 'a thousand (paces), milia *passuum*'; perhaps *mīl-it-es*, 'going in companies or troops' and so, like Eng. *troops* 'soldiers.']

√ **miḡ**, mix, in the *desid.* **mimikṣ** (see 1033), and the *deriv.* **miḡra** or **miḡla**. [cf. *μίγνυμι, *μικ-vv-μι*, Lat. *misceo, *mic-sc-eo*, 'mix'; Old High Ger. *miskén*, Ger. *mischen*, 'mix'; AS. *miscian, *mih-sc-ian*, whence Eng. *mix* for *misk* (like *ax*, formerly good English for *ask*); also Eng. *mash*, 'mixture' *esp.* of grains, whence verb *mash*, 'mix, and *esp.* make into a confused mass by crushing.']

miḡrá, *a.* mixed. [√**miḡ**, 1188.]

miḡrībhāva, *m.* the becoming mixed, the mingling (*intrans.*). [**miḡrībhū**.]

miḡrībhāva-karman, *n.* mingling-action, process of becoming mixed.

miḡrībhū, become mixed. [**miḡra**, 1094.]

miḡla, same as **miḡra**. [1189.]

√ **miṣ** (*miṣáti; mīmēṣa; ámīmiṣat; miṣitá; -mīṣya*). open the eyes, have the eyes open.

+ **ni**, close the eyes; fall asleep; wink.

√ **mih** or **migh** (*méhati; ámīkṣat; mek-ṣyáti; mīdhá* [222⁸]). make water. [fr. **migh** (223³) come ppl. **méghamāna**, and noun **meghá**, 'cloud': cf. *δ-μυχ-έω*, Lat. *ming-ere*, AS. *mīg-an*, 'make water': orig. *mg*, 'pour out,' whence on the one hand 'mingere' and on the other 'rain, drip, drop' (cf. noun **mīh**); then, fig. 'drop fatness, bestow richly' (see under **mīdh-vāns**).]

mih, *f.* mist. [√mih: cf. ὁ-μίχ-λη, 'mist'; AS. *mist*, *mig-st, Eng. *mist*.]

mīdhvāns, *a.* bestowing richly, bountiful. [said to be perfect ppl. of √mih, 222⁸, 790b, 803².]

mīmāṅsya, *grdv.* to be called in question. [fr. desid. of √man, 1028e, 963.]

mīlhūṣe, *see* mīdhvāns and Whitney 54.

mukta-gāpa, *a.* having a laid aside curse, leaving his curse behind him. [√muc.]

mūkha, *n.* —1. mouth, 39⁸, 40¹⁰, 51¹²; jaws, 18²⁸; —2. visage, countenance, face, 13⁸; snout or face of an animal, 44¹²; at end of cpds, esp. *w.* an adj. [1298a], or adjectively used prep. [1305], or adv. [1306] denoting direction: udañ-mukha, having a northward face, turning northward; abhi-mukha, having the face towards; —3. (like Eng. face) surface, 25²¹; —4. (like Eng. head, and like chief from caput) the head, i.e. chief, best, most excellent, 51²².

mūkhya, *a.* (at the mouth or front, and so) chief, most excellent. [mūkha, cf. mg 4: 1212a.]

√muc (muñcāti, -te [758]; mumóca, mumucé; ámuca; moksyāti, -te; muktá; móktum; muktvá; -múcyā; mocáyati, -te [1041²]). release; free; let go; let loose, 34¹⁴; lay aside; release esp. from the bonds of sin (93¹⁸) or existence; (let go, i.e. emit or) utter, e.g. sounds; shed (tears); discharge (phlegm, urine, ordure, smells). [orig. mg, 'to free or clear': specialized in Greek and Latin—'to clear the nose, to snot': cf. ἀπο-μύσσω, *μυκ-ῖω, Lat. *e-mung-o*, 'snot'; μυκ-τήρ, 'snout, nose'; Lat. *mūc-us*, 'snot': for mg, cf. relation of *snout* to the cognate verbs *snot* and *snite*.]

+nis, let out; release.

+pra, let go forth from, release from, *w. abl.*

+vi, loosen, e.g. a bond (*acc.*) from (*abl.*), 79¹⁸; untie; free; *pass.* be freed or separated from, be deprived of, *w. abl.*, but also *w. instr.* (283²). [for last mg, cf. Eng. *loose* with *lose*.]

mūñja, *m.* sedge; esp. *Saccharum Munja*.

√mud (módate; mumudé; modīṣyáte; muditá). be glad, rejoice; mudita, glad, happy. [cf. √mad and √lmand.]

+ā, in āmoda.

mūni, *m.* —1. pressure, the pressing onward, impetus, 78⁷; —2. a man driven on by inward pressure or impulse, person in a (religious) ecstasy, enthusiast; later —3. any distinguished sage or seer or ascetic, esp. one who has taken a vow of silence (cf. māuna); hermit, 40⁹, etc.

mumūrṣu, *a.* wishing to die, about to die, moribund. [fr. desid. of √lmṛ, 1028b, 1178f.]

√muṣ (muṣṇāti; mumóṣa; ámoṣit; muṣitá; muṣitvá; -múṣya). rob; steal. [cf. mūs, 'the thief, i.e. mouse'; mūs, 'mouse,' and from the shape, 'muscle'; Lat. *mūs*, 'mouse,' whence diminutive *musculus*, 'muscle'; AS. *mūs*, 'mouse' and 'muscle,' Eng. *mouse*; Ger. *Maus*, 'mouse' (whence denom. *mausen*, 'steal,' in which we are brought back again to the orig. mg of the primitive), and also 'muscle of the thumb'; further, μῦα, *μυσια, Lat. *mus-ca*, 'fly': see also muṣka.]

muṣká, *m.* —1. testicle; —2. pudenda muliebria. [from noun muṣ, i.e. (388a²) mūs, 'mouse': for mgs, see under √muṣ: cf. μύσ-χον· τὸ ἀνδρεῖον καὶ γυναικεῖον μόριον: *w.* muṣka, cf. also Persian *mushk*, Eng. *musk*, 'perfume got from a bag behind the navel of the musk-deer.']

muṣka-deṣa, *m.* region of the testes, groin.

muṣṭī, *m. f.* fist.

músala, *m. n.* pestle. [181c.]

√muh (múhyati, -te; mumóha, mumuhé; ámuhat; mohigsyāti; mugdhá, mūdhá). be confused; err; lose one's senses; mūḍha, foolish, and as subst., fool, simpleton. [cf. Lat. *mūg-er*, 'false player.']

múhuṣ, *adv.* suddenly; in a moment; muhur muhuṣ, at one moment—at another, i.e. repeatedly. ['in a bewildering way,' √muh, 1111d.]

muhūrtá, *m. n.* —1. moment; —2. thirtieth of a day, an hour (of 48 minutes), 59¹⁰. [muhus.]

mūḍha, *see* √muh.

mūtra, *n.* urine.

mūrkhā, *a.* stupid, foolish; *as m.* fool.

[√murch, mg 3.]

mūrkha-ṣata, *n.* fool-hundred.

√murch (murchati; mumūrcha; murchitā, mūrta [220²]). 'become rigid: —1. coagulate, acquire consistency; and so —2. take shape, be formed; —3. (become stiff, numb, torpid, and so) become stupid, senseless. [for mg 3, cf. Eng. torpid, 'numb,' and then 'dull, stupid': see mūrti and mūrkhā.]

mūrti, *f.* firm body, definite shape, embodiment. [√murch, 220².]

mūrtimant, *a.* having bodily form, incarnate. [mūrti, 1235.]

mūrdhān, *m.* forehead, skull; head; *oftenest figuratively*, highest part; mūrdhni, at the head.

mūla, *n.* root; *fig. (like Eng. root)*, that from which a thing grows or proceeds, root, basis; capital.

mūlya, *n.* price, 47^{3,11}; capital, 46¹⁴. [properly, perhaps, adj. 'pertaining to the root, radical, basal,' and then, as subst., 'basis' of a transaction: fr. mūla, q.v.]

mūṣ, *m. f.* mouse. ['the thief,' √muṣ, q.v.: see 383a².]

mūṣaka, *m.* thief; mouse, 46¹⁷; Mousey, as name of a man, 47²¹. [√muṣ, q.v.]

mūṣakākhyā, *f.* the name Mousey. [ākhyā: 1280b.]

mūṣika, *m.* mouse, rat. [√muṣ, q.v.]

mūṣika-nirviṣeṣa, *a.* undistinguished from a mouse.

√1mṛ (mriyāte [773]; mamāra; āmrta; marīṣyāti; mṛtā; mārta; mṛtvā). die; mṛtā, dead. [w. mṛtā, cf. βορτός, *μωτος, 'mortal'; cf. φλδξ ἐμαρ-δν-θη, 'flame died away'; Lat. mor-i, 'die'; mors, stem mor-ti-, 'death'; Goth. maur-þ-r, AS. morðor, Eng. murther, murder: see amṛta.]

+ abhi, (*lit.* die against, *i.e.*) affect unpleasantly by dying; gurunā_ābhimṛta, (affected by a teacher by dying, *i.e.*) bereaved by the death of a teacher.

√2mṛ (mṛnāti; mṛnāti [731]; mūrṇā). crush; smash. [cf. μάρ-va-μαι, 'fight,'

used of "bruisers," Odyssey 18.31; μάλ-η, 'mill'; Lat. mol-a, 'mill'; Eng. meal (for mg, cf. piṣṭa); AS. mol-de, Eng. mol-d, 'fine earth' (for mg, cf. mṛd): cf. also √mṛd.]

√3mṛ, exists perhaps in marut. [cf. μαρμαίρω, *μαρ-μαρ-ιω, 'flash'; Lat. mar-mor, 'marble.']

mṛgā, *m.* —1. (like AS. deōr) wild animal, beast of the forest, *as opp. to paṇu*, 'cattle,' 67²; then —2. (*w. the same specialization of mg as in Eng. deer*) animal of the genus Cervus, deer, gazelle. [perhaps 'the ranger, rover,' √mrj, q.v.: for 2, observe the use of deer in the more general sense in King Lear, iii.4.128, "rats and such small deer."]

√mrj (mārṣti [627]; mamārja; āmārjit, āmārṣit; mārṣyāte; mṛṣṭā; mārṣum; mṛṣtvā; -mṛjya; also mārjitum, mārjitvā, -mārjya). rub off; wipe away; clean; polish.

[original meaning 'move hither and thither over': then, on the one hand, —1. 'range, rove, streifen,' as in Avestan mērēgh, and Skt. mṛga; and, on the other, —2. 'go over with the hand, *i.e.* rub, wipe, strip (a tree, a cow), milk': for 2, cf. ὀ-μόργ-ννμι, 'wipe off'; ἀ-μέργ-ω, 'strip off, pluck'; ἀ-μέλγ-ειν, Lat. mulg-ēre, 'to milk'; AS. noun meolc, Eng. milk.]

+ apa, wipe away; also *fig.*, of guilt. [cf. ἀπομόργννμι, 'wipe away.']

+ pra, wipe off, polish.

√mṛd (mṛlāti, mṛlāyati [1041²]). be gracious; forgive. [for 1, see Whitney 54.]

mṛlikā, *n.* grace, mercy. [√mṛd, 1186⁴, Whitney 54.]

mṛtā, *ppl.* dead; *as n.* [1176a], death. [√1mṛ, 'die.']

mṛtavat, *adv.* as if dead. [mṛta, 1107.]

mṛtyu, *m.* death. [√1mṛ, 'die,' 1165a: see 95¹⁶.]

√mṛd (mṛdnāti; mārdati, -te; mamārda; mardīṣyāte; mṛditā; mārditum; mṛditvā; -mṛdya). press or rub hard, squeeze, crush, smash, destroy.

[extension of √2mṛ, 'crush': cf. ἀ-μαλδ-ύνω, 'destroy' e.g. a wall: w. mṛdú, 'soft, weak,' cf. Lat. *mollis*, **molvis*, **moldv-i-s*, 'soft, weak,' and βαδύς, **μαδv-s*, 'slow' (for mg, cf. Ger. *weich*, 'soft,' w. Eng. *weak*, and Lat. *lên-is*, 'soft,' w. *len-tus*, 'slow'):

with √mṛd in *hima-mardana*, 'melting of the snow,' we might compare μέλδω, 'melt,' Eng. *melt*; but the *s* of the collateral form *smelt* makes this doubtful: see also *mradas*.]

+ vi, destroy.

mṛd, *f.* earth; loam; clay; mound of earth, 62¹⁸. [prop. 'crumbled earth,' √mṛd: similar specializations of mg are frequent: thus AS. *mol-de*, 'crumbling earth, dust,' Eng. *mol-d*, come fr. a √*mal*, the cognate of √2mṛ, 'crush, crumble'; Ger. *Grand*, 'sand,' is fr. the same root as Eng. *grind*; Ger. *Scholle*, 'clod,' and *zer-schellen*, 'break to pieces,' go back to the same root; logá and loṣṭá, 'clod,' are derivs of √ruj, 'break.']

mṛdú, *a.* soft; weak. [√mṛd, q.v.]

mṛnmáya, *a.* made of earth; w. gṛha, house of clay, the grave. [mṛd + maya: see *maya*.]

√ mṛç (mṛçáti, -te; māmárça, māmṛçé; ámrṛksat; mṛṣṭá; mārṣṭum; -mṛçya). —1. touch, mulcere, stroke; grasp, take hold of; —2. take hold of mentally, consider. [cf. the Hesychian βρακείν, √**μρακ*, 'grasp, understand'; Lat. *mulc-ère*, 'stroke.']

+ abhi, touch.

√ mṛṣ (mṛṣyate, -ti; māmárṣa, māmṛṣé; ámarṣiṣṭa; -mṛṣya; *caus.* mārṣáyati). —1. forget, 92¹⁶; —2. (*like* Eng. not mind) disregard, treat as of no consequence, bear patiently.

mēka, a setting up, in *su-mēka*. [√1mi, 'establish.']

mēkhalā, *f.* girdle, see 59⁸ n.

mēghá, *m.* cloud. [√migh, see *mih*.]

médas, *n.* fat. [√mid or med (761a), médyati, 'be fat.']

médha, *m.* —1. juice of meat, broth; —2. sap and strength, essential part, *esp.* of the sacrificial victim; —3. sacrificial

victim; animal sacrifice. [cf. √mid under *médas*.]

medhas, wisdom, in *su-medhas*. [equiv. of *medhá*.]

medhá, *f.* wisdom.

melaka, *m.* assembly; w. kṛ, assemble. [√mil, 1181.]

modaka, *m.* small round comfit, sweet-meat. [prop. 'gladdener,' √mud, 1181: so Eng. *cheer* and *refreshment* are applied *esp.* to eatables.]

māuñjá, *a.* made of Munja-grass; -*f.* -ī, *sc.* mekhalā, girdle of Munja-grass. [mūñja, 1208f.]

māuñjī-nibandhana, *n.* ligation of the Munja-girdle.

māunā, *n.* silence. [mūni, 1208d.]

mna, *uncertain verbal.* minded; assumed on account of *sumná*. [√mnā.]

√ mnā (mánati; ámnāsīt; mnātá). *col-lateral form of* √man, 'be minded,' 108g. [see √man: cf. μι-μνή-σκω, 'keep in mind.']

√ myaks (myákṣati; mimyákṣa [785]; ámyak). be fixed in or on; be present. + sam, keep together, 73⁴.

mradas, *n.* softness. [√mrad, collateral form of √mṛd, q.v.]

√ mlā (mláyati; mamlāú; ámlāsīt; mlāná). wither. [collateral form of √1mṛ, 'die,' and so 'perish, decay, fade.']

mlāna-sraj, *a.* having a withered garland.

√ mluc (mlócati; mumlóca; mluktá). go.

+ apa, go off, retire; apamlukta, retired, hidden.

mlecchā, *m.* barbarian. [√mlech.]

√ mlech (mlécchati). speak unintelligibly or barbarously. [root *mlēk: mlécchati is for *mlēk-skēti, like pṛcchati, q.v., for *pṛkṣketi: cf. ἀ-μ(β)λακ-εῖν, √μλακ, 'err, miss'; βλάξ, βλακ-ός, 'stupid.']

yá [509], *relative pron.* —1. who, which; sometimes following its correlative: 7⁶, 17¹⁸, 29⁵, 30¹⁵, 33¹⁶, 52⁷, 73⁹, 78¹⁰, 79⁷; evambhūto vidvān, yas . . samarthas,

tam doctus . . qui possit, 19⁴; —2. but much oftener preceding its correlative: ya . . ta, 77¹², 69⁷, 3¹⁸, 17¹⁸, 21²⁸, 22⁴, 30¹¹, 32¹⁰; yāni . . eṣām, 74⁸; yac ca ucyate . . , etad ālasyavacanam, and (what is said, i.e.) as for the saying . . , that is [fatalists' sloth-talk, 18^{8,11};

—3. converting the subject or object of a verb into a substantive clause:—sometimes, perhaps, merely for metre: 29⁸, 38⁷, 58⁶; but often for emphasis: 9¹⁸, 56¹⁹, 57⁷; yé pakṣā āsaṅs, té jīmūtā abhavan, what were wings, those became clouds, for té pakṣā abhavan jīmūtās, 93⁸; ayām yó hótā, kīr u sá yamāsyā, who this priest [is], is he also that of Yama, 88¹⁰; so yad, even w. words of different gender and number, as, prajāpater vā etāj jyeṣṭhām tokām, yāt pārvatās, of P. that [was] the first creation, what the mountains are, 92¹⁹; so 95¹⁶, 97¹;

—4. which, what, as adj. pron. agreeing w. incorporated antecedent: ná asmāi vid-yūt siṣedha, ná yām mīham ākirad dhrādūnīm ca, not for him did the lighting avail, not what mist he scattered abroad, and hail, 71⁴; so 71²⁰ to 72², 74⁴, 79⁹?, 83⁸, 88⁷; as subst. pron., the antecedent not being expressed, 74^{1,2}, 78¹⁸;

—5. ya in special connections: ya ya [511], whoever, whichever, whatever, who-soever, etc., 13¹², 45¹⁸; so ya ka ca, 68¹⁰; ya ka cid, 60²², 68¹²; ya ka cana, 9¹⁶; ya ka cid, anyone soever, no matter who, quilibet, 21¹¹; so ya ta, 18⁴; —6. two or more relatives in the same clause: yo 'tti yasya yadā māṅsam, when (who) someone eats the flesh of (whom) someone, 29⁷; so 37¹¹, 66¹⁸; —7. ya, if anybody, si quis (really an anacoluthon): so 79¹⁶; —8. ya, and . . he, 74¹⁵; —9. for further illustration, see 512, 511; for derivatives, 510; for influence on the accent of the verb, 595; cf. yad, yasmāt, yāt, yena.

[orig. and primarily a demonstrative (like Eng. *that* and Ger. *der*): cf. ṣs, 'he,' in ṣ ḍ ṣs, 'said he'; ṣs, 'so,' in oṽḍ ṣs, 'not even so'; —secondarily a relative (like Eng. *that* and Ger. *der*): cf. ṣs, & or ʒ, & for *ʒs, 'who, which'; hence yāt,

with which cf. ṣs, 'as'; —but these comparisons are rejected in toto by some.]

√ yakṣ (yákṣate). perhaps an extended form of *yah (*yagh), 'stir, move quickly': and so, on the one hand, pursue, esp. pursue avengingly, avenge, and on the other, dart swiftly (as a suddenly appearing light). [see the following three words and √yah: kinship of Ger. *jag-en*, 'pursue, hunt,' is doubted.]

yakṣá, n. spirit or sprite or ghost; as m. a Yaksha, one of a class of fabulous genii, attendants of Kubera. [perhaps 'a restless one,' √yakṣ: for connection of mgs of root and deriv., cf. the converse relation of Eng. *spirit* or *sprite* to *sprightly*, 'brisk, stirring,' and cf. Scott's "restless sprite."]

yakṣīn, a. avenging. [√yakṣ.]

yákṣma, m. disease. [perhaps, the sin-avenging Varuna's 'avenger,' √yakṣ, 1166.]

√ yaj (yájati, -te; iyāja, ijé [784⁸]; áyaksīt, áyaṣṭa; yakṣyāti, -te; iṣṭá; yáṣṭum; iṣṭvá; caus. yājáyati). honor a god (acc.), 99¹²; worship; worship with prayer and oblation (instr.); and so consecrate, hallow, offer; sacrifice; in Veda, active, when one honors or sacrifices (e.g., as a paid priest) on account of another, and middle, when one sacrifices on one's own account; yājamāna, as m. one who institutes or performs a sacrifice and pays the expenses of it; —caus. cause or help or teach a person (acc.) to worship with a certain sacrifice (instr.); serve a person as sacrificing priest. [cf. ἄγος, 'worship, sacred awe, expiatory sacrifice'; ἄζουαι, ἄγ-ζουαι, 'stand in awe of,' e.g. gods; ἄγ-νός, 'worshipped, hallowed'; w. yaj-ya, 'colendus,' cf. ἄγ-ιος, 'to be worshipped, holy': different is ἄγος, see āgas.]

+ ā, get as result of sacrifice a thing (acc.) for a person (dat.), einem etwas er-opfern.

yājatra, a. venerable, holy. [√yaj, 1185d.]

yājīyāns, a. excellently sacrificing, right cunning in the art of sacrifice. [√yaj, 1184, 468.]

yajur-vedá, *m.* the Veda of sacrificial texts, Yajurveda. [see yajus.]

yájusmant, *a.* (possessing, *i.e.*) accompanied by sacrificial texts; —*f.* —**matī** (*sc. iṣṭakā*), Yajushmati, name applied to certain bricks used in building the sacred fire-pile, and so called because each was laid with the recitation of a special text of its own. [yajus, 1235.]

yájus, *n.* —1. sacred awe; worship; —2. sacrificial text, as distinguished from stanza (*ṛc*) and chant (*sāman*); —3. the collection of such texts, the Yajur-veda. [Vyaj, 1154.]

yajñá, *m.* worship, devotion (*so in Veda*); later, *esp.* act of worship, sacrifice, offering (*these the prevailing mgs*). [Vyaj, 1177a, 201.]

yajña-kratú, *m.* sacrifice-ceremony, *i.e.* rite. [1280b.]

yajña-cchāga, *m.* sacrifice-goat. [chāga, 227.]

yajña-pātrá, *n.* sacrificial utensil.

yajñārtham, *adv.* for a sacrifice. [artham, 1302c4.]

yajñīya, *a.* —1. worthy of worship or sacrifice, reverend, holy, divine; —2. active or skillful in sacrifice, pious; as *m.* offerer. [yajña, 1214.]

yajñopavitá, *a.* the sacrifice-cord, sacred cord worn over the left shoulder. [upavīta.]

yájvan, *m.* worshipper, sacrificer. [Vyaj, 1169.1a.]

vyat (*yátati*, -*te*; *yeté*; *áyatīṣṭa*; *yatiṣyáti*, -*te*; *yatitá*, *yattá*; *yátitum*; -*yátya*). —1. *act.* join, *trans.*; —2. *mid.* join, *intrans.*; range one's self in order, proceed in rows, 86¹⁴; —3. *mid.* try to join, strive after; take pains; —4. *caus.* (cause to attain, *i.e.*) requite with reward or punishment. [perhaps orig. 'reach out after' and akin *w.* *vyam*.] + **ā**, reach to, attain, get a foot-hold. + **pra**, (reach out, *i.e.*) make effort, take pains.

yátas, *adv.* from what (time or place or reason): —1. where, 6¹⁴; —2. because, for, 28²³, 38⁵; *esp.* common as introducing a proverb or the first (only) of a series of

proverbs motivating a preceding statement or action, *e.g.* 19⁷; *yatas* · · *tēna*, since · · therefore, 30⁷; *so yatas* · · *atas*, 36²; *yatas* · · *tad*, 37⁶; *cf.* *tatas*. [pron. root *ya*, 510, 1098.]

1 **yáti** [519], *pron.* as many, *quot.* [pron. root *ya*, 510, 1157.4.]

2 **yáti**, *m.* ascetic, man who has restrained his passions and abandoned the world; *see āgrama* and 65⁸ n. ['striver, one who takes pains, one who castigates himself', *vyat*, 1155: its *mg* was perhaps shaded towards that of 'restrainer' by a popular connection of the word with *vyam*, 1157¹, *cf.* 954d.]

yatna, *m.* a striving after; effort; pains; *w.* **kr**: take pains; bestow effort upon (*loc.*), have a thing (*loc.*) at heart, 1¹⁸; *yatne krte*, pains having been taken. [Vyat, 1177.]

yátra, *adv.* where, *e.g.* 11¹⁰; whither; —*correl. w.* *tatra*, 24⁴, 85¹⁰; *w.* *enā*, 83¹⁰; *yatra yatra*, where soever; *catuspathē*, *yatra vā*, at a quadrivium, or somewhere (else), 104²¹. [pron. root *ya*, 510, 1099.]

yáthā, *rel. adv. and conj.* —1. in which way, as; sometimes following its correlative: *tathā* · · *yathā*, 22¹⁴, 43²⁰, 44²⁰; *evam* · · *yathā*, 37⁸; —2. but much oftener preceding its correlative: *tesāṃ sam hanmo akṣēni*, *yathā idam harmiam*, *tathā*, of them we close the eyes, as (we close) this house, so, 77¹⁸; *so* 61⁶, 27¹⁴, 21^{16, 18}, etc.; *yathā* · · *evam*, 18¹⁸, 95^{7, 9}; *yathā* · · *eva* (*Vedic*), 86^{12, 13};

—3. correlative omitted: *buddhim prakuruṣva*, *yathā icchasi*, decide (so), as thou wishest, 9¹¹; 5²⁰, etc.; *so with verbs of saying, etc.*: *tad brūhi*, *yathā* · · *upadadhāma*, this tell us (*viz.* the way) in which we are to put on · ·, 96¹⁴; *so* 88^{6, 7};

—4. without finite verb, as mere particle of comparison, as, like, *e.g.* 6¹⁰; *so enclitic at end of a pāda*, 71^{12, 16}, 87¹¹, 1⁵, 2⁹, 31¹, 43⁴; in solemn declarations: *yathā* · ·, *tēna satyena*, as surely as · ·, *so*, 13^{28 ff.};

—5. combinations (*cf.* *ya* 5); *yathā yathā* · · *tathā tathā*, according as · · *so*, the more · · the more, 48¹⁸; *yathā tathā*,

in some way or other (*cf.* ya5 end), at any rate, 62⁹;

—6. in order that, so that, ut, (so) that: *in Veda*, *w. subjunctive*, 88¹⁴, 89^{5, 10, 12}, 90¹⁹; *later*, *w. opt.*, 14⁹; *w. fut. ind.*, 3⁴; *w. pres. ind.*, *yathā svāmī jāgarti*, *tathā mayā kartavyam*, I must act so, that the master wakes, 30¹⁶; *so* 37^{6, 7}, 38²², 39¹; —7. that, *w. verbs of saying, knowing, etc.*, 30⁷; —*for influence on accent of verb*, see 595. [*pron. root ya*, 510, 1101: *cf.* article *ya*.]

yathā-kartavya, *a.* requiring to be done under given circumstances; *as n.* the proper course of action, 41¹¹.

yathākāmām, *adv.* according to wish, agreeably, 16²; in an easy-going way, slowly, 49¹⁴. [*yathā + kāma*, 1313b.]

yathā-kārya, = *yathākartavya*.

yathākramam, *adv.* according to order, in regular series. [*yathā + krama*, 1313b.]

yathāgata, *a.* on which one came; —*am, adv.* by the way by which one came. [*yathā + āgata*, √*gam*, 1313b.]

yathāṅgām, *adv.* limb after limb or limb on limb; *membrātim*. [*yathā + āṅga*, 1313b.]

yathātatham, *adv.* as it really is, accurately. [*yathā + tathā*, 1313b, 1314a.]

yathābhimata, *a.* as desired, that one likes. [*yathā + abhimata*, √*man*.]

yathābhimata-deṣa, *m.* desired place, place that one likes. [1280¹.]

yathāyogyam, *adv.* as is fit, according to propriety. [*yathā + yogyā*, 1313b.]

yathārtha, *a.* according to the thing or fact, true; *as n.* the pure truth. [*yathā + artha*.]

yathārha, *a.* according to that which is fit; —*am, adv.* suitably, according to one's dignity. [*yathā + arha*, 1313b.]

yathāvat, *adv.* according to *le comment*, *comme il faut*, duly. [*yathā*, 1107.]

yathāvidhi, *adv.* according to prescription or rule. [*yathā + vidhi*, 1313b.]

yathā-vṛtta, *a.* as happened; —*am, w.* verb of telling: either the actual occurrence or circumstances (*as nom. or acc. s. n.*), or as it really happened (*as adv.*, 1313b.)

yathāgraddhām, *adv.* according to inclination, as you will. [*yathā + graddhā*, 1313b, 334².]

yathepsita, *a.* as desired; —*am, adv.* according to one's wish. [*yathā + ipsita*, √*āp*.]

yathokta, *a.* as (afore-)said; —*am, adv.* as aforesaid. [*yathā + ukta*.]

yād, —1. *as nom. acc. s. n. to ya*, see *ya*; used in *cpds* and *derivs*, see 510; —2. *as conjunctive adv.* that; *tan na bhadrām kṛtam*, *yad ṛiḡvāsaḥ kṛtas*, therefore it was not well done (herein), that trust was reposed, 22¹⁷; *ninyā ciketa*, *prṇir yad ūdho jabhāra*, he knoweth the secret, that P. offered her udder, 78⁸; *introducing oratio recta*, 38¹; *yad . . tad*, as for the fact that . . , therein, 36¹; *so* 94¹⁶; *yad vāi tad abruvan*, as for the fact that they said that, indeed, 96²³;

—3. *in causal connections: like Eng. that (i.e. on account of which)*, 78¹⁶; *yad . . tad*, since . . therefore, 17⁵; *yad . . tasmāt*, inasmuch as . . therefore, 15⁸; since (*i.e. considering that*), 79¹⁴; *purpose: in order that*, 78⁹, 72^{12, 14}; *result: that*, 71^{6, 7}; *etādṛcā dharmajñā*, *yan mām hantum udyatās*, so understanding the law, as to undertake to slay me, 28⁵;

—4. *temporal: as*, 86⁶; *tad . . yad*, then . . when, 71²; *yad . . tatas*, when . . then, 92¹²; *so yad . . tāditnā*, 70⁷; *correl. often lacking: yad . . ; when . .*, (*sc. then*), 75¹²; *so* 80⁸, 81¹⁷; while, 71⁵; —*hence, the temporal use passing insensibly (cf. yad vaḥama, when or if we will, 73¹⁷, and Eng. when w. Ger. wenn) into the conditional*, —5. *if*, 80^{9, 10, 11}; —*yad placed within the dependent clause*, 78⁸ (*quoted under 2*), 79¹⁴; —*for influence on acct of verb*, see 595. [*pron. root ya*, 510, 1111a.]

yadā, *adv.* when; *yadā . . tadā or tatas*, when . . then; *yadā . . atha*, *Vedic*, 84^{5, 6, 7}; *yadā yadā*, *quandocunque*, see *tadā*. [*pron. root ya*, 1103a.]

yādi, *adv. if*; —1. *w. pres. ind. in protasis: apodosis has pres. ind.*, 20¹⁷, 37¹², 42¹⁴, 43⁷, 65²⁸, 99²¹; *has fut.*, 39²⁰, 44⁴; *has im-*

perative, 10¹⁶; *has no finite verb*, 18¹⁷, 25⁸, 28⁹, 40¹; —2. *w. fut. in protasis and apodosis*, 9²⁰, 11³; —3. *w. pres. opt. in protasis and apodosis*, 3¹⁷, 98²⁰; —4. *w. no finite verb in protasis: apodosis has imperative*, 32¹⁷, 48¹¹, 84⁹; *has no finite verb*, 27¹⁸, 28¹², 63⁹; —*alternative conditions*: ‘*vā*, *yadi vā*’, ‘*vā*, whether’, or ‘*or*’, or ‘*or*’, 28¹²; —*apodosis introduced by tadā* (e.g. 25⁸), *tad* (37¹²), *tarhi* (32¹⁷), or *without adv.* (e.g. 3¹⁷). [pron. root *ya*, 1103d.]

yadbhaviṣya, *a. who says yad bhaviṣyati*, (*tad*) *bhaviṣyati* or ‘What will be, will be’; *as m. fatalist*; *Yadbhaviṣhya* or ‘Whatwillb’, name of a fish. [1314b.]

√ **yam** (*yācchati*, -*te* [747]; *yayāma*, *yemé*; *āyāmsit*, *āyamsta*; *yaṁsyāti*; *yatá*; *yāmtum*; *yamitvā*; -*yāmya*). *hold*; *hold up*, *sustain*, *support*; *hold back*, *restrain*; *hold out*, *offer*, *grant*, *furnish*; *show* (the teeth), 77⁴. [cf. *ṣṇāta*, ‘restraint, i.e. punishment.’]

+ *ā*, *hold out*, i.e. *extend*, and so (like *Eng.* *extend*), *lengthen*; *āyata*, *extended*, *long*.

+ *ud*, —1. *raise* (the arms, weapons), 35²⁰; —2. (like *Eng.* *take up*, i.e.) *undertake* or *set about* (a thing); *udyata*, *having undertaken*, *w. inf.*, 28⁶.

+ *sam-ud*, like *ud-yam* [1077b]: —1. *raise*; —2. *set about*; *samudyata*, *having set about*, *w. inf.*, 40²⁰.

+ *upa*, *hold on to*, *take hold of*; *esp.*, *middle*, *take to wife*, *marry*, 98⁸.

+ *ni*, *hold*, *restrain*; *niyata*, *having restricted one's self* (to a certain thing), *all intent upon one definite object*.

+ *pra*, *hold or reach out*, *offer*, *give*; *give in marriage* (as a father his daughter), 98⁷.

+ *prati-pra*, *offer in turn*, *pass* (food), *w. gen.*, 100²⁰.

+ *vi*, *hold asunder*, *stretch out*.

+ *sam*, *hold together*, *co-hibere*, *hold in check*; *saṁyata*, *restrained*.

yāma, —1. *a. holding*, *restraining*; —2. *m.* (holder, i.e.) *bridle*. [*vyam*.]

yamá, —1. *a. paired*, *twin*, *geminus*; *as m.* *a twin*; —2. *The Twin*, *Yama*, *who*, *with*

his sister *Yamī*, *constituted the first human pair*, *selection lxiii.*; *honored as father of mankind* (cf. also *manu*) and as king of the spirits of the departed fathers (*pitaras*), see 83^{8N}; *in later times*, regarded as the ‘*Restraîner*’ (*vyam*) or ‘*Punisher*,’ and ruler of death and of the dead in the under-world, 7¹¹; —**yamī**, *f.* *Yamī*, *twin sister of Yama*. [so *Thomas*, *Hebrew tom*, means ‘twin.’]

yamá-rājan, *a. having Yamá as their king*; *as m. subject of Yama*. [1302a.]

yayāti, *m.* *Yayāti*, *a patriarch of the olden time*, *son of Nahusha*. [perhaps ‘*The Striver*,’ *vyat*, cf. 1155.2c: or from *vyā*, 1157.1c.]

yáva, *m. orig. prob. any grain or corn*, *yielding flour*; *later*, *barley-corn*, *barley*. [cf. *ῥείδ*, **ῥεF-id*, ‘corn.’]

yava-madhyama, *a. having a barley-corn middle*, i.e. *big in the middle and small at the ends*, like a *crescendo-diminuendo sign*; *as n.* the *Yavamadhyama*, *name of a cāndrāyana or lunar penance*. [1297, 1280b.]

yáviṣṭha, *a. youngest*; *esp. of a fire just born of the sticks of attrition or just set on the altar*. [*superl.* to *yúvan*, *q.v.*, but from the simpler **yu*, 468.]

yáviṣṭhya, *a. = yaviṣṭha*, but *always at the end of a pāda* and *as diiambus*.

yáviyāns, *a. younger*. [*comp.* to *yúvan*, *q.v.*, but from the simpler **yu*, 468.]

yáças, *n.* *fame*, *honor*. [1151.2a.]

yaçás, *a.* *honored*, *splendid*. [1151.2a.]

yaṣṭi, *f.* *staff*. [perhaps ‘*a support*,’ fr. *yacch*, quasi-root of the present system of *yam*: cf. 220, 1157.]

√ **yah**, *stir*, *move quickly*, *inferred fr. yaks*, *q.v.*, and *yahva*, ‘*continually moving*, *restless*.’

√ **yā** (*yāti*; *yayāu*; *āyāsīt* [911]; *yāsyāti*; *yātā*; *yātum*; *yātvā*; -*yāya*). —1. *go*, 39¹; *yātas*, *avasitasya*, of him that journeys (and) of him that rests, 71⁸; *w.* *astam*, 62¹⁴, see *astam*; —2. *go to*, *w. acc.*, 43¹⁷, 91⁶; *w. dat.* 49¹⁴; —3. *go to*, i.e. *attain to* (a condition): e.g. *devatvaṁ yā*, *attain to godhead*, i.e. *become divine*,

19²¹; so 17²², etc.; -4. yātu, let it go, no matter, 44⁸.

[collateral form of √i, 'go,' 108g: hence yāna, 'passage, way,' w. which cf. Lat. *jānus*, 'passage, archway,' and the god thereof *Jānus*: fr. √yā comes also yā-ma, 'period or watch of the night'; ā-pa, 'time, season,' Eng. *year*, show a development of mg like that of yāma, q.v., but their connection w. √yā is doubtful (see 2 vāra).]

+anu, go after, follow.

+ā, come hither or to or on.

+sam-ā, come hither together; assemble; samāyāta, come.

+ud, go forth or out.

+upa, go or attain unto.

+pra, go forth; set out.

√yāc (yācati, -te; yāyācé; āyāciṣṭa; yāciṣyē; yācitā; yācitum; yācitvā; -yācyā). make a request; ask a person (acc.) for a thing (acc.), 46¹⁴; ask a thing (acc.) of a person (abl.), 55²¹.

yāt, adv. as; temporally, so long as, 79¹⁸. [abl. of pron. root ya, 1114a, 510: see under ya.]

yātanā, f. requital; esp. punishment, pains of hell. [√yat, 1150.]

yātī, m. avenger. ['pursuer,' √yā, 1182.]

yāna, m. way; as n. wagon. [√yā, 1150.]

yāmā, f. -ī, a. of or coming from Yama. [yamā, 1208f.]

yāma, m. -1. course or going, 78⁵; -2. as in Eng., course (of a feast); -3. watch of the night. [√yā, 1166: for mg 2, cf. περίοδος, 'way around, circuit, course at dinner,' and Ger. *Gang*, 'course': for mg 3, cf. περίοδος, 'time of circuit.']

yāvānt [517], -1. a. as great, 101⁹; as many, 64⁴, 105⁴; as much; preceding its correl. tāvant; -2. yāvat, adv. as long, while; tāvat . . yāvat, so long . . as, 19², 42³; yāvat . . tāvat: as long as . . , so long, 15⁵, 32², 40¹⁸; as soon as or the moment that . . , then, 44¹⁵, 22⁷; -3. yāvat, as quasi-prep. w. acc.: during; up to (in space or time); sarpavivaram yāvat, as far as the serpent's hole, 39¹⁸; adya yāvat, until to-day, 24². [pron. root ya, 517: cf. tāvant.]

yāvayād-dveṣas, a. driving away foes. [√2yu, 'keep off': see 1309.]

√1yu (yāūti [626], 3rd pl. yuvānti, mid. yutē; yuvāti, -te; finite forms Vedic only; yutā; -yūya). fasten, hold fast; draw towards one, attract; join, unite.

+sam, unite; samyuta, connected with i.e. having reference to, 59¹⁴.

√2yu (yuyōti; yūcchati [608²]; āyāūsīt; yutā; -yūya; caus. yāvāyati). repel, keep off or separate, trans.; sometimes keep off or separate, intrans.; a Vedic word.

+pra, remove; prayuechant, removing (intrans.), moving away, and so (like Eng. absent), heedless.

yu, root of 2d pers. pronoun, cf. 494. [cf. ὕμεις, Lesbian ὕμεις, 'ye': kinship of Eng. *ye*, doubtful.]

yukti, f. -1. a yoking, harnessing; -2. yoke, team. [√yuj, 1157, 219: cf. ζεύξω, *ζεύγ-σι-s, 'a yoking.']

yugā, n. -1. yoke; -2. couple, pair; -3. esp. w. mānuṣa, a human generation (as that which is united by common descent), γένος ἀνθρώπων; -4. and so, in a temporal sense, an age of the world, see 58¹ n. [√yuj, q.v., 216. 1: cf. yugma.]

yugapat-prāpti, f. simultaneous reaching or arriving at. [1279 and a.]

yugapat, adv. simultaneously. [apparently acc. s. n. of an adj. *yuga-pad, 'pair-footed, even-footed, side by side,' a possessive form (1301) of a descriptive cpd (1280b) *yuga-pad, 'pair-foot.']

yugmā, a. paired, even; as n. pair, couple. [√yuj, 1166, 216.5: for mg, cf. couple, Lat. *cōpula*, *co-ap-ula, √ap + co-, 'fit or join together.']

√yuj (yunākti, yunāktē; yuyōja, yuyujē; āyukta; yokyāti, -te; yuktā; yōktum; yuktā; -yūjya; yojāyati). -1. yoke; harness; make ready for draught, used of wagon (101¹⁷) as well as of steed (72⁶); then, generalized, -2. make ready, set to work, apply; use, e.g. the Soma-press-stones, 76¹⁸; yukta, engaged upon (loc.), busied with, 62¹¹; -3. unite; middle, unite one's self with (instr.); yujānā, in company with, 73¹²; -4. passive, be

united with (*instr.*), *i.e.* become possessed of, 60¹⁵; **yukta**: possessed of (*instr.*), 1¹²; having · ·, at end of *cpd*, 65¹²; —5. *pass.* be joined or made ready, and so be fitted, suited; **yukta**, fit, suitable, right, proper, 23¹⁹; **yuktam**, *adv.* fitly, rightly, etc., 36²; —6. **yojayati** [1041¹²], apply; lay on, 102¹¹. [*cf.* *ζεύγνυμι*, *Lat. jung-o*, 'yoke, harness, join'; *w. yugá*, 'yoke,' *cf.* *ζυγόν*, *Lat. jugum*, *Ger. Joch*, *Eng. yoke*: for euphony, see 219.]

+ **ud**, *mid.* make one's self ready, set to work, exert one's self.

+ **upa**, *mid.* harness, put to, 73¹³; apply, use.

+ **ni**, *mid.* —1. fasten to; —2. put (a task) upon, commission; —*caus.* [1041²], set, lay, *e.g.* snares, 24¹⁷. [for *mg* 2, *cf.* *niyoga*; also *Eng. en-join w. its Lat. predecessor in-jungere.*]

+ **pra**, apply, use; *w. namaskāram*, employ, *i.e.* do adoration.

+ **sam**, join together, unite; **saṃyukta**, at end of *cpd*: joined with, *i.e.* endowed with, 34⁴; connected with, *i.e.* having reference to, 59^{12, 14}.

yáj [389, 219, 386b], —1. *a.* yoked together; as *m.* yoke-fellow, and so comrade, 88³; —2. *a.* paired, even. [**yuj**: see *ayuj* and *ayuja*.]

yájya, *a.* united, combined. [**yuj**, 1213e.]

yuddhá, *ppl.* fought; as *n.* [1176a], fight, battle, contest. [**yudh**, 1176, 160.]

yuddha-varṇa, *m.* a sort of battle; a battle, so to speak.

√ **yudh** (**yúdhya**te; **yuyudhé**; **áyuddha**; **yotsyáte**; **yuddhá**; **yóddhum**; —**yúdhya**). fight. [*cf.* *ὁμιλεῖν*, **ὁθ-μῖν*, 'battle.']

+ **ā**, fight against.

yúdh, *f.* fight. [**yudh**.]

yudhi-ṣṭhira, *m.* Yudhishtira, son of Pāndu and Kuntī, to whom Brihadaçva tells the story of Nala; see 1¹⁴ *n.* ['firm in battle,' *yudh-i* (1250c) + *sthira*.]

√ **yup** (**yuyópa**; **yupitá**; **yopáyati** [1041²]). set up an obstacle, block or bar the way; hinder, thwart, 80¹⁰; obstruct or clog, see 86⁶ *n.*

yuvá, *pron. stem, 2d pers. dual*, 491.

yuvatī, serving as a feminine to **yúvan**, young woman; maiden. [1157.3 end: perhaps *pres. ppl.* of √ **lyu**, 'attract.']

yúvan [427], *a.* young; as *subst.* young man (distinguished from **bāla**, 'child,' 28¹²); youth (used even of youthful gods). [perhaps *fr.* √ **lyu**, 'attract,' suffix *an*, not *van*, 1160: see *yaviyāns*, *yaviṣṭha*, *yuvati*: *cf.* *Lat. juven-i-s*, 'young'; *w. juven-cu-s*, 'young,' *cf.* *Germanic *yuvunga*, *yunga*, *Eng. young*; also *Old Eng. yung-be*, *Spenser's youngth*, *Eng. youth*.]

yusmá, see 491.

yúthá, *m. n.* herd. [*prop.* 'a union,' √ **lyu**, 'unite,' 1163: for *mg*, *cf.* also *Ger. Bande*, 'gang or set of men,' and *Eng. band*, 'company,' both indirectly *fr.* the root of *bind*.]

yútha-nātha, *m.* protector or leader of the herd.

yútha-pa, *m.* keeper or protector of the herd; *esp.* the elephant that leads the herd.

yútha-pati, *m.* lord of the herd; *esp.* the elephant that leads the herd.

yūnas, see 427.

yūyám, see 491.

yena, *adv.* —1. wherefore, 6²; —2. **yena** · · **tena**, because · · therefore, 64⁹; —3. that, *ut*, introducing a result and corresponding to a 'such' or 'so' expressed (21¹⁰) or implied (11⁸). [*pron. root ya*, 1112a.]

yéṣṭha, pronounced **yaiṣṭha**, *a.* (best going, *i.e.*) swiftest. [**yā**, 470³, 468.]

yóga, *m.* —1. a setting to work; use; appliance (act of applying); —2. appliance (thing applied), and so means; *esp.* supernatural means, magic, 56⁸; —3. (the applying one's self to a thing, and so) pursuit or acquisition (of a thing), *cf.* **kṣema**; —4. connection, relation; —**yogāt**, at end of *cpd*, from connection with · ·; *i.e.* in consequence of · ·. [**yuj**, 216.1.]

yógya, *a.* of use, suited for use, fit, fitting. [**yóga**, 1212a.]

yoddhṛ, *m.* fighter. [**yudh**, 1182, 160.]

yodhin, *a.* at end of *cpds*, fighting. [**yudh**, 1183³.]

yóni, *m. f.* —1. lap; womb or birth-place; —2. place of origin; origin, 93⁴; —3. birth-place, *i.e.* home; place of abiding; place, 86¹⁷, 89⁸, RV. x.125.7; —4. (*like Eng. origin or birth*) family, race; form of existence (as man, Brahman, beast, etc., in the system of transmigrations) as this form is determined by birth, 67²⁰. ['the holder' of the born or unborn babe, √*lyu*, 'hold,' 1158.2²: cf. the analogous metaphors in Lat. *con-cipere*, 'take, hold, conceive'; and in *volva*, 'cover, envelope,' and so 'womb,' fr. a root cognate with 1 *vř*, 'cover.']

yonitas, *adv.* from birth, by blood. [*yoni*, 1098b.]

yosít, *f.* young woman, maiden. [perhaps 'the attractive one,' fr. √*lyu*, 'attract,' 1200a, 383.3 (through the intermediate form *yó-sā*, 1197, of the same mg): cf. *yuvatí*.]

yāuvaná, *n.* youth, period between childhood and maturity, adolescence (of man or maid). [*yúvan*, 1208a.]

yāuvana-daṣā, *f.* time of youth.

√ **rañh** (*rāñhati*, -*te*). —1. make to run; hasten, *trans.*; —2. *mid.* run; hasten, *intrans.* [for **rañgh*: cf. the forms *lañgh* and *raghú*, and see under *laghú*.]

raktá, *ppl.* colored; *esp.* red; as *n.* blood. [*Vrañj*, 954a.]

√ **lraṣ** (*rákṣati*, -*te*; *rarákṣa*; *árakṣit*; *rakṣitá*; *rákṣitum*; -*rákṣya*). defend, protect; keep, *i.e.* both retain and maintain; take care of (as a sovereign), *i.e.* govern; guard, ward; save. [a desid. extension of √**rak* or *ark*: cf. *ἀλέξ-ω*, 'ward off,' which bears a similar relation to √*ἀλκ* or *ἀρκ* in *ἀλ-αλκ-ε*, 'warded off,' *ἀρκ-έω*, 'ward off, protect'; cf. also Lat. *arc-éo*, 'ward off,' *arx*, 'stronghold of defence, citadel'; AS. *ealh-stede*, 'defence-stand, strong-hold'; *ealgian*, 'protect': for the two chief mgs of √*lraṣ*, cf. Lat. *de-fendere*, 'ward off, protect.']+ *pari*, protect around; save.

√ **2raṣ**, harm, in *rakṣas*. [perhaps only another aspect of *lraṣ*, 'ward off,' *i.e.* 'beat away.']

rakṣaka, *m.* keeper; warder; protector. [*√lraṣ*, 1181.]

rákṣaṇa, *n.* protection; preservation. [*√lraṣ*, 1150.]

rákṣas, *n.* —1. harm; —2. concrete, harmer, name of nocturnal demons who disturb sacrifices and harm the pious. [*√2raṣ*, 1151.2a.]

rakṣā, *f.* protection; watch. [*√lraṣ*, 1149.]

rakṣi, *a.* guarding, at end of *cpds.* [*√lraṣ*, 1155.]

rakṣitṛ, *m.* protector; watcher. [*√lraṣ*, 1182a.]

raghú, —1. *a.* running, darting, swift; as *m.* runner; —2. *m.* Raghu (The Runner, *Δρομεύς*), name of an ancient king. [*Vrañh*, q.v.: older form of *laghú*, q.v.]

rañga, *m.* —1. color; —2. theatre, amphitheatre. [*Vraj* or *rañj*, 216.1: connection of mg 2 unclear.]

√ **raj** or **rañj** (*rájyati*, -*te*; *raktá*; -*rájya*; *caus.* *rañjáyati*). —1. be colored; *esp.* be red; *rakta*: red; dyed; as *n.* blood; —2. *fig.* be affected with a strong feeling (*cf.* *raj* + *vi*); *esp.* be delighted with, have pleasure in, be in love with; —*caus.* —1. color; redden; —2. delight, please, make happy.

[orig. 'be bright or white' (whence *rajaka*); then 'glow, be red': see the ident. √*3rj* and its cognates *ἄργυρος*, etc.; and *cf.* √*ῥεγ* in aor. *ῥέξαι*, 'dye,' and *ῥεγέω*, 'dyer': w. this root may be connected the root *rāj* in its mgs given under 2.]

+ **anu**, —1. be colored after, take the tinge of; —2. feel affection towards.

+ **vi**, —1. lose color; —2. be cold or indifferent towards (*loc.*), 45². [for mg 2, cf. the senses of the simple verb: the metaphor may be either 'not glowing,' and so, as in Eng., 'cold,' or else 'colorless,' and so, 'indifferent.']

rajaka, *m.* washerman, who is also a dyer of clothes. ['whitener' or else 'dyer,' *Vraj*, 1181.]

rájas, *n.* —1. atmosphere, air, region of clouds, vapors, and gloom, clearly distinguished from heaven (*dyāus*, 72²) or

the ethereal spaces of heaven (rocānā divas, 81⁸, or svar), "where the light dwelleth," these being beyond the *rajas*, just as the αἰθήρ is beyond the ἀήρ; *used loosely in pl.*, the skies, 71⁷; the sky conceived as divided into an upper and a lower stratum, and so dual, *rajasī*, 75^{5,12}; so far Vedic;

—2. *post-Vedic*: like the Greek ἀήρ, the thick air, mist, gloom, darkness; —3. dust, *e.g.* 14¹³; —4. in the philosophical system, darkness (*cf.* 2), the second of the three qualities (*see* guṇa), soul-darkening passion (popularly connected with rāga, 'passion'), 66^{8,16}.

[since the orig. mg. as indicated by usage, is 'the cloudy (region), region of gloom and dark' as distinguished from the everlasting light beyond, the word is prob. to be derived fr. √raj in the sense 'be (colored, *i.e.*) not clear': cognate are ἔρεβος, 'darkness, Erebus,' and Goth. *rihts*, neut., 'darkness': for connection of mgs 2 and 3, *cf.* Ger. *Dunst*, 'vapor,' and Eng. *dust*.]

rajju, *f.* cord; rope. [√razg, 'plait': *cf.* Lithuanian *rezgis*, 'plaited work, basket'; Lat. *restis*, *resctis, *rezg-ti-s, 'rope': see √majj.]

√rañj, *see* raj.

rāṇa, *m.* pleasure, gladness. [√ran.]

raṇvā, *a.* pleasant, lovely. [√ran, 1190.]

rāti, *f.* —1. rest, quiet; —2. comfort, pleasure. [√ram, 1157, *cf.* 954d.]

rātna, *n.* —1. gift; blessing, riches, treasure, as something bestowed or given (*cf.* ratna-dhā); so far Vedic; —2. *post-Vedic*: precious stone, jewel, pearl; *fig.*, as in Eng., jewel, *i.e.* the most excellent of its kind. [√irā, 'bestow'.]

ratna-dhā [352], *a.* bestowing blessings.

1 **rātha**, *m.* wagon, *esp.* the two-wheeled battle-wagon (lighter and swifter than the *anas*, 'dray'); car or chariot of gods (72^{4,6}, 89¹¹) as well as of men (87¹⁴). [√ṛ, 'move,' 1163: for mg. *cf.* Lat. *currus*, 'chariot,' and *currere*, 'run'.]

2 **ratha**, *m.* pleasure, joy. [√ram, 1163, *cf.* 954d.]

√ran (rānati; rāṇa; ārānīt). be pleased; Vedic. [ident. w. √ram.]

rāpas, *n.* bodily injury; disease.

√rabh (rābhate; rebhé; ārabdha; raps-yāte; rabdhā; rābdhum; -rābhya). grasp; take hold of. [prob. a collateral form of √grabh, and ident. w. labh, *see* these: *cf.* τὰ λάφ-υρα, 'spoils, booty'; εἰ-λαφ-α, 'took'; Lat. *lab-or*, 'undertaking, labor'; perhaps ἡλαφ-ον, 'gat, earned'.]

+ ā, —1. take hold upon; touch, RV. x.125.8; —2. take hold of, *i.e.* undertake, 14⁶; w. yatnam, undertake an effort, *i.e.* exert one's self, 11²; —3. (*like* Ger. an-fangen and Lat. in-cipere) begin; ārabhya: w. abl., beginning from ' ; or simply from ' ; 39¹³; w. adya, from to-day on, 36¹⁹.

+ anv-ā, take hold of from behind, hold on to.

+ sam-anv-ā, hold on to each other (said of several); sam-anv-ārabdha, touching.

+ sam-ā, undertake (*see* ā-rabh) together.

+ sam, take hold of each other (for dance, battle, etc.), hold together; take hold (of a thing) together.

√ram (rāmāti, -te; rārama, remé; āramsīt, āramsta; ramsyāte; ratā; rāmtum; rāmtvā; -rāmya; rāmāyati). —1. *act.* stop, *trans.* —2. *mid.* stop, *intrans.*; rest; abide; stay gladly with; —3. *mid.* (rest, take one's ease or comfort, and so) find pleasure in; rata, w. loc., or at end of cpds, taking pleasure in, devoted to; —4. *caus.* bring to a stand-still, stay, 73⁷. [*cf.* ἡ-πέμ-α, 'quietly'; Goth. *rimis*, 'quiet'; ἔραμαι, ἔραται, *ῥμ-μαι, *ῥμ-ται, 'love, loves'; ἔ-παρό-ς, 'lovely,' formally ident. w. ratā: for mgs 2 and 3, *cf.* √2ṣam.]

+ abhi, *mid.* —1. stop, *intrans.*; —2. find pleasure; please, *intrans.*, 106¹.

+ ā, *act.* stop, *trans.*

+ upa, stop; uparata, ceased, (of sounds) hushed.

+ vi, *act.* stop, *intrans.*; pause.

ramaṇiya, *grdv.* enjoyable, pleasant. [√ram, 965, 1215.]

ramyā, *grdv.* enjoyable, pleasant. [√ram, 963.]

rayī, *m.* wealth, treasure. [prop. 'bestowal' (cf. 76¹¹), fr. *ri*, a weaker form of √1rā, 'bestow', 1155.1: cf. *ratna* and *rāi*.]

ravi, *m.* the sun.

raṣaṇā, *f.* cord; strap; rein. [cf. *raṣmi*.]

raṣmī, *m.* —1. line, cord; —2. *fig.* (line, *i.e.*) ray, of light; beam. [so Eng. *ray* involves a metaphor, its Lat. predecessor *radius* meaning orig. 'staff' and then 'spoke': cf. *raṣaṇā* and *rāṣī*.]

rāsa, *m.* —1a. the sap or juice of plants (36¹⁸), and *esp.* of fruits; fruit-syrup, 68¹; —1b. *fig.* the best or finest or strongest part of a thing, its essence or flos, 44⁷, 83⁸; —1c. sap, *generalized*, fluid, liquid; drink, 15¹⁷; —2a. taste (regarded as the chief characteristic of a liquid); —2b. taste, *i.e.* relish for, 97⁶; —2c. object of one's taste, *esp.* that which pleases one's taste, *e.g.* the beauties (of a story), 56¹¹.

rasā, *f.* —1. moisture; —2. *Rasā*, a mythical stream supposed to flow round the earth and atmosphere. [cf. *rāsa*.]

rasika, *a.* tasty; *as m.* connoisseur. [*rasa*, 1222.]

√ **rah** (*rahitā*; *rāhitum*). leave, give up, abandon.

+ **vi**, abandon, separate from, *in viraha*.

rahas, *n.* solitude; lonely place; *as adv.* [1111b], secretly. [√*rah*.]

√ **1rā** (*rārāte*; *rārāu*, *raré*; *ārāsta*; *rātā*). give, grant, bestow. [see *rāi*: cf. *rayī*.]

√ **2rā** (*rāyati* [761d1]). bark; bark at. [cf. Lat. *in-ri-re*, 'growl at.']

rākṣasa, *a.* demoniacal; *as m.* a demoniacal one, a *Rakshas*. [*rākṣas*, q.v., 1208a.]

rāga, *m.* —1. coloring, color; —2. affection, feeling, passion. [√*raj*, 216.1.]

rāghava, *m.* descendant of *Raghu*, *i.e.* *Rāma*. [*raghū*, 1208c.]

√ **rāj** (*rājati*, -*te*; *rārāja*, *rejé* [794e2]; *ārājīt*).

—1. direct; rule; be first; be master or king of, *w. gen.*;

—2. shine; be illustrious; distinguish one's self; —*caus.* cause to shine.

[orig., perhaps, two distinct roots, but no longer distinguished in form, and with the two sets of mgs partly coincident: *w. rāj* 1, cf. √1rj, 'reach out'; *w. rāj* 2, cf. √3rj, 'be bright,' and √*raj*: see under *rājan*.]

+ **vi**, —1. become master of, master (*gen.*), 81¹¹; —2. shine out; —*caus.* adorn, 12¹⁷.

rāj [*nom. rāt*], *m.* king. [√*rāj*.]

rāja, *at end of cpds for rājan*, 1249a².

rāja-kula, *n.* —1. royal family; *in pl.*, equivalent to princes; —2. (*as conversely in Eng.*, The Sublime Porte, *lit.* 'the high gate,' is used for the Turkish government) the royal palace. [1280b.]

rāja-dvāra, *n.* king's door, door of the royal palace.

rājan, *m.* —1. king, prince, 1⁸, etc.; applied also to *Varuna*, 83¹², 75⁸, 76¹⁷, 78¹⁹, 80¹; to *Indra*, 71⁸; to *Yama*, 83¹², 84²⁰; —2. *equiv. to rājanya*, a *ksatriya* or man of the military caste, 59^{18,22}; —3. *at end of cpds: regularly rāja; sometimes rājan*, 6⁸, 84²⁰. [√*rāj*, 1160c: cf. Lat. *rēg-em*, 'king'; Keltic stem *rīg*, 'king': from the Keltic was borrowed very early the Germanic **rik-*, 'ruler'; of this, Goth. *reiki*, AS. *rice*, 'dominion,' are derivs; so also Goth. *reiks*, AS. *rice*, 'powerful,' Eng. *rich: rice*, 'dominion,' lives in Eng. *bishop-ric*.]

rājanya, *a.* royal, princely; *as m.* one of royal race, a noble, *oldest designation of a man of the second caste; see ksatriya*. [*rājan*, 1212d1.]

rāja-putrá, *m.* king's son, prince. [acct, 1267.]

rāja-putra, *a.* having princes as sons; -*trā*, *f.* mother of princes. [1302: acct, 1295.]

rāja-puruṣa, *m.* king's man, servant of a king, royal official.

rājasa, *f.* -ī, *a.* pertaining to the second of the three qualities (see *rajas* 4), passionate, *as terminus technicus*. [*rajas*, 1208a.]

rājendra, *m.* best or chief of kings. [*rāja* + *indra*.]

rājñī, *f.* queen, princess, *Anglo-Indian* rannee; ruler. [*rājan*, 1156.]

rājya, *n.* kingship. [rāj, 1211.]
rāti, *a.* ready to give or bless; gracious; *as f.* grace. [√lṛā, 'give.']
rātra, *n.* for **rātri** at end of *cpds.* [1315b.]
rātri, *later rātri*, *f.* night. [perhaps fr. **vram**, 'rest.']
√ **rādh** (**rādhnoti**; **rādhate** [761a], -ti; **rarādha**; **ārātsit**; **rātsyāti**; **rāddhā**; **rāddhvā**; -**rādhyā**; **rādhāyati**). —1. be successful; prosper, have luck; be happy, 103⁷; —2. *trans.* make successful or happy; gratify; —*caus.* accomplish; make happy, satisfy. [akin w. √rdh.] + **apa**, —1. hit away (from the mark), miss (the mark), fail; —2. be at fault, be to blame; offend, sin; **aparāddha**, guilty, to blame, 33¹. [for 1, cf. the simple verb, 'succeed,' i.e. 'make a hit': for 2, cf. the relation of Eng. *fail* and *fault*.]
+ **ā**, *caus.* make happy, satisfy.
rādhās, *n.* gracious gift, blessing. [√rādh, 'gratify': for mg, cf. French *gratification*, 'gift.']
rāmā, *a.* dark; *as m.* Rāma, hero of the epos Rāmāyana; cf. **rāghava**.
rāyas-poṣa, *m.* development, i.e. increase of wealth. [gen. s. of **rāi**, 1250d: 1712.]
rāva, *m.* cry; yell; howl. [√ru, 1148.2.]
rāṣi, *m.* troop, host; heap. [perhaps akin w. **raṣmī**, q.v.: for connection of mg, cf. Eng. *line* and French *cordon*, as applied to soldiers.]
rāṣṭrā, *n.* kingdom; sovereignty. [√rāj 1: see 219⁵, 1185a.]
rāṣṭrī, *f.* directrix, sovereign. [√rāj 1: see 219⁵, 1182².]
rāṣṭrīya, *a.* belonging to the sovereignty; *as m.* sovereign, ruler. [rāṣṭra, 1215.]
rāhū, *m.* The Seizer, Rāhu, who is supposed to seize and swallow sun and moon, and thus cause eclipses. [prob. fr. √rabh, 1178².]
√ **ri** or **rī** (**riṇāti**; **riyate** [761c]). —1. *act.* cause to run or stream, let loose; —2. *mid.* flow; run; dissolve. [cf. Lat. *rī-vus*, 'stream, brook'; provincial Eng. *run*, 'brook,' as in *Bull Run*; Ger. *rinnen*, Eng. *run*: see also √lī + **pra**.]

√ **rie** (**riṇākti**; **riṇyate** [761b]; **rirēca**, **riricē**; **ārāikṣit**, **ārikta**; **reksyāti**; **rik-tā**; *pass.* **riṇyate**; *caus.* **recāyati**). —1. leave; —2. let go, let free; —3. *very rarely* (like Eng. *colloq.* part with), sell.

[w. **riṇākti** cf. Lat. *linguit*, 'leaves': cf. *ἐ-λατ-ε*, 'left'; Lat. *lic-et*, 'it is left, i.e. permitted' (Eng. *leave* means 'permission'); AS. *leōn*, **lih-an*, Ger. *leih-en*, 'leave a thing to a person for a time, einem etwas überlassen, i.e. lend'; AS. *læn*, 'gift, loan,' Eng. noun *loan*, whence denom. verb *loan*; fr. *læn* comes *lænan*, 'give, loan,' Old Eng. *læn-en*, preterit *læn-de*, whose *d* has become part of the root in Eng. *lend* (though good usage has not sanctioned the precisely similar blunder in *drown-d-ed*).]

+ **ati**, *mid.* (through *pass. sense* be left over) surpass; predominate; —*caus.* cause to be in surplus; overdo, 96¹².

√ **rip** (**rirēpa**; **riptā**). —1. smear; stick; smear, and so —2. *as in Eng.*, defile; —3. (with the same metaphor as in the Ger. *an-schmieren*) cheat, impose upon. [the old form of √lip: see under √lip.]

ripū, *m.* impostor, cheat; *later* foe. [√rip, 1178b.]

riprā, *n.* defilement; impurity. [√rip, 1188c.]

ripa-vāhā, *a.* carrying off or removing impurity. [acēt, 1270.]

√ **riṣ** (**riṣāti**, -te; **riṣṭā**). —1. pull; —2. pull or bite off, crop. [older form of √liṣ.]

√ **riṣ** (**rēṣati**; **riṣyati**, -te [761a]; **riṣṭā**; *caus.* **reṣāyati**; **āririṣat**). be hurt; receive harm; *caus.* harm.

√ **rī**, see **ri**.

√ **ru** (**rāuti** [626]; **ruvāti**; **ruvāva**; **ārāvīt**; **rutā**; **rōtum**). cry; yell; howl; hum, 26⁹. [cf. *ὤ-ρῶ-μαι*, 'howl'; Lat. *raucus*, 'screaming, hoarse'; AS. *rȳn*, 'a roaring.']

rukṃā, *m.* ornament of gold; *as n.* gold. [√ruc, 1166, 216.5.]

√ **ruc** (**rōcate**, -ti; **rurucē**, **rurōca**; **ārucat**, **ārociṣṭa**; **rociṣyate**; **rucitā**; **rōcītum**). —1. shine; be bright or resplendent; —2. appear in splendor; —3. appear beautiful

or good, please. [cf. *ἀμφι-λύκ-η*, 'twilight'; *λευκ-ός*, 'bright'; Lat. *lūx*, *lūmen*, for **lūc-s*, **luc-men*, 'light'; *lūna*, **luc-na*, 'moon'; AS. *leōh-t*, Eng. *light*; cf. also Lat. *luc-us* (a *lucendo*, after all!), 'a clearing (Eng. of U.S.) or *Lichtung* (Ger.) or glade or grove'; AS. *leāh*, Eng. *lea*, 'field, meadow'; *-ley* in *Brom-ley*, 'broom-field,' and *-loo* in *Water-loo*.]

+ *prati*, appear good unto, please, 74⁶.

rūci, *f.* pleasure. [√*ruc*, 216.2.]

rucira, *a.* splendid; beautiful.

rucirānana, *a.* fair-faced. [ānana: 1298.]

√ *ruj* (*rujāti*; *rurója*; *rugná*; *ruktvá*; *-rújya*). — 1. break, break to pieces; — 2. injure, pain. [cf. *λυγ-ρός*, 'painful, sad'; Lat. *lūg-eo*, 'grieve.']

rúj, *f.* pain, disease. [√*ruj*: for mg, cf. Ger. *Ge-brechen*, 'infirmity,' w. *brechen*, 'break'; also *roga*.]

rujānā, *f.* perhaps breach, cleft, rift (of the clouds). [√*ruj*.]

√ *rud* (*róḍiti* [631], *rudānti*; *ruróda*; *rod-īṣyāti*; *ruditá*; *róditum*; *ruditvá*; *-rúdya*). — 1. cry, weep; — 2. weep for, lament. [cf. Lat. *rud-ere*, 'roar'; AS. *reōt-an*, 'weep.']

rudrá, *a.* connected by *Hindus* w. √*rud*, 'cry,' and so howling, roaring, terrible, applied to Agni and other gods; true meaning uncertain; — as *m.* — 1a. *sing.* in the *Veda*: Rudra, leader of the Maruts or Storm-gods, 77¹⁸, RV. x. 125.6; — 1b. in *pl.* The Rudras, a class of storm-gods, RV. x. 125.1; — 2. *sing.* Rudra, received into the Hindu Trinity in the later mythology, and known by the name *Śiva*, *q.v.*

√ *rudh* (*ruṇáddhi*, *runddhé*; *ruródha*, *rurudhé*; *árāutsīt*, *áruddha*; *rotsyāti*, *-te*; *ruddhá*; *róddhum*; *ruddhvá*; *-rúdhya*). — 1. hold back; obstruct; hold; — 2. keep off; hinder; suppress; — 3. shut up; close.

+ *anu*, as *pass.*, or *mid. intrans.*, i.e. as of the *yá-* or *ya-class*, *anurudhyate*, also *-ti*, be held to, keep one's self to; be devoted to, practice, 10¹³; have regard for.

+ *ava*, — 1. hold off; — 2. *mid.* (hold apart for one's self, lay up, and so)

obtain; — *desid. mid.* desire to obtain, 96¹¹.

+ *ni*, hold; stop; shut up.

+ *vi*, hinder or disturb.

√ *rudh* (*róḍhati*). grow. [collateral form of √*ruh*, *q.v.*: cf. Lat. *rud-is*, *fem.*, 'rod, staff': for mg, cf. w. √*rudh* and Ger. *wachsen*, 'grow,' the nouns *vī-rudh* and *Ge-wächs*, 'a growth, i.e. plant': kinship of Eng. *rod*, 'a growing shoot, rod, measure of length,' older *rood*, 'measure of length or surface,' is improbable on account of the *ō* of AS. *rōd*.]

√ *ruṣ* (*rōṣati*; *rúṣyati*; *ruṣitá*, *ruṣtá*). be cross or angry. [cf. *λύσσα*, **λυσ-ja*, 'rage.']

rúṣ [*ruṣ*, *ruḍbhyām*], *f.* anger. [√*ruṣ*.]

√ *ruh* (*róhati*, *-te*; *ruróha*, *ruruhé*; *áruhat*, *áruṣat*; *rokṣyāti*, *-te*; *rūdhá*; *róḍhum*; *rūdhvá*; *-rúhya*; *rúruṣati*; *roháyati*, later *ropáyati* [1042e]). — 1. rise, mount up, climb; — 2. spring up, grow up; — 3. grow, develop, thrive; — *caus.* — 1. raise; — 2. place upon. [see √*2rudh*: for euphony, see 222⁸.]

+ *adhi*, *caus.* cause (e.g. one's body, *acc.*) to rise to (e.g. the balance, *acc.*), i.e. put (one's body) upon (the balance), 48¹⁵.

+ *ā*, mount or get upon (a stone); seat one's self upon; climb (tree); ascend to (the head, hill-top, life, place); embark upon (boat, ship); *fig.* get into (danger); — *caus.* cause to get upon (stone, pelt) or into (wagon, boat), *w. acc. of person and acc. or loc.* (105¹¹) of thing; — *desid.* desire to climb up to.

rūpá, *n.* — 1. outward look or appearance, as well color as form or shape; Lat. *forma*; form, 48¹⁷, 77², 96¹²; *rūpaṁ kṛ*, assume a form, 14⁸, 49⁶; (reflected) image, 62¹⁷; — 2. (like Lat. *forma*, and Eng. shape in shape-ly) good form, i.e. beauty, 24, etc.; — 3. appearance, characteristic mark, peculiarity. [cf. *varpas*: see also *varcas*.]

√ *rūpaya* (*rūpáyati* [cf. 1056, 1067]). used esp. in theatrical language (to have the look or appearance of, i.e.) act. [*rūpá*, 1058.]

+ni, -1. *like Eng.* look into — *tentatively*, i.e.: investigate, 20¹⁸; seek, 29¹⁷; search, 33¹²; -2. look into — *successfully*, i.e.: find out, 44¹⁷; discover, 26¹⁰; -3. act, *see simple verb*.

rūpa-jitāpsaras, *a.* surpassing the Apsaras in beauty.

rūpavant, *a.* *like Eng.* shape-ly and *Lat.* formosus; beautiful, handsome, 1⁴. [rūpa, 1233.]

rūpa-sampad, *f.* beauty of form, i.e. beauty.

rūpa-sampanna, *a.* endowed with beauty, beautiful. [√pad.]

re, *word of address*. O; ho. [cf. are.]

√rej (réjati, -te). -1. *act.* shake, *trans.*; -2. *mid.* shake, *intrans.*; tremble. [perhaps akin w. √lay in ἐ-λέ-λιξε, 'caused to tremble, shook'.]

reñú, *m.* dust. [perhaps connected w. √ri, 'dissolve, go to pieces,' just as Ger. *Staub*, 'dust,' w. *stieben*, 'fly asunder': 1162.]

revā, *f.* Revā, a river, the same as the Narmadā, *q.v.*

rāi [361b], *m.*, *rarely f.* possessions; wealth; prosperity. [stem strictly *rā*: prop. 'bestowal,' √lra, see 361b and rayi: w. acc. *rā-m*, cf. *Lat.* nom. *rē-s*, 'property'.]

rokā, *m.* brightness, light. [√ruc.]

rōga, *m.* infirmity, disease. [√ruj, 216.1: for mg, see noun rūj.]

rocānā, *a.* shining, light; as *n.* light; the place of the light, ethereal space or spaces, 71¹⁷, 81^{4,8}; *see rājas for further description*. [√ruc, 1150.]

rocisñú, *a.* shining, bright; *fig.* blooming. [√ruc, 1194a: or rather perhaps fr. rocis, 1194c.]

rocisā, *n.* brightness. [√ruc, 1153.]

rōdasī, *dual f.* the two worlds, i.e. heaven and earth.

rodha, *a.* growing. [√2rudh, 'grow'.]

ropaya, *see* 1042e end.

rōman, *n.* hair on the body of men and beasts (usually excluding that of the head and beard and that of the mane and tail); *later loman, q.v.*

romānta, *m.* *loc.* -e, in hair-vicinity, i.e. on the hairy side (of the hand). [roman (1249a²) + anta.]

rāukma, *a.* golden, adorned with gold. [rukma, 1208f.]

lakṣā, *n.* -1. *rarely*, mark, token; -2. a hundred thousand, an Anglo-Indian lac; -3. (*like Eng.* mark) mark which is aimed at. [√lag, 'be fastened to,' 1197a: for mg 1, cf. connection of Eng. verb *tag*, 'fasten,' w. noun *tag*, 'attachment, appendage,' and so, esp. as used in modern shops, 'a mark or label-tag'; for 2, cf. the specialization of Eng. *marc* or *mark* as 'a weight' (of gold or silver) and as 'a money of account'; also that of Eng. *token* as 'a coin' and as 'ten quires printed on both sides'.]

lakṣaṇā, *n.* -1. mark, token; characteristic; attribute, 66¹¹; character, 101¹²; essential characteristic, 41¹⁴; special mark; *esp.* lucky mark, mark of excellence, 62⁷, 98^{7,8}; mark in the sense of determinant at 58²³; -2. (*like Eng.* designation) name, 57¹⁴; -3. form, kind, 65¹². [fr. the denom. *laksaya* (1150.2a), or rather fr. the simpler but very rare form of the same denom. (1054), √lakṣa.]

√ **lakṣaya** (lakṣáyati [1056]). mark, note, notice. [lakṣa, 1053: so *Lat.* *notare* fr. *nota*.]

+ **upa**, mark, notice; *see; pass.* appear.

lakṣasamkhyā, *a.* having lacs (*see lakṣa*) as their number, numbered by hundred-thousands. [lakṣa + samkhyā.]

lakṣmī [363²], *f.* -1. mark, sign; -2. with or without *pāpī*, bad sign or omen, something ominous, bad luck; -3. *oftenest* a good sign, in the older language usually with *puṇyā*; good luck; prosperity, 18¹⁴; wealth, 46²; (royal) splendor, 51¹⁹. [fr. *lakṣ* (1167), the quasi-root of *lakṣa*, which is a deriv. of √lag: for connection of mg 1 w. √lag, *see lakṣa*: as for 2 and 3, observe that Eng. *luck* sometimes means 'bad luck,' but oftener 'good luck'.]

lakṣya, *grdv.* to be noticed or seen; to be looked upon or considered as, 41¹⁴. [derivation like that of *lakṣaṇa*.]

√ **lag** (lágati; lagiṣyáti; lagná [957c]; lagitvá; -lágya). attach or fasten one's self to; lagna, attached to, put upon. [cf. lakṣa, lakṣmī, līga.]

laguḍa, *m.* cudgel.

laghú, *younger form of raghú, a.* -1. swift, quick; -2. light, *i.e.* not heavy; -3. (light, *i.e.*) insignificant; small; contemptible; low.

[for derivation, see raghú and vrañh: cf. ἑ-λαχό-*s*, 'small', ἑλάχιστος, 'smallest'; Lithuanian *lengvas*, 'light'; Lat. *lēvis*, *lenhu-i-s*?, '1. swift, 2. light, not heavy, 3. insignificant, small' (mgs quite parallel w. those of laghu); AS. *lung-re*, 'quickly'; Eng. *lungs*, 'lights': kinship of AS. *leōh-t*, Eng. *light*, 'not heavy,' *lights*, 'lungs,' not certain: for connection of mgs 1 and 2, observe that *swift* and *light*, just as *slow* and *heavy*, name qualities naturally associated: for *light*, 'not dark,' see √ruc.]

laghu-krama, *a.* having a quick step; -am, *adv.* [1311], quickly.

laghu-cetas, *a.* small-minded.

√ lañgh (lañgháyati; lañghitá; -láñghya). spring over. [see vrañh, and under laghú.]

√ lajj (lajjáte; lalajjé; lajjitá; lájjitum). be ashamed.

+ vi, be ashamed.

lajjā, *f.* shame. [√lajj, 1149.]

lajjāvanta, *a.* having shame; embarrassed. [1233.]

√ lap (lápāti; lalāpa; lapiṣyáti; lapitá, lapitá; láptum; -lāpya). chatter; talk; lament. [cf. ὀ-λοφó-*s*, 'a lamenting'; ὀλοφóρομαι, 'lament'; perhaps Lat. *lā-menta*, 'laments.']

+ ā, talk to, converse with.

+ pra, talk out heedlessly or lamentingly.

+ vi, utter unintelligible or lamenting tones.

+ sam, talk with; *caus.* (cause to talk with one, *i.e.*) address, 261.

√ labh, *younger form of rabh* (lābhate; lebhé; álabdha; lapsyáte; labdhá; labdhvá; -lābhya). -1. catch; seize; -2. receive; get. [see under √rabh.]

+ pra, -1. seize; take; -2. dupe; fool. [for 2, cf. Eng. colloq. *take in*, 'gull,' and *catch*, 'ensnare.']

+ vi-pra, fool, 376. [see √labh + pra.]

√ lamb (lāmbate; lalāmbé; lambiṣyáti; lambitá; lāmbitum; -lāmbya). -1. hang down; -2. sink; -3. hang upon, hold on to; cling to; and so -4. (*like* Eng. stick) tarry, lag. [younger form of √ramb, 'hang down limp': cf. λοβ-ός, 'lobe or pendent part' (of ear, liver); Lat. *lāb-i*, 'sink, fall'; *limbus*, 'fringe, border'; AS. *læppa*, 'loosely hanging portion,' Eng. *lap* (of coat, apron); Eng. *limp*, 'hanging loosely, flaccid'; *lop*-ears, 'hanging' ears (of a rabbit).]

+ a va, -1. hang down; -2. sink; -3. hang upon, hold on to.

+ vi, lag, loiter. [see √lamb 4: for mg, cf. also Eng. *hang*, in *hang fire*.]

√ lal (lálāti, -te; lalitá). sport, dally, play; behave in an artless and unconstrained manner; *lalita*, see *s.v.*

lalāṭa, *n.* forehead.

lalita, *a.* artless, naive; lovely. [prop. 'unconstrainedly behaved,' ppl. of √lal, 952²: so Eng. *behaved* has rather adjectival than verbal coloring.]

lavanā, *n.* salt, *esp.* sea-salt; as *a.* salt.

√ las (lāsati; lalāsa; lasitá). gleam, glance. [orig. 'glance,' but, like Eng. *glance*, with the subsidiary notion (see *lasa*), 'move quickly hither and thither,' and so, 'play' (see the cpds w. preps.): conversely, Eng. *dull* means 'slow,' and then, 'not glancing': cf. Lat. *lasc-ivus* (through *las-cu-s*), 'wanton.']

+ ud, -1. glance; -2. play; -3. be overjoyed, 24²⁸.

+ vi, -1. glance; -2. play; -3. be joyful or wanton.

lasa, *a.* moving quickly hither and thither; lively. [√las.]

lājā, *m. pl.* parched or roasted grain. [perhaps akin w. √bhrjj.]

lābha, *m.* the getting, acquisition. [√labh.]

√ likh (likhāti; lilékha; álekhīt; likhiṣyáti; likhitá; likhitvá; -līkhyā). -1. scratch; furrow; slit; draw a line; -2. write; write down; delineate. [younger

form of √rikh: cf. ῥέϊκ-ω, 'furrow' (χθόνα, 'ground'); ῥέχ-θω, 'tear, rend'; Lat. *rima*, **ric-ma*, 'slit, crack': for mgs, observe that Eng. *write* is fr. the same root as Ger. *ritzen*, 'scratch'.]

liṅga, *n.* mark (by which one knows or recognizes a thing), Kenn-zeichen, characteristic. [connected w. √lag in the same way as lakṣa, q.v.]

liṅga-dhāraṇa, *n.* the wearing of one's characteristic marks.

√ lip (limpāti, -te [758]; lilēpa; ālipat, ālīpta; līptā; -līpya). —1. besmear or rub over a thing (*acc.*) with a thing (*instr.*); —2. smear a thing (*acc.*) over or on a thing (*loc.*); stick (*trans.*) on to; *pass.* stick or stick to, *intrans.*

[younger form of √rip: orig. mg 'smear, stick': cf. τὸ λίπος, 'grease'; ἀ-λεῖφ-ω, 'anoint'; Lat. *lippus*, 'blear-eyed'; λιπαρός, 'greasy, shiny':

further akin are the following words, but with curious divarication of mg: λιπαρέω, like Eng. *stick to*, i.e. 'persist'; AS. *be-lifan*, Goth. *bi-leib-an*, Ger. *b-leib-en*, (lit. 'stick,' i.e.) 'remain'; AS. *libban*, Eng. *live*, Ger. *leben*, 'be remaining or surviving, superstitem esse'; AS. *līf*, Eng. *life*; finally AS. *lēfan*, Eng. *leave*, 'cause to remain.')

+ *anu*, smear over, cover with.

+ *vi*, besmear.

lipi, *f.* —1. a rubbing over; —2. writing. [√lip, 1155.1.]

√ liç (liçāte; liliçé; āleçīṣṭa; liṣṭā). tear, break. [younger form of √riç.]

liça, tearing, breaking, and so cutting, in ku-liça. [√liç.]

√ lī (lāyate; līyate; lilyé; āleṣṭa; linā; -līya). —1. cling to; —2. stick; —3. (stay, i.e.) of birds and insects, light upon, sit upon; —4. slip into; disappear.

+ *ni*, —1. cling to; —2. light upon (of birds); —3. slip into; disappear; hide.

+ *pra*, go to dissolution. [cf. √ri.]

lilā, *f.* —1. play; —2. (like Eng. child's play) action that can be done without serious effort; lilayā, without any trouble.

√ luṭh (luṭhāti; lulóṭha; luṭhitā). roll.

√ lup (lumpāti [758]; lulópa; luptā; lóptum; luptvā; -lūpya). —1. break; harm; —2. attack; pounce upon; —3. rob, plunder. [younger form of √rup: cf. Lat. *rumpere*, 'break'; AS. *reōf-an*, 'break'; *reāf*, 'spoil of battle, booty, armor, etc., esp. clothing, garments,' Ger. *Raub*, 'robbery, booty'; AS. *reāfian*, 'despoil, rob,' whence Eng. *reave*, ppl. *reft*, and *be-reave*: fr. Old High Ger. *roubon*, 'rob,' through Old French *rober*, 'rob,' comes French *dé-rober*, Eng. *rob*, and fr. Old High Ger. *roub*, 'robbery, booty, esp. pillaged garment,' in like manner, French *robe*, 'garment,' Eng. *robe*.]

lubdhaka, *m.* hunter. [lubdha, √lubh.]

√ lubh (lūbhyati; lulóbha, lulubhé; lubdhā; lóbdhum). —1. go astray; —2. be lustful; have strong desire; lubdha, longing for. [cf. ἡ λίψ, *λιφ-s, 'longing'; λιπ-τ-ομαι, 'long for'; Lat. *lub-et*, *lib-et*, 'is desired or agreeable'; *libens*, 'willing, glad'; *libido*, 'desire'; AS. *leōf*, 'dear,' Eng. *lief*, 'dear, gladly'; Ger. *lieb*, 'dear'; also Eng. *love*.]

√ lul (lólati; lulitā). move hither and thither.

√ lū (lunāti [728]; lulāva; lūnā). cut (e.g. grass, hair); cut off; gnaw off. [cf. λύ-ω, 'separate, i.e. loose'; Lat. *solū-tus*, 'loosed.')

lekha, *m.* a writing; letter. [√likh.]

√ lok (lókate; luloké; lókitum; *caus.* lokáyati [1056]; lokitā; -lókya; *only caus. forms are in common use, and these only with ava, ā, and vi*). get a look at; behold; —*caus.* [1041²] —1. look, look on; —2. get a look at, behold. [on account of the guttural k, prob. a secondary root fr. rokā (√ruc, 216.1): for connection of mg, cf. λευκ-ός, 'bright,' and λεῖσσω, *λευκ-jā, 'see'; Lat. *lūmen*, 'light,' then 'eye' (see under √ruc); also locana: no connection w. Eng. *look*.]

+ *ava*, *caus.* —1. look; —2. look at or upon; —3. behold, see, perceive.

+ *ā*, *caus.* —1. look at; —2. see, perceive.

+ vi, caus. —1. look; —2. look at, inspect, 25⁶; —3. behold.

loká, perhaps a younger form of **uloká** (which appears regularly in the oldest texts, but divided as u loká, 84¹¹), m. —1. open space; free room; place, 83¹⁶; —2a. the vast space; the world, 103⁸; any imaginary world or worlds, 15¹⁶; cf. antarikṣa-, indra-, jiva-, pati-, para-, manuṣya-, svarga-loka; —2b. used of heaven: svargo lokas, the world situate in the light, 103^{5, 14, 16}; so sukr̥tām ulokas, the world of the righteous, 84¹¹; later, sukr̥tasya lokas, world of virtue, 89⁸; so 5²⁰; —2c. of earth: loke kṛtsne, in the whole earth, 5¹⁶; asmin . . loke, in this world (cf. iha), 66¹²; in same sense, loke, 57⁸, 63⁷; —2d. with senses merging imperceptibly into those given under 3, e.g., in the world or among men, 26², 36⁸, 47²¹; —3. (like Eng. world and French monde) people; folks; men or mankind; sing. 6⁷, 21¹⁸; pl. 2^{5, 14}, 39¹⁹, 57¹⁵. [etymology uncertain: no connection with Lat. locus, Old Lat. silocus, 'place.']

loka-kṛt, a. world-making, world-creating. [1269.]

loka-pālā, m. pl. world-protectors, either four in number (regents of the four quarters of the world), or eight (regents of the cardinal points and four points mid-way between).

loka-pravāda, m. world-saying, common saying.

loka-m-prṇā, a. world-filling; f. -ā (sc. iṣṭakā), Lokamprīṇā, name applied to the common bricks used in building the sacred fire-pile, and so called because all laid with the recitation of the one general formula, lokām prṇa, 'fill thou the world.' [1314b: for prṇa, √pr, see 731.]

logá, m. clod (of earth). [√ruj, 'break,' 216.1: for mg, see under mfd.]

√ loc (locayati; locitá; -lócyā). used only with ā. [derived fr. √ruc; just how, is unclear: see √lok.]

+ ā, —1. rarely, cause to appear or be seen; —2. usually, bring to one's own sight or mind, consider, reflect; matsyāir

ālocitam (impers., 999), the fishes reflected; ity ālocya, thus reflecting.

+ pary-ā, see loc + ā; reflect, deliberate.

+ sam-ā, see loc + ā; reflect.

locana, —1. a. enlightening; —2. as n. eye, usual mg. [√loc: for mg, cf. lūmen, under √lok.]

lobha, m. strong desire; greed, avarice. [√lubbh.]

lobha-viraha, m. freedom from avarice.

lóman, n. hair on the body of men and beasts (usually excluding that of the head and beard and that of mane and tail). [prop. 'clippings, shearings,' √lū, 'cut,' 1168.1a: cf. roman.]

lola, a. —1. moving hither and thither, uneasy; and so —2. anxious for, desirous of; greedy. [√lul.]

loṣṭá, m. n. clod (of earth). [√ruj, cf. 222⁴: for mg, see under mfd.]

lohá, a. reddish; coppery; as m. n. reddish metal, copper. [cf. lóhita, róhita, and rudhirá, all meaning 'red': with the last, cf. ḗ-pvθ-pós, Lat. ruber, rufus, Eng. ruddy, red.]

lohāyasá, n. coppery metal, any metal alloyed with copper. [āyasá.]

lāulya, n. greediness. [lola, 1211.]

lāuhāyasa, a. metallic; as n. metallic ware. [lohāyasa, 1208f.]

vañcá, m. —1. cane or stock or stem, esp. of the bamboo; —2. (like Eng. stock, and stem [rarely], and Ger. Stamm) lineage, family, race.

vañca-viçuddha, a. —1. made of perfectly clear or unblemished bamboo; —2. of pure lineage. [lit. 'vañca-pure, pure in its or his vañca,' 1265: viçudh.]

√ vak (vāvakrē [786, 798a]). roll. [akin w. √vañc, q.v.]

vaktavyā, grdv. to be said or spoken; see 999 end. [√vac, 964.]

vakrá, a. —1. crooked; —2. fig. (nearly like Eng. crooked) disingenuous, ambiguous. [√vak, 1188.]

vakṣaṇā, f. pl. belly; bellies (of cloud-mountains).

√vac (vákti; uvāca, ūcús [784, 800e]; ávocat [847 end, 854]; vaksyáti, -te; uktá; váktum; uktvá; -úcyā; ucyáte; vācáyati). say or speak (*w. acc. of person*, 10²²; or *w. acc. of person and acc. of thing*, 7¹⁹); announce or tell, 66¹⁹, 98¹⁷; name or call, 58⁷; punar uvāca, replied, 19¹⁹; ity uktvá, with saying so, *i.e.* with the words "...," saying "...," 4²; so saying, 19²³, etc.;

—uktá, —1. spoken, said; *impers. pass.* [999 mid.], kākena uktam, the crow said, 24¹³, etc.; uktam, introducing a proverb, 't is said, 19⁹, 20¹⁵, etc.; —2. spoken unto; evam ukta, thus addressed, 3⁵, etc.

—caus. —1. *mid.* cause or ask (*e.g.* the Brahmins) to pronounce for one's self (*e.g.* a benediction), 101², 106⁴; —2. cause (a written leaf) to speak, *i.e.* read, 54²⁰.

[cf. ὤσσα, *Fok-ja, 'voice, rumor'; Lat. vōc-āre, 'call'; Ger. er-wäh-nen, 'mention': *w.* vāc-as, 'word,' cf. ἔπος, stem *Fep-εσ, 'word,' *w.* labialization: *w.* ávocam, *a-va-uc-am, cf. ἔειπον, *ē-fe-ιπ-on, 'said': *w.* nom. vāk, *vāk-s, stem vāc, 'voice,' cf. Lat. vox, *vōc-s, 'voice,' and ὤψ, for *ἄψ, *i.e.* Faw-s, 'voice.']

+anu, —1. repeat or say (sacrificial prayers, etc.) for some one (*gen.*); —2. *mid.* say after (the teacher), *i.e.* learn, study; anūcānā, *perf. mid. ppl.*, who studies, studied, learn-ed.

+abhy-anu, say with regard to or with reference to something; describe (an occurrence) in (metrical and Vedic) words.

+nis, speak out or clearly; explain.

+pra, —1. tell forth, proclaim; tell, announce, mention; and so —2. (*as conversely* laudāre, 'praise,' comes to mean 'mention') praise; —3. tell of, *colloq.* tell on, *i.e.* betray, 93¹⁸; —4. say, 45⁹; —5. declare to be; name, 57⁵.

+prati, say in return, answer.

+sam, say together.

vacana, *n.* —1. speech; words, 9¹⁸, etc.; dictum; —2. (*like* Lat. e-dictum and Eng. edict and word) command; injunction, 26¹³. [√vac, 1150.]

vācas, *n.* —1. speech, 4⁶, etc.; words; word; counsel; —2. language, 54¹¹; —3. (*like* Eng. word) order; request, 53³. [√vac, 1151. 1a: cf. ἔπος, 'word.']

√vaj (vājáyati). probable root, with the meaning be strong or lively, inferred from ugrá, ójas, vājra, vāja; see these words; vājáyant, hastening, 75⁹: cf. √vājaya. [cf. ὕγιής, 'strong, healthy'; AS. wac-ol, 'awake'; Eng. wake, 'not to sleep'; perhaps Lat. vig-ēre, 'be lively or strong,' *vig-il*, 'awake.']

vājra, *m.* Indra's thunderbolt, 70², 88¹⁵. [orig., perhaps, a mere epithet, 'The Mighty' (√vaj), like Miðlnir, 'The Crusher,' name of Thor's hammer.]

vājra-bāhu, *a.* having the thunderbolt on his arm (of Indra), lightning-armed. [1303.]

vajrín, *a.* having the thunderbolt (of Indra). [vajra, 1230.]

√vañc (vāñcati; vañcáyati; vañcitá). totter; go crookedly; *caus.* (cause to go astray, *i.e.*) mislead, deceive; cheat. [cf. Lat. vacillare, 'totter, be unsteady'; AS. wōh, 'crooked, wrong,' whence Eng. woo, 'incline to one's self, court.']

+upa, totter unto.

vañcaka, *m.* deceiver. [√vañc, *caus.*]

vañcayitavya, *grdv.* to be deceived; as *n.* a to-be-practised deceit, *w. objective gen.* (296b beg.), 26². [√vañc.]

vaṭa, *m.* Ficus indica; cf. nyag-rodha.

vaṇik-putra, *m.* merchant's son. [vaṇij.]

vaṇij, *m.* merchant. [√vaṇ, 383.5.]

√vat (vátati; vātáyati). only with api. understand; *caus.* cause to understand or know, reveal, inspire (devotion). [cf. Lat. vāt-es, 'wise seer': see under vāta.]

vatsá, *m.* young; esp. young of a cow, calf. [prop. 'yearling,' from a not quotable *vatas, 'year': with *vatas, cf. Féros, 'year,' Lat. vetus- in vetus-tu-s, 'bejahrt, in years, old': akin are Lat. vit-u-lu-s, 'yearling, *i.e.* calf,' and Eng. weth-er: for mg, cf. χίμαρος, 'goat,' prop. 'winter-ling' (see hima): see vatsara.]

vatsará, *m.* year; personified, 67¹⁵. [cf. vatsa; also pari- and sam-vatsara.]

√ **vad** (vādati, -te; uvāda, ūdé [784]; āvādit, āvadiṣṭa; vadiṣyāti, -te; uditā; vādītum; uditvā; -ūdyā; vādāyati). —1. speak, 95^{7,9}; say, 20¹⁹, etc.; speak to, *w. acc.*, or *w. loc.* (4¹); —2. communicate; announce, RV.x.125.5; speak of; uditā, stated (authoritatively), 58¹⁶; —3. tell, *i.e.* foretell, predict, 103¹²; —4. designate as, 55⁵; name.

+ **abhi**, speak to, salute; signify, in the derivs abhivādin, abhivāda; *caus.* speak to; salute.

+ **praty-abhi**, *caus. mid.* salute in return.

+ **ā**, speak to; vidatham ā-vad, give orders to (the household), rule (as master or mistress).

+ **pra**, —1. speak forth; say; —2. declare to be.

+ **vi**, *mid.* contradict.

+ **sam**, *mid.* talk or take counsel with one's self.

vādana, *n.* —1. mouth; —2. face. ['organ of speaking,' √vad, 1150: for *mg.* cf. *nayana*.]

vaditavya, *grdv.* to be spoken. [√vad.]

vadya, *grdv.* to be spoken of, worthy of (favorable) notice, and so praiseworthy. [√vad, 963³ c.]

√ **vadh** (āvadhīt, āvadiṣṭa; vadhiṣyāti, -te). —1. strike; harm; —2. (just as AS. sleān meant first 'strike' and then 'slay, *i.e.* kill') slay, kill. [see √bādh: cf. *ōθ-éw*, 'push': see *vadhar*.]

vadhā, *m.* —1. murderer; —2. weapon of death, *esp.* Indra's bolt; —3. slaying, slaughter. [√vadh.]

vādhār, *n.* weapon of death, *i.e.* Indra's bolt. [√vadh.]

vadhasnā, only in *instr. pl.* weapons of death, *i.e.* Indra's bolts. [vadhā, 1195.]

vadhū, *f.* —1. bride; —2. woman. [prop. 'the one fetched home' by the bridegroom, √vāh, q.v.]

vadhū-vastra, *n.* bride's garment.

vādhyā, *grdv.* —1. to be struck, *i.e.* punished, 27²¹; to be harmed; —2. to be slain, 27¹⁸. [√vadh, 963³ c.]

vādhri, *a.* whose testicles have been crushed; emasculated, *opp. of* vṛṣan. [√vadh, 1191.]

√ **van** (vanōti, vanutē; vavāna, vavnē; vātā). —1. hold dear, love; desire, seek, beseech, 79¹⁹; —2. get; —3. win. [cf. Lat. *ven-ia*, 'favor'; *Ven-us*, 'The Lovely One'; AS. *winnan*, 'exert one's self, strive,' Eng. *win*, 'gain by striving'; AS. *wēn*, 'hope, expectation, supposition,' whence *wēn-an*, Eng. *ween*, 'suppose': see √vāñch.]

vāna, *n.* wood; forest.

vanānā, *f.* desire. [√van, 1150.2b².]

vānanvant, *a.* having desire, desiring. [perhaps fr. *vanānā*, 1233, *w. irreg. loss of final ā*: both *mg.* and derivation are doubtful.]

vāna-prastha, *m. n.* forest-plateau, wooded table-land. [1280b.]

vāna-vāsa, *m.* the living in a wood; -tas, owing to (his) forest-life.

vānas-pāti, *m.* tree. ['lord of the wood': see 1267 and *a* and *d*: perhaps *vanas* stands for *vanar*, a subsidiary form of *vana*, cf. 171³.]

√ **vand** (vādate; vavandē; vanditā; vāndītum; vanditvā; -vāndya). —1. praise; —2. salute reverentially. [orig. ident. *w.* √vad, 108g.]

+ **abhi**, make reverent salutation unto; salute.

vanditf, *m.* praiser. [√vand.]

√ **lvap** (vāpati, -te; uptā; -ūpya; vāpāyati). shear (hair, beard); trim (nails); *caus.* cause to be clipped, or simply [1041²], clip.

√ **2vap** (vāpati, -te; uvāpa, ūpē [784, 800e]; āvāpsit; vāpsyāti; uptā; uptvā; -ūpya). —1. strew; scatter, *esp.* seed, sow; —2. (like *χάω*) throw or heap up, *i.e.* dam up.

+ **apa**, cast away; *fig.* destroy.

+ **abhi**, bestrew.

+ **ā**, throw upon, strew.

+ **ni**, throw down.

+ **nis**, throw out, *esp.* deal out (from a larger mass) an oblation to a god, *dat.*; offer.

vapā, *f.* caul, omentum.

vápus, *a.* —1. wondrous, admirabilis; —2. (*like Eng.* admirable) exciting wonder mixed with approbation, *esp.* wondrous fair;

—*as n.* —1. a wonder; wonderful appearance; **vapur dṛṣaye**, a wonder to see, *θαῦμα ἰδέσθαι*, 79⁹; —2. beautiful appearance; beauty, 8⁸; —3. appearance; form, 48^{8,4}. [for 2 and 3, cf. the converse transition of *mg* in *rūpa*, 1, 2.]

vayám, *we*, see 491. [cf. *Ger. wir*, *Eng. we.*]

1 **váyas**, *n.* —1. fowl, *collective*; —2. bird. [see *vī*, 'bird.']

2 **váyas**, *n.* food, meal. [prop. 'enjoyment,' *√1vī*, 'enjoy': for analogies, see *√2bhuj*, 'enjoy,' and *√1vī*.]

3 **váyas**, *n.* —1. strength, of body and of mind; health; —2. the time of strength, youth; marriageable age, 2⁶; —3. *generalized*, any age or period of life; years (of life). [akin *w. vī-ra*, q.v.]

vayá, *f.* strengthening.

1 **vára**, *m.* choice; wish; a thing to be chosen as gift or reward, and so gift, reward; **varaṁ vr̥**, wish a wish, make a condition, 94¹; **varaṁ dā**, give a choice, grant a wish, 1¹⁷; **práti váram** or **váram á**, according to one's wish. [*√2vr̥*, 'choose': cf. *Eng. well*, lit. 'according to one's wish.']

2 **vara**, *a.* (*like Eng.* choice or select) most excellent or fair, best, *w. gen. or loc.*, 16², 3²¹; *w. abl.*, most excellent as distinguished from . . ., *i.e.* better than . . ., 68¹⁴; **varam . . . na ca . . .**, the best thing is . . ., and not . . .; *i.e.* . . . is better than . . ., 17²⁰. [*√2vr̥*, 'choose': for *mg*, cf. *AS. cyst.* 'a choice,' and then 'the best,' with *ceōsan*, 'choose.']

varaṇa, *n.* a choosing. [*√2vr̥*, 'choose.']

vara-varṇa, *m.* most fair complexion.

varavarṇin, *a.* having a fair complexion; —*inī*, *f.* fair-faced woman. [**varavarṇa**, 1230.]

varāṅganā, *f.* most excellent woman. [**aṅganā**.]

varāroha, *a.* having fair hips or buttocks; *καλλίπυγος*. [**āroha**.]

varāhā, *m.* boar.

váriṇas, *n.* breadth; *fig.* freedom from constraint, ease, gladness, *w. kr̥*. [belonging to *ur̥*, 'broad': see 1173³, 467².]

váriyāns, *a.* very broad, wide extended. [*√1vr̥*, 'cover, extend over': see 467² and 1173³.]

vārūna, *m.* The Encompasser (of the Universe), Varuna, name of an Aditya; *orig.* the supreme god of the Veda (*see selection xxxvii. and notes*), and so called king as well as god, 83¹²; omniscient judge who punishes sin and sends sickness and death, *selections* xliii., xlv., xlv.; later, god of the waters, 7¹⁰. [a personification of the 'all-embracing' heaven, *√1vr̥*, 'cover, encompass', 1177c: cf. *οὐρανός*, 'heaven,' and *Οὐρανός*, 'Heaven,' personified as a god.]

vārūtha, *n.* cover; and so, as in *Eng.*, protection. [*√1vr̥*, 'cover', 1163c.]

varūthya, *a.* protecting. [**varūtha**, 1212d4.]

vāreṇya, *grdv.* to be desired; and so, longed for, excellent. [*√2vr̥*, 'choose', 1217^{1,2,3}, 966b.]

varga, *m.* group. [*√vr̥j*, 'separate,' 216.1: for *mg*, cf. *Eng. division*, 'a separating into parts,' and then 'the part separated, group.']

vārcas, *n.* vitality, vigor; the illuminating power in fire and the sun; and so, splendor; *fig.* glory. [perhaps akin with *ruc*: cf. *varpas* with *rūpa*.]

vārṇa, *m.* —1. outside; external appearance; color, 36¹⁹, 37⁶, etc.; complexion; —2. (color, and so, as in *Eng.*) kind, species, sort, 98²; —3. (sort of men, *i.e.*) caste, 28¹⁸; —4. letter; sound; vowel, 59¹⁶; syllable; word, 98³. [*√1vr̥*, 'cover', 1177a: for *mg* 1, cf. *Eng. coating*, and *coat* (of paint), and *Lat. color*, prop. 'cover or coating,' cognate *w. oc-cul-ere*, 'cover over.']

√ varṇaya (*varṇayati*). —1. color, paint; —2. *fig. (like Eng. paint)*, depict, describe; tell about; *pass.* 12³. [**varṇa**, 1068.]

vartana, *n.* prop. an existing, and so (*like Eng. living*), means of subsistence. [*√vr̥t*, *mgs* 3, 5: cf. *vr̥tti*.]

vartf, *m.* restrainer, stayer. [√1vr, 'cover,' mg 3, 'restrain': 1182.]

vártman, *n.* wheel-track; path, 43⁹;

vartmanā, *at end of cpds:* by way of, 39¹⁴; *or simply* through; **ākāṣa-vartmanā**, through the air, 39¹. [√vrt, 1168.1a.]

vārtra, *a.* warding off, holding back; *as n.* a water-stop, dam, weir. [√1vr, 'cover,' q.v.]

1vārdhana, *a.* —1. increasing, *trans.*; *as m.* increaser; —2. delighting in. [√1vr̥dh, 'increase,' q.v.]

2vārdhana, *n.* the cutting. [√2vr̥dh, 'cut.']

vārpas, *n.* assumed appearance; image, form. [akin with rūpā: cf. varcas.]

vārman, *n.* envelope; coat of armor; protection; at end of Kshatriya-names, 59¹⁸N. [√1vr, 'envelop,' 1168.1a.]

varṣā, *n.* —1. rain; —2. (rainy-season, *i.e.*) year; —**varṣā**, *f. pl.* —1. the rains, *i.e.* the rainy season; —2. *very rarely*, rain-water, 104¹⁴. [√vr̥ṣ: cf. ἔ-ερα, 'rain-drops': for mg 2 of varṣa, cf. Eng. "girl of sixteen summers," "man of seventy winters," abda and çarad.]

varṣa-karman, *n.* the action of raining.

varṣa-ṣaṭka, *n.* year-hexade, period of six years.

varṣmān, *m.* height; top; crown of the head. [see 1168.1c² and 2b.]

valā, *m.* *prop.* an encloser, and so —1. (enclosure, *i.e.*) cave; —2. *personified*, Vala, name of a demon who shuts up the heavenly waters to withhold them from man and is slain by Indra, 81^{5,7}. [√1vr, 'enclose.']

vala-vr̥tra, *m.* Vala and Vritra. [1252.]

valav̥tra-niṣūdana, *m.* destroyer of Vala and Vritra, *i.e.* Indra. [1264.]

valav̥tra-han [402], *a.* slaying Vala and Vritra; *as m.* slayer of Vala and Vritra, *i.e.* Indra. [1269.]

valmīka, *m.* ant-hill.

vavri, *m.* *prop.* cover, and so —1. place of hiding or refuge; —2. corporeal tegument (of the soul), *i.e.* body. [√1vr, 'cover,' 1155.2c.]

√ vaç (vāṣti, uçānti [638]; uvāṣa [784]). —1. will, 73¹⁷; —2. desire, long for; —*ppls, pres.* uçānt, *perf.* vāvaçanā [786]: willing or (when qualifying subject of verb) gladly, 83⁴, 85⁶; longing, 78⁹; —3. (like Eng. will in its rare or obsolete sense 'order') order, command. [cf. ἐκών, stem *Fek-ovt, 'willing.']

vāṣa, *a.* willing, submissive; *as m.* —1. will; —2. command; and so controlling power or influence. [√vaç.]

vaṣa-nī [352], *a.* bringing into one's power; *as m.* controller.

vāṣā, *f.* —1. cow, *esp.* farrow cow; —2. female elephant, Elephanten-kuh. [perhaps 'the lowing' beast, fr. √vāç: cf. Lat. vacca, 'cow': usual name for 'cow' is gó.]

vaçin, *a.* having command or control; *as subst. m. or f.* master, mistress. [vaṣa.]

vaçī-kṛ, make submissive, enthrall, ensnare. [vaṣa and √1kṛ, 'make,' 1094.]

vaçya, *grdv.* to be commanded or ordered, and so obedient, submissive, yielding. [vaç, 963³c.]

vas, *encl. pron.* you, 491. [cf. Lat. vōs, 'ye, you.']

√ 1 vas (ucchāti [753, 608]; uvāsa [784]; vatsyāti [167]; uṣtā). grow bright; light up (of the breaking day), dawn. [for cognates, Lat. us-tu-s, 'burned,' east, Easter, etc., see the collateral form uṣ, 'burn,' and the derivs uṣas, usra, va-santa, vasu, vāsara: cf. also ἡμαρ, *Fes-μαρ, 'day'; ἔαρ, *Fes-ap, Lat. vēr, *ve-er, *ves-er, 'dawn of the year-light, *i.e.* spring'; Ves-uv-ius, 'the burning' mountain.]

+vi, shine abroad, 75¹⁵; light up, 97¹⁸.

√ 2 vas (vāste [628]; vavasé; āvasiṣṭa; vatsyāti; vasitā; vāsītum; vasitvā; -vāsyā). put on (as a garment), clothe one's self in. [cf. ἐννυμι, *Fes-vv-μι, 'put on'; ἔ-εσ-το, 'had on'; εἶμα, 'garment'; Lat. ves-tis, 'garment'; Goth. ga-vas-jan, 'clothe'; AS. wer-ian, Eng. wear.]

√ 3 vas (vāsati; uvāsa [784]; āvātsīt [167]; vatsyāti; uṣitā; vāstum; uṣitvā; -ūsyā; vāsāyati). stay in a place; *esp.*

- stay over night, 38², 100⁸ (*with rātrīm*); dwell, abide; live. [cf. *āśrv*, **Faś-rv*, 'dwelling-place, town'; Lat. *ver-na*, 'one who lives in the house, i.e. slave' or 'one who dwells in the land, i.e. native,' like Eng. *domestic*, 'servant,' and *domestic*, 'not foreign'; AS. *wes-an*, 'be'; Eng. *was, were*.]
 + ā, take up one's abode in (a place), occupy; enter upon, 62³.
 + ud, *caus.* (cause to abide out, i.e.) remove from its place, 97¹⁴?
 + upa, -1. stay with; wait; -2. (*with a specialization of mg like that in Eng.* *abstain*, 'hold off, esp. from food or drink') wait, and so stop (eating), fast.
 + ni, dwell (of men and of beasts).
 + prati, have one's dwelling.
 √ 4 vas (*vāsáyati*; *vāsítá*). cut. [cf. Lat. *vōmis*, **vos-mis*, *vōmer*, 'plow-share, colter.']
 + ud, cut away or off, 97¹⁴?
 vasantá, *m.* spring. ['the dawning or lighting-up' year-time, √ 1 vas, 1172^{3,4}: see 1 vas: cf. *ēap*, **Fēś-ap*, Lat. *vēr*, **ve-er*, **ves-er*, 'spring.']
 vásiṣṭha, *a.* most excellent, best; -as *m.* Vasishtha, name of one of the most famous Vedic seers, 78¹⁹ x. [formed as superl. to *vasu*, fr. √ 1 vas as a verbal (467), the verbal having the same transferred sense as the adj. *vasu*, q.v.]
 vāsu, *a.* excellent, good; -1. as *m.* good (of gods), 76¹¹; -2. as *m. pl.* The Good Ones, the Vasus, a class of gods, RV. x. 125.1; -3. as *n. sing. and pl.* good, goods, wealth. [prop. 'shining, i.e. splendid,' √ 1 vas, 'shine,' but w. a transfer of mg like that in the Eng. *splendid* as used by the vulgar for 'excellent': connection w. *hús*, *éús*, 'good,' and *ēú*, 'well,' is improbable, see *āyu*.]
 vasu-dhā [352], *a.* yielding good; *vasu-dhā* [364], *f.* the earth; the land.
 vasudhādhīpa, *m.* (lord of the earth, i.e.) king, prince. [*adhīpa*.]
 vasuṁ-dhara, *a.* holding good or treasures; -ā, *f.* the earth. [*vasuṁ* + *dhara*, 1250a: we should expect *vasu* (acc. s. neuter, or stem), not *vasu-m* (masculine!), 341.]
- vāsu-ṣravas, *a.* perhaps [1298a] having good fame, or else [1297 and 1280b] having wealth-fame, i.e. famed for wealth.
 vasu-sampūrṇa, *a.* treasure-filled. [√ 1 pr, 'fill.']
 √ vasūya (*vasūyāti*). crave good. [denom. of *vasu*, 1058¹, 1061.]
 vasūyā, *f.* desire for good; longing. [√ *vasūya*, 1149⁶.]
 vastr, *m.* illuminer; or, as *adj.*, lighting up. [√ 1 vas, 'shine,' 1182, 375³.]
 vástra, *n.* garment, piece of clothing; cloth. [√ 2 vas, 'clothe,' 1185a.]
 vastra-veṣṭita, *a.* covered with clothes, well dressed.
 vastrānta, *m.* border of a garment. [*anta*.]
 √ vah (*váhati*, -te; *uváha*, *ūhé*; *ávākṣit*; *vakṣyāti*; *ūdhá* [222]; *vódhum*; *ūdhvā*; -*úhya*; *uhyáte*). -1. conduct, 84¹¹; carry, esp. the oblation, 85¹, 93¹⁴, 94¹; bring with team, 73¹¹, 81¹⁴, or car, 72⁴, 87¹⁴; draw (wagon), guide (horses); -2. *intrans.* travel; proceed (in a wagon); -3. *pass.* be borne along; -4. flow, carry with itself (of water); -5. (*like Ger. heimführen*) bring home to the groom's house, wed; -6. carry, 43^{11,16}, 52⁹; bear, 26⁴; carry far and wide, i.e. spread (a poem, fragrance), 54².
 [for **vagh*: cf. *ὄχος*, **Foχος*, 'wagon'; *ὀχέουαι*, 'ride'; Lat. *veh-ere*, 'carry'; *vehiculum*, 'wagon'; AS. *weg-an*, 'carry, bear,' whence Eng. *weigh*, 'lift' (as in *weigh anchor*), 'find weight of by lifting' (cf. *bhara*); AS. *wægn* or *wæn*, Eng. *wain*, Dutch *wagen* (whence the borrowed Eng. *wagon*), 'that which is drawn, i.e. wagon'; further, Lat. *vi-a*, *ve-a*, **veh-ia*, 'that which is to be travelled over, way'; AS. *weg*, Eng. *way*, 'that which carries' one to a place.]
 + ā, bring hither or to.
 + ud, -1. bear or bring up; -2. *esp.* lead out (a bride from her father's house), wed.
 + pari, -1. lead about; -2. *esp.* lead about (the bride or the wedding procession), wed.
 + pra, carry onward.

+vi, lead away, *esp.* the bride from her parents' house, and so wed, marry; *mid.* get married.

+sam, carry together; carry.

vāh, *vbl.* carrying, drawing, in *cpds.* [√vāh.]

vahatú, *m.* wedding procession; wedding. [√vāh, 1161c.]

vahyá, *n.* portable bed, litter. [√vāh, 1213: for mg, cf. Eng. *bier* and verb *bear*.]

vahye-çayá, *a.* lying on litters. [vāhya, 1250c: *acot.* 1270.]

√ 1 vā (vāti; vavāú; ávāsīt [882]; vās-yāti; vātá; vátum; vāpáyati [1042d]). blow. [cf. *ἄνεμι*, *ā-Fñ-*mi*, 'blow'; Goth. *va-ian*, Ger. *weh-en*, AS. *wāwan*, 'blow'; *αῦ-πα*, 'breeze'; *ἀῖ-ρ*, *ā-Fñ-*p*, 'air'; Lat. *ventus* (a participial form which has made a transition to the vowel-declension — cf. *vasanta* and 1172^{3,4}), 'wind,' Eng. *wind*; AS. *we-der*, Eng. *wea-ther*, 'wind (e.g. in *weather-cock*), condition of the air': see *vāta* and *vāyú*, 'wind.']

+ā, blow hither.

+nis, —1. (blow out, *intransitively*, *i.e.*) go out, be extinguished; —2. *intrans.* (blow till one gets one's breath, and so) cool off; —*caus.* —1. extinguish; —2. cool off, *transitively*, *i.e.* refresh.

+parā, blow away.

+pra, blow or move forward, *intrans.*

+vi, blow asunder, *i.e.* scatter to the winds.

√ 2 vā (váyati [761d2]; uvāya [784²]; vāyīyāti; utá; ótum; ūyáte). weave, interweave, both *lit.*, and also (like Lat. *serere*), *fig.*, of hymns and songs; plait. [orig. idea perhaps 'wind' or 'plait': root-forms are u, vā, and vi: cf. *ἰρέα*, *Fírea, 'willow'; *οἶσος*, 'osier'; Lat. *vi-ēre*, 'plait'; *vi-men*, 'plaited work'; *οἶν*, 'vine'; *οἶνος*, 'wine'; Lat. *vinum*, 'wine'; *vi-tis*, 'vine,' Eng. *withy* or *with*, 'pliant twig,' Ger. *Weide*, 'with, willow.']

vā, *enclitic particle*, following its word. —1. or; . . . vā, . . . vā, 50¹⁷, 64¹⁰, 96^{12,23}, 97^{18,19}, . . . vā, 77⁶, 24⁶, 59^{9,22}, 64¹⁸, 97^{2,3,16}, 104²¹; similarly, 35⁶, 59¹⁸, 84⁹; . . . , . . . vā, 20⁴, 91⁹; —further: . . .

vā, *yadi vā* . . . , . . . vā, 28¹²; . . . , . . . vā, . . . vā-*api*, 62²; . . . (vā omitted), . . . vā, . . . vā, 61²³, 62¹; finally, . . . na, . . . vā-*api*, . . . ca, neither . . . , nor . . . , nor . . . , 63⁴; —*atha vā*, see *atha* 6; *uta vā*, see *uta*; —2. vā, for *eva*, 59¹⁰ N.; —3. with *interrogatives*: *kim vā*, what possibly, 17¹⁹; so 18¹. [cf. Lat. *-ve*, 'or.']

vākya, *n.* —1. speech, words; —2. as *technical term*, periphrasis, *e.g.* *vīrasenasya sutas* for *vīrasena-sutas*. [√vac.]

vāg-doṣāt, by or as a bad consequence of his voice, *i.e.* because he was fool enough to let his voice be heard. [vāc: see *doṣa*.]

vāghāt [like *dāsat*, 444²], *m.* the pledging one, *i.e.* institutor of a sacrifice, not the priest, but the *yajamāna*. [perhaps akin are *εὔχ-ομαι*, Lat. *vovēre*, **vogv-ere*, 'vow.']

vāñmāya, *a.* consisting of voice or utterance. [vāc: see 1225² and *māya*.]

vāc [391], *f.* —1. speech, voice, word, utterance, sound; *vācam vy-ā-hr*, utter words, 31, and *vācam vad*, speak words, 94⁹, verb-phrases, used like a simple verb of speaking, and construed w. the acc. of the person (see 274b); perhaps (utterance, *i.e.*) sacred text, 91²; —2. *personified*, The Word, *Vāch*, *Δόγος*. [√vac, q.v.]

vācam-yamā, *a.* restraining or holding one's voice, silent. [1250a, 1270¹ and b.]

vācaka, *a.* speaking; as *m.* speaker. [√vac, 1181.]

vācika, *a.* verbal, consisting of words. [vāc, 1222e.]

vācya, *grdv.* —1. to be spoken; —2. to be spoken to. [√vac, 1213a.]

vāja, *m.* —1. swiftness; courage, *esp.* of the horse; —2. race, struggle; —3. prize of race or contest; booty; reward in general; treasure, good. [prob. akin w. √vaj, q.v.: orig. 'strength and liveliness,' 'that in which strength and courage show themselves,' and then 'the result of quick and brave struggle.']

√ vājaya (only in *ppl.*, vājáyant). crave treasure; seek good, 74¹⁶; cf. √vaj. [denom. of *vāja*, 1058.]

√vāñch (vāñchati; vāñchitá). wish. [for √vānsk, orig. inchoative (cf. √liṣ) to √van, q.v.: cf. Gér. *Wunsch*, 'a wish'; AS. *wisc*, 'a wish,' whence verb *wýscan*, 'wish,' whence Eng. verb *wish*, whence noun *wish*.]

vāñijya, n. merchant's business, trade. [vanj, 1211.]

vāta, m. —1. wind; air; —2. Vāta, god of the wind. [√1vā, 'blow': acct, 1176c: cf. Icelandic *Öð-inn*, AS. *Wōd-en*, Old High Ger. *Wuot-an*, names of the highest Germanic god, Odin: the name still lives in the Eng. *Wednes-day*, AS. *Wōdn-es dæg*: some connect *Wōden* w. √vat, 'inspire, excite.']

vāta-svanas, a. having the roar of the wind, i.e. blustering, exhibiting noisy violence, tumultuous.

vātāikabhakṣa, a. having wind as sole food, i.e. fasting. [vāta + ekabhakṣa.]

vāda, m. speech, expression, statement. [√vad.]

vāda-yuddha, n. speech-fight, i.e. controversy.

vādayuddha-pradhāna, a. devoted to controversy; as m. eminent controversialist.]

vādin, a. speaking. [√vad, 1183².]

vānaprastha, m. a Brahman of the third order, who has passed through the stages of student and householder (see ācrama) and dwells in the woods, 65²n.; hermit. [vanaprastha: for mg, cf. ἐρημίτης, Eng. *hermit*, and ἐρημία, 'solitude, desert.']

vānara, m. monkey, ape.

vāpī, f. oblong pond; lake. [√2vap, 'heap up, dam up,' and so, perhaps, orig. 'a dam' (cf. χῶμα, 'dam,' from χῶω, 'throw or heap up'), and then, by metonymy, 'the pond made by the dam.']

vāpī-jala, n. lake-water. [perhaps the first element is here to be taken in its orig. sense of 'dam,' so that the whole means prop. 'dam-water,' and so 'pond-water.']

vām, see 491.

vāmá, a. lovely, pleasant; as n. a lovely thing, a joy. [√van: cf. dhūma and √1dhvan.]

vāyasá, m. —1. bird; —2. esp. crow; -sī, f. crow-hen. [1vāyas, 'bird,' 1208a.]

vāyú, m. wind. [√1vā, 'blow,' 1165.]

vār, n. water. [cf. *ōp-o-v*, orig. 'water,' and so, as in Eng., 'urine'; Lat. *ūrīnāri*, 'stay under water'; *ūrīna*, 'urine'; *Urīa*, 'Water-town,' a port in Apulia; prob. akin is AS. *wær*, 'sea.']

1 vāra, m. tail-hair, esp. of a horse. [prob. akin w. *ōph*, 'tail.']

2 vāra, m. —1. choice treasure; —2. moment chosen or determined for any thing, appointed time, turn; —3. time (as used with numerals); vāram vāram, time and again; —4. the time or turn (of one of the planets which rule in succession the days of the week), and so, day of the week, day. [√2vṛ, 'choose': identified by some w. *ṣpa*, 'time, season,' see under √yā.]

vāraṇá, a. warding off (those that attack it), and so strong or ungovernable (of wild beasts); as m. elephant. [√1vṛ, 'cover, ward off,' 1150.1b.]

vārāṇasī, f. Vārānasi, the modern Benares.

vāri, n. water. [see vār.]

vāri-stha, a. situated in the water, i.e. (of the sun's disk) reflected in the water.

vāvá, particle, emphasizing the word which it follows. surely, just. [for double acct, see Whitney 94.]

√vāç (vāçyate [761c]; vavāçé; ávi-vaçat [861]; vāçitá; vāçitvá). bleat; low; cry (of birds). [see vaçā, Lat. *vacca*, 'cow,' and vāçrá.]

vāçrá, a. lowing (of kine). [√vāç, 1188a.]

vāsá, m. —1. prop. a staying over night; —2. an abiding, 32⁶; —3. abiding-place, 23²⁰. [√3vas, 'dwell': for mg, cf. *bhavana*.]

vāsa-bhūmi, f. dwelling-place.

vāsará, —1. in *Veda*, as adj. of the dawn; ἠέριος; —2. in classical Skt., neuter, used as subst., also masculine, (prop. time of dawn, as distinguished from night, and so) day in general. [prop. a secondary deriv. (1188d) fr. an obsolete √vas-ar, 'dawn,' √1vas, 'dawn'; see

1 vas: and for the form *vas-ar*, cf. *ĕap* and *vēr*, there given, and *ah-ar*, *ūdh-ar*, 430.]

vāsa-veṣman, *n.* chamber for spending the night, sleeping-room.

vāsas, *n.* garment. [v2 *vas*, 'clothe.']

vāsin, *a.* dwelling. [v3 *vas*, 'dwell', 1183³.]

vāstavyā, *a.* belonging to an abode; as *m.* inhabitant. [vāstu, 1212d 2.]

vāstu, *m. n.* dwelling. [v3 *vas*, 'dwell', 1161a.]

vāstos-pāti, *m.* lord or Genius of the dwelling, 77²n. [vāstos, gen. of vāstu (1250d) + pāti: acct, 1267a and d.]

vāhā, *a.* carrying; carrying off. [v¹ *vah*.]

vāhana, *a.* carrying off; as *n.* —1. beast of burden, 56⁸; beast for riding; team; vehicle; —2. the carrying, 34¹³. [v¹ *vah*, 1150. 1b.]

1 vī [343e], *m.* bird. [cf. *ὄλις*, **ōlī-*, *Lat. avi-s*, 'bird.']

2 vī, *preposition.* apart, asunder, away, out; denoting intensity in descriptive cpds (1289), cf. *vicitra*, *vibudha*; denoting separation or non-agreement in possessive cpds (1305), cf. *vīmanas*, etc.; similarly in the prepositional cpd (1310a), *vīpriya*.

vīṅcati [485], *f.* twenty. [cf. *εἰκοσι*, Boeotian *Flkari*, *Lat. vīginti*, 'twenty.']

vikaṭa, *a.* —1. exceeding the usual measure; and so —2. (like *Eng.* enormous) monstrous, hideous; —as *m.* Hideous, name of a gander. [cf. 1245g.]

vikramā, *m.* a stepping out, appearance; esp. bold or courageous advance, courage, might. [v¹ *kram* + *vi*.]

vigata-saṃkalpa, *a.* with vanished purpose, purposeless. [v¹ *gam* + *vi*: 1299.]

vigulpha, *a.* abundant. [origin unclear.]

vigraha, *m.* —1. separation; and so —2. division; and so —3. discord, quarrel, war. [v¹ *grah* + *vi*.]

v vic (*vinākti*; *viktā*; *vēktum*; —*vīcya*). separate, esp. grain from chaff by winnowing; separate, in general. + *vi*, separate out or apart; *vivikta*, isolated, and so lonely.

vicakṣaṇā, *a.* appearing far and wide, conspicuous; or, far-seeing. [v¹ *cakṣ* + *vi*.]

vi-citra, *a.* —1. very variegated; —2. differently colored, varied; —3. (full of variety and surprises, and so) entertaining, beautiful. [in *mg* 1, *vi-* has perhaps intensive force; in 2, perhaps variative.]

v vij (*vijāte*; *vivijē*; *āvikta* [834c]; *vijig-yāti*; *vignā*). move with a quick darting motion, *ἀποσείν*; (like *Eng.* start) move suddenly from fear. [cf. *AS. wic-an*, 'give way'; *Eng. weak*, 'yielding, soft, feeble.']

+ *ud*, start up; be affrighted; *udvigna*, terrified.

vijayā, *m.* victory; personified, Victory, name of a rabbit. [v¹ *ji* + *vi*.]

vijiti, *f.* conquest. [v¹ *ji* + *vi*.]

vijitendriya, *a.* having the organs of sense subdued. [v¹ *jita* + *indriya*.]

vijñēya, *grdv.* to be known or considered as. [v¹ *jñā* + *vi*, 963³a.]

viṇ-mūtra, *n.* faeces and urine. [v¹ *ṣ*, 226b, 161: for cpd, 1253b.]

vitatha, *a.* false. ['differing from the so,' *vi* + *tathā*, 1314a.]

vitathābhīniveṣa, *m.* inclination towards that which is false. [*abhīniveṣa*.]

vitasti, *f.* a span, about nine inches or twelve fingers. [prob. fr. *v*tan + *vi*, and so 'a stretch' from the tip of the thumb to that of little finger: for *mg*, cf. *Eng.* noun *span* and verb *span*, 'extend over,' and see *vyāma*.]

vitāna, *m. n.* —1. spreading out, extension; —2. canopy. [v¹tan + *vi*: for *mg* 2, cf. *Eng.* *expanse* (of heaven) and *expand*.]

vittā, *ppl.* gotten; as *n.* (like *Lat. quæstus*) gettings, that which is got, property. [v2 *vid*, 'get.']

v lvid (*vētti*; *vēda* [790a]; *āvedit*; *vedig-yāti*, -*te*; *vetsyāti*, -*te*; *viditā*; *véditum*, *vēttum*; *viditvā*; -*vidya*; *vedāyati*). —1. know; understand; perceive; *ya evaṃ veda*, who knoweth thus, who hath this knowledge, frequent formula in the *Brāhmanas*, 97⁸; *vidyāt*, one should know, it should be known or understood; —2. recognize as; *nalam mām viddhi*,

recognize me as N, know that I am N.; —3. notice; be mindful of, 75¹³; bethink one's self, 94^{6,10}; —4. believe; assume; consider a person (*acc.*) to be . . . (*acc.*), 43¹⁹; —*ppl.* *vidvāns*, see *s.v.*

[with *vēda*, *vidmā*, cf. *oīda*, ὅδμεν, AS. *ic wāt*, *wē witon*, 'I know, we know'; Eng. *I wot*, gerund to *wit*, noun *wit*, 'understanding': cf. also εἶδον, *εἶδον, 'saw'; Lat. *vidēre*, 'see'; AS. *witan*, 'see'; whence *wit-ga*, 'seer, soothsayer, wizard' (Icelandic *vit-ki*, 'wizard'), *wicca*, 'wizard', *wicce*, 'witch,' Eng. *witch*, masc. and fem.: *vēda* is an old preterito-present, 'have seen or perceived,' and so, 'know'—see √2vid: the forms of the other tense-systems are comparatively modern.]

+ *anu*, know along, *i.e.* from one end to the other, know thoroughly.

+ *ni*, *caus.* cause to know; do to wit; announce; communicate.

√2vid (*vindāti*, -te [758]; *vivēda*, *vividé*; *ávidat*, *ávidata*; *vetsyāti*, -te; *vittá*; *véttum*; *vittvā*; -*vidya*). —1. find, 4¹³, etc.; get, 74¹³; obtain (children), 100^{6,9}; —2. get hold of, 80⁷; —3. *pass.* *vidyáte* is found; *later, equiv.* to there is, there exists, *ppl.* *vidāna* [619³], found, 73²³; —*ppl.* *vitta*, see *s.v.*

[orig. ident. w. √1vid, of which this is only another aspect, namely that of 'seeing *esp.* an object looked for, *i.e.* of finding': see 1vid.]

+ *anu*, find.

vid, *vbl.* knowing, at end of *cpds.* [√1vid.]

vida, *a.* knowing, at end of *cpds.* [do.]

vidatra, *a.* noticing, in *cpds.* [√1vid, 1185d.]

vidátha, *n.* directions, orders. [prop. 'knowledge given, *i.e.* instructions,' √1vid, 1163b.]

vidarbha, —1. *m. pl.* the Vidarbhas, Vidarbha, name of a people, and of their country, which was south of the Vindhya mountains, and is now called Berar; —2. *m. sing.* Vidarbha, *i.e.* a king of Vidarbha, 4². [for mg 2, cf. "Norway, uncle of young Fortinbras," Hamlet, i.2.28.]

vidarbha-nagarī, *f.* city or capital of Vidarbha. *i.e.* Kundina (*kundīna*).

[*vidarbha-* does not stand in the relation of a gen. of appellation: see 295¹.]

vidarbha-pati, *m.* lord or king of Vidarbha.

vidarbha-rājan, *m.* king of Vidarbha.

vidāsin, *a.* becoming exhausted, drying up. [√*das* + *vi*, 1183³.]

vidyā, *f.* —1. knowledge; a discipline or science; *esp.* *trayī vidyā*, the triple science or knowledge of the holy word, as hymn, sacrificial formula, and chant, or the Rigveda, Yajurveda, and Sāmaveda; —2. *esp.* the science κατ' ἐξοχήν, *i.e.* magic; a magic formula, spell. [√1vid, 1213d: for mg 2, observe the equally arbitrary specialization in Eng. *spell*, which in AS. meant 'a saying.']

vidyā-dhara, *a.* keeping or possessed of knowledge or the magic art; as *m.* a *Vidyādhara*, one of a class of genii, who are attendants on Īva, and reputed to be magicians.

vidyā-mada, *m.* knowledge-intoxication, *i.e.* infatuated pride in one's learning.

vidyāvayo-vṛddha, *a.* grown old in knowledge and years, distinguished for learning and age. [*vidyā* + 3 *vayas*, 1252.]

vidyút, —1. *a.* lightning; and so, as in Eng., —2. *f.* lightning. [√*dyut* + *vi*, 'lighten.']

vidvaj-jana, *m.* wise man. [*vidvāns*, 1249a, 202.]

vidvāns [461], *ppl.* knowing; wise, 17¹⁸, etc.; learned; *tvastā vidvān*, a cunning workman (cf. Eng. cunning and Old Eng. *cunnen*, 'know'), 75⁶. [√1vid, 'know,' 790a, 803².]

√1vidh (*vidhāti*). worship a god (*dat.*) with (*instr.*); honor (*acc.*) with (*instr.*). [cf. *vedhas*.]

√2vidh (*vidháte*). lack or be without a thing (*instr.*), *viduāri*; be bereft or alone. [see *vidhavā*.]

√3vidh, see √*vyadh*.

vidh, *vbl.* boring through, wounding, at end of *cpds.* [√3vidh or *vyadh*, 252, cf. 785.]

vidhāvā, *f.* widow. [√2vidh, 'be bereft,' 1190: cf. ἡ-θεος, 'youth without a wife,

- bachelor'; Lat. *viduus*, *vidua*, 'widower, widow'; AS. *widwe*, *wuduwe*, Eng. *widow*.]
- vidhā**, *f.* proportion, measure; way; and so kind, sort; esp. at end of cpds [see 1302c 5]: e.g. *tri-vidha*, of three kinds, three-fold. [prop. 'dis-position, arrangement, order, method,' see *√dhā + vi*.]
- vidhātavya**, *grdv.* to be shown. [*√dhā + vi*, mg 5.]
- vidhātī**, *m.* dis-poser, arranger. [*√dhā + vi*.]
- vidhāna**, *n.* a dis-position, ordering, ordinance; *vidhānatas*, according to (established) ordinance. [*√dhā + vi*, 1150.]
- vidhi**, *m.* —1. a dis-position, ordinance, prescription, rule (65⁷), method; —2. (method, *i.e.*) way, 38²³; procedure; —3. (the supreme disposition or ordaining, *i.e.*) destiny, fate. [*√dhā + vi*, 1155.2e, 345²: for mg 3, cf. Lat. *destināre*, 'establish, ordain,' and Eng. *destiny*.]
- vidhivat**, *adv.* according to rule; *equiv.* to Lat. *rite*. [*vidhi*, 1107.]
- vidhū**, *a.* lonely (of the moon that wanders alone among the star-hosts); as *m.* moon. [prob. fr. *√2vidh*, 1178.]
- vidhura**, *a.* —1. alone, bereft; —2. suffering lack, miserable; —3. disagreeable; as *n.* trouble. [prob. fr. *√2vidh*, through the intermediate *vidhu*, 1188f.]
- vidhura-darṣana**, *n.* sight of adversity.
- vidheya**, *grdv.* to be done. [see *√dhā + vi*, mg 5: also 963³a.]
- vinayā**, *m.* —1. training, breeding, *i.e.* formation of manners; and so —2. transferred (like the Eng. breeding), manners, good breeding, politeness. [*√nī + vi*.]
- vinā**, *prep.* without, *w. instr.* or *acc.* [1127, 1129.]
- vinīti**, *f.* (good breeding, esp.) modesty. [*√nī + vi*: see *vinaya*.]
- vinoda**, *m.* exactly like Eng. di-version; amusement. [see *√nud + vi*.]
- √vind**, see *√2vid*.
- vindhya**, *m.* Vindhya, name of the mountain-range crossing the Indian peninsula and separating Hindustan from the Deccan.
- vindhyātavī**, *f.* the Vindhya-forest. [*ātavī*.]
- √vip** (*vépate*; *vivipé*; *ávepiṣṭa*; *vepáyati*). be in trembling agitation; tremble or shake; *caus.* shake, *trans.* [cf. Lat. *vibrāre*, 'shake, brandish,' from **vib-ru-s*, **vip-ru-s*, 'shaking'; AS. *wæfre* (formed like **vip-ru-s*), 'moving this way and that,' whence Eng. *waver*; Eng. frequentative *whiffle*, 'veer about, blow in gusts'; *whiffle-tree*, so called from its constant jerky motion (*-tree* means 'wooden bar,' see *dāru*).]
- vipaṇa**, *m.* trading-place, shop; *-ī*, *f.* shop. [*√paṇ + vi*, 1156.]
- vipatti**, *f.* a coming to nought, destruction. [*√pad + vi*, 1157.]
- vipad**, *f.* misfortune, trouble. [*√pad + vi*, 383a.]
- vīpāka**, *m.* the ripening, esp. of the fruit of good or bad deeds, and so the consequences; the issue, in general. [*√pac + vi*, 216.1.]
- vīpra**, —1. *a.* agitated, inspired; as *subst.* he who gives utterance to pious emotion at the altar, poet, singer, 74^{11,18}; —2. *a.* (inspired, *i.e.*) gifted with superior insight, wise, of a god, 79^{13,17}; —3. as *m.* a Brahman, 60¹⁵, etc. [*√vip*, 1188a: mg 3 is to be taken directly from 1.]
- vīpriya**, *a.* not dear, unpleasant; as *n.* something disagreeable, an offense. [*2vi + priya*, see *vi* and 1310a end.]
- vi-budha**, *a.* very wise (*vi-* is intensive, 1289); as *m.* a god.
- vibudhānucara**, *m.* attendant of a god. [*anucara*.]
- vibudheçvara**, *m.* a lord of the gods. [*içvara*.]
- vibhava**, *m.* —1. development or growth; —2. (the result of growth, *i.e.*) power, and so lordship, majesty, high position; —3. *sing.* and *pl.* (like Ger. *Vermögen*) property, possessions. [*√bhū + vi*: cf. *vibhu* and *vibhūti*.]
- vibhāvan**, *f.* *-varī*, *a.* shining far and wide. [*√bhā + vi*, 1169.1b and 2², 1171b.]
- vibhīdaka**, *m. n.* the large tree *Terminalia Bellerica*; one of the nuts of this tree, which were used for dicing; a die, dice. [perhaps 'the destroyer,' fr. *√bhid*

- +vi: if so, we must suppose that the name was first given to the die as die, and applied secondarily to nut and tree.]
- vibhú**, *a.* —1. pervading, far-reaching; unlimited, 74²; —2. powerful, mighty, of Indra, 5^{12, 15}; *as subst.* lord or ruler. [√bhū + vi, 354: for 2, cf. vibhava 1 and 2, and vibhūti.]
- vibhūti**, *f.* —1. development or growth; —2. (the result of growth, *i.e.*) power, *esp.* of a lord or ruler. [√bhū + vi, 1157d: cf. vibhava and vibhu.]
- vi-manas**, *a.* (having an away-removed mind or heart, *i.e.*) out of one's senses or disheartened. [1305.]
- vimarda**, *m.* destruction; (of sleep) disturbance. [√mr̥d + vi.]
- vimāna**, *a.* traversing, *esp.* the sky; *as m. n.* a palatial car of the gods that moves through the air, sky-chariot. [√lmā + vi, 'measure,' q.v.: 1150.]
- vi-mukha**, *a.* having the face away; **vimukhā yānti**, they go (with averted faces, *i.e.*) homewards. [1305.]
- vi-rajās**, *a.* having dust away, dustless, pure. [1305.]
- viraha**, *m.* —1. abandonment, separation from; —2. absence, freedom from. [√rah + vi.]
- virāma**, *m.* stop, end, pause. [√ram + vi.]
- virodhin**, *a.* hindering, disturbing. [√rudh + vi, 1183².]
- vilāsa**, *m.* joy. [√las + vi.]
- vivarā**, *m. n.* opening; hole (of creatures that live in the ground). [√lv̥r̥ + vi, 'uncover, open.']
- vi-varṇa**, *a.* having the color away, colorless, pale. [1305.]
- vivarṇa-vadana**, *a.* pale-faced. [1298a.]
- vivásvan**, *a.* lighting up; **vivásvabhis**, *as adv.* [1112c], so that it lights up; *as n.*, perhaps, flash, spark. [√lvas + vi, 'light up,' 1169b.]
- vivasvant**, *a.* lighting up; *as m.* Vivasvant, name of a god of the dawning day-light or morning-sun, father of the twins Yama and Yamī and of the Aṅvins, 85^{13, 14}. [√lvas + vi, 'light up,' see 1233e.]
- vivāhā**, *m.* fetching home of the bride, wedding, marriage. [√vah + vi.]
- vivāha-catustāya**, *n.* marriage-quaternion, *i.e.* the marrying of four wives.
- vivāhāgni**, *m.* wedding-fire. [agni.]
- vividha**, *a.* having different kinds, *i.e.* of different sorts, various. [2 vi + vidhā, 334², 1305.]
- vivṛddhi**, *f.* growth; increase in size; increase. [√vṛdh + vi, 1157.1d.]
- viveka**, *m.* —1. a separating apart; —2. discrimination, discernment, good judgment. [√vic + vi, 216.1: for mg 2, cf. discrimination w. Lat. *discrimināre*, 'separate,' fr. *discrimen* of the same root as *discernere*, 'separate'; cf. also *discernment* with *discernere*.]
- √viṣ (viṣāti, -te; vivēṣa, viviṣé; ávikṣat; vekṣyāti, -te; viṣtá; vēṣtum; -viṣya; vēṣáyati). settle down; go in; go into, enter. [with vēṣá, 'house,' cf. *oikos*, 'house' (analogous to entry from enter); Lat. *vicus*, 'settlement, village,' whence the borrowed AS. *wic*, 'village'; Goth. *veihs*, 'village'; Lat. *villa*, *vic(u)la*, 'small settlement, farm': see further **viṣ** and **vēṣá**.]
- +ā, go into, enter; pervade, RV. x. 125.6; **āviṣta**: *actively*, having entered; *passively*, entered by, filled with; —*caus.* cause to go into, put into, communicate.
- +upa, settle down upon; sit down; **upaviṣta**, seated.
- +ni, *mid.* go in; go home (to house or nest); settle down to rest.
- +abhi-ni, settle down to; be inclined towards, *fig.*, *as in Eng.*; be bent upon.
- +pra, enter, get into; *w. acc.*, 85²; *w. loc.*, 18²³; *without expressed object*: enter, 8⁴; go in, 33¹⁴; go home, 103²¹; penetrate, pierce; —*caus.* cause to enter.
- +sam-pra, go in; *w. gr̥ham*, go home; *w. niveṣanam*, go to bed; enter, *w. loc.*
- +sam, enter together, *i.e.* make their appearance together or come hither together, 86¹⁶; —*caus.* cause to enter upon, put or set upon.
- viṣ** (vīt, viṣam, viḍbhis [218²]), *f.* —1. a settlement, *i.e.* dwelling-place; *and so* house; —2. a settlement, *i.e.* the com-

- munity, clan, folk; **viṣām patis**, lord of peoples, *i.e.* simply prince; tribe or host (of gods), 71¹⁸, 78⁴; —3. the folk, as distinguished from the Brahmans and Kshatriyas, the third caste, later called **vāiṣya**; a man of the third caste, 59²². [**viṣ**, q.v.: cf. Δωριέες τριχάδ-ικ-ες, 'three-tribed Dorians'; also Keltic *vic* in *Ordo-vic-es*, people of North Wales, and *Lemo-vic-es*, people of modern Limoges.]
- viṣaṅkā**, *f.* hesitation. [**Viṣāṅk** + **vi**, 1149.]
- viṣākha**, *a.* having spread-asunder branches, *i.e.* forked; -e, *dual f.* **Viṣākhe**, name of an asterism. [2 **vi** + **ṣākha**, 1305, 334².]
- viṣākhila**, *m.* **Viṣākhila**, name of a merchant. [**viṣākha**, 1227: perhaps named after the asterism because various green-grocer's commodities belonged to it.]
- viṣālā**, *a.* capacious, spreading, broad.
- viṣiṣṭatā**, *f.* condition of being distinguished, distinction, superiority. [**viṣiṣṭa**, 1237: see **ṣiṣ** + **vi**.]
- viṣeṣa**, *m.* —1. that which separates or distinguishes one thing from another, distinction or difference; and so —2. (*like Eng.* distinction) eminence, excellence; **viṣeṣeṇa**, *as adv.* [1112b], to an eminent degree, *i.e.* very much, especially, *like French* par excellence. [**viṣiṣ** + **vi**.]
- viṣeṣatas**, *adv.* —1. at end of a cpd, according to the difference of ·, 66²³; —2. (*like viṣeṣeṇa*, see above) especially. [**viṣeṣa**, 1098b.]
- viṣ-pāti**, *m.* master of the house. [euphony, 218⁵: acct, 1267a: cf. Old Prussian *wais-patti-n*, 'house-mistress'; Lithuanian *vėsz-pat-s*, 'lord.']
- viṣrabdhām**, see **ṣgrambh**.
- viṣrambha**, *m.* confidence. [**ṣgrambh** + **vi**.]
- viṣrambhālāpa**, *m.* confidence-talk, familiar conversation. [**ālāpa**.]
- viṣva** [524], *pron. adj.* —1a. all, every; every one; common in *Veda*, but replaced in the *Brāhmaṇa* and later by *sarva*, q.v.; —1b. **viṣve devās**: all the gods, 82¹; or the All-gods (as a class, see *deva* 2b), 88^{6,8}, 90⁸; —1c. **viṣvam**, *as n.* The All, τὸ πᾶν, 92¹²; —2. sometimes, entire, whole; so 71¹⁷.
- viṣvā-cakṣas**, *a.* all-beholding. [see 1296⁸: acct, 1298c.]
- viṣvātas**, *adv.* from or on all sides, everywhere. [**viṣva**, 1098b: acct, 1298c.]
- viṣvāto-mukha**, *a.* having a face on all sides, whose face is turned every-whither. [1306.]
- viṣvā-darṣata**, *a.* to be seen by all, all-conspicuous. [acct, 1273, 1298c.]
- viṣvā-deva**, *m. pl.* the All-gods (see *deva* 2b), RV. x. 125.1. [**viṣva** + **devā**: acct, 1280a, 1298c.]
- viṣvā-bheṣaja**, *a.* all-healing. [**viṣva** + **bheṣajā**: acct, 1280a, 1298c.]
- viṣvā-ṣcandra**, *a.* all-sparkling. [**viṣva** + **ṣcandrā**: acct, 1280a, 1298c.]
- viṣva-sṛj**, *a.* all-creating; *as m. pl.* All-creators, name of certain creative beings.
- viṣvād**, *a.* all-consuming. [**viṣva** + **ád**.]
- viṣvāyu**, *assumed as stem of viṣvāyos*, 75¹, *prop. a form of transition to the u-declension of the stem viṣvāyus*, and meaning either friendly to all, all-friendly (*if taken with mama, i.e. varuṇasya*), or else all living creatures (*if taken with rāṣṭram*, 'lordship over'); see *viṣvāyus* 1 and 2.
- viṣvāyus**, —1. *a.* belonging to or appearing to all life or living creatures, *i.e.* either friendly to all or all-known (applied to gods), or else dwelling in all (of the Genius of Life), 85¹⁸; —2. *as n.* all-life, *i.e.* all living creatures, men and beasts. [**viṣva** + **āyus**, acct, 1280a, 1298c: for mg 1, see 1294².]
- viṣvāsa**, *m.* confidence. [**viṣvas** + **vi**.]
- viṣvāsa-kāraṇa**, *n.* reason for confidence.
- viṣvāsa-bhūmi**, *f.* proper vessel for confidence, one who may safely be trusted.
- viṣvāhā**, *adv.* always, for evermore. [**viṣva**, see 1100a and cf. 1104^{2,3}: acct, cf. 1298c.]
- √ **viṣ** (viveṣṭi; vivēṣa; vekṣyāti, -te; viṣṭā; -viṣya). work, be active, accomplish.
- viṣ** (vīt, viṣam, vidbhīs), *f.* excrement, faeces.

viṣá, *n.* poison. [prop. 'the potent or overpowering,' √viṣ; no less arbitrary is the specialization in Eng. *poison*, fr. Lat. *potionem*, 'draught': cf. *lós*, *Εἶσος*, Lat. *virus*, 'poison.']

viṣa-kumbha, *m.* jar of poison.

viṣaya, *m.* —1. *prop.* working, and so sphere of activity or influence; —2. one's department or line or peculiar province; and so, *generalized* —3. province, field, domain, empire, country; —4. field of activity of one of the sense-organs (*e.g.*, sound is the *viṣaya* of the ear), a mere specialization of *mg* 1; object of sense, pleasure of sense; —5. object in general. [√viṣ; but the formation of the stem is not clear.]

viṣāda, *m.* despondency, dejection. [√sad + vi.]

viṣu, *adv.* on both sides.

viṣuvat-saṁkrānti, *f.* equinox-passage (of the sun from one zodiacal sign to the next); the time of equinox-passage, the equinox. [viṣuvant.]

viṣuvánt, —1. *a.* having or taking part on both sides, *i.e.* keeping or being in the middle; —2. *m.* middle day (*e.g.* of a long sacrifice); —3. *m. n. esp.* middle day between the solstices, the vernal or autumnal equinox. [viṣu, 1233c and b end.]

√ **viṣt** (vēṣtate; viṣṭitá; -vēṣtya; vēṣṭayati). wind one's self about; *caus.* wind around, envelope, wrap up, dress.

viṣṇu, *m.* Vishnu, name of a god, whose chief work in the Veda is the measuring of the sky in three paces, and who became one of the Hindu Trinity, and extremely important in the later sectarian development of India; cf. *brahmán* 2 and *ṣivá*. [prob. 'the mighty worker,' √viṣ, 1162.]

viṣṇu-ṣarman, *m.* Vishnuṣarman, name of a sage. ['having V. as his protection' or else 'the delight of V.': the *mg* of the cpd depends on its accent (see 1302¹ and 1267¹), and this is not known.]

viṣṇuṣarma-nāman, *a.* possessing viṣṇuṣarman as name, named V. [1249a².]

viṣvañc [408], *a.* directed in both ways or parted asunder. [viṣu + añc, 407.]

visárjana, *n.* the letting go; evacuation. [√srj + vi.]

viśpaṣṭa, see √lpaṣ + vi.

viśpaṣṭārtha, *a.* having clear or intelligible meaning. [artha.]

vismaya, *m.* astonishment. [√smi + vi.]

vismayānvita, *a.* filled with astonishment. [anvita, vi + anu.]

vi-hasta, *a.* —1. having the hands away, handless; and so —2. (*like* Eng. *unhandy*) awkward; and so —3. perplexed, confounded. [1305.]

vihārin, *a.* wandering about. [√lhr + vi, 1183².]

√ **lvī** (vétī; viváya, vivyé; vītá). —1. seek eagerly; —2. accept gladly; enjoy; —3. strive to get; —4. fall upon.

[cf. Lat. *vēnāri*, 'hunt,' a denom. of *vēna*, 'hunt'; AS. *wā-ð*, 'hunt'; Old High Ger. *weida*, '1. the seeking, esp. of food, *i.e.* hunting, fishing, and then 2. place for getting food, pasture, and 3. food, fodder'; *weida* appears w. *mg* 1 in Ger. *Waid-mann*, 'hunter' (also as family name, *Weidmann*, 'Hunter'), and w. *mgs* 2 and 3 in *Weide*, 'pasture, food': perhaps 2 *váyas*, 'food,' q.v., comes fr. √vī in *mg* 1, 'seek for, hunt,' and in this case the development of *mg* is like that of *weida* 3 and like that of Lat. *vēnātiōn-em*, 'hunting, game,' whence Eng. *venison*.] + **upa**, seek after.

√ **2vī**, see **vyā**.

viñā, *f.* lute.

vīta, see √i + vi; also referable to roots **vī** and **vyā**.

vīta-darpa, *a.* having one's pride departed; humbled. [vi + vi.]

vīta-rāga, *a.* having one's passions departed, *i.e.* having conquered one's passions. [do.]

virá, *m.* —1. man; *esp.* man of might, hero; in *pl.* *Männer*; —2. hero, applied to gods; —3. *pl.* (*like* Eng. *men*) retainers, *Mannen*, 86⁵. [cognate with 3 *vayas*, 'strength': cf. Lat. *vir*, AS. *wer*, 'manly or heroic man'; Eng. *were-wolf*, 'man-wolf'.]

√ **vīraya** (vīráyate [1067]). be a hero, show one's self brave. [vīra, 1058.]

vīrávant, *a.* having or rich in men or heroic sons. [vīrá, 1233a.]

vīra-sú [352], *a.* bringing forth heroes (as sons).

vīrásena, *a.* possessing a vīrasenā or hero-army; *as subst. m.* Virasena, king of Nishadha, like the Greek Ἡρόστροφος in formation and mg. [vīra-senā, 334², 1297: acct, 1295.]

vīrasena-suta, *m.* Virasena's son, 1⁸. [1264.]

vīra-senā, *f.* hero-army, army of heroes. [vīrá + senā, 1280b: acct, 1280².]

vīryā, *n.* — 1. manliness, courage; strength; — 2. concrete, heroic deed. [vīrá, 1212 d 4.]

vīhasta, *for vihasta*, *q.v.*, 52¹³. [see 1087 b.]

√ **1vr̥** (vr̥ṇōti, vr̥ṇutē; vavāra, vavrē; āvārīt; vṛtā; vāritum, vārtum; vṛtvā; -vṛtya; vārāyati). — 1. cover, enclose, encompass; surround, *i.e.* guard, 11²¹; — 2. *offensively*, keep in, hold back or captive; vṛta, pent up, 75¹⁴; — 3. *defensively*, hold back, keep in check (75¹¹), ward off, hinder, restrain; — *caus.* [1041²], keep back, hinder, stop.

[cf. ἐ-ελ-μένος, 'enclosed' and 'held in check,' referred to εἶλω, Aeolic ἐλλω, *Fελ-νω; εἶλαρ, *Fελ-αρ, 'cover, defense'; Lat. ver-ēri, 'be on one's guard, fear'; vellus, '(cover, *i.e.*) pelt, fleece'; vallum, 'defense, palisaded rampart, wall,' whence the borrowed Eng. wall; Eng. ware, wary, 'on one's guard, cautious'; Ger. wehren, 'check, ward off'; Wehre, 'defense'; with vārtra, 'stopping,' and then 'a dam,' cf. Ger. Wehr, AS. wer, Eng. weir, '(water-) stop, dam': for other cognates, see uru, ūrṇa, varuṇa: cf. the derivs vala, vṛtra, varūtha, varṇa, etc.]

+ **anu**, cover over.

+ **apa**, uncover, open. [cf. the relation of Ger. decken, 'cover,' and auf-decken, 'uncover.']

+ **abhi**, cover.

+ **ā**, cover; — āvṛta: covered, 33²⁰; concealed; encompassed, surrounded, 3⁹;

(covered with, *i.e.*) filled with, provided with, 661.

+ **sam-ā**, cover; samāvṛta, surrounded. + **ni**, keep down, suppress, ward off; *caus.* [1041²], stop, 98⁴.

+ **nis**, *in ppl.* nirvṛta, pleased, contented, free from care. [prop. 'uncovered, not covered over, *i.e.* not dark or gloomy,' and so 'clear, bright': cf. √ 1vr̥ + vi, which shows a similar metaphor.]

+ **pari**, surround.

+ **pra**, cover.

+ **sam-pra**, *mid.* cover completely.

+ **vi**, uncover, open; make open or clear, illumine. [cf. √ 1vr̥ + nis.]

+ **sam**, — 1. cover over; — 2. keep together or in order, and so put in order, gather up, 26²⁰.

√ **2vr̥** (vr̥ṇītē; vavrē; āvṛta; varīṣyāte; vṛtā; vāritum [254⁸]; varitvā; *caus.* varāyati, -te [1042b⁸]). choose; prefer; desire, wish; choose for one's self, make one's portion, 70⁵, 86¹⁴; varam vr̥, wish a wish, make a condition, 94¹; — *caus.* [1041²], choose.

[cf. Lat. volo, 'will'; Old Eng. wol, wil, 'will,' still living in I won't, 'I wol not'; Ger. Wahl, 'choice, selection,' whence wählen, 'select,' Chaucerian wail, 'select'; Ger. wohl, Eng. well, 'according to one's wish' (see under 1vara): perhaps akin are βούλωμαι, *βολνομαι, Epic βόλωμαι, 'will,' and βέλ-τερος, 'choicer, better,' but this is disputed.]

+ **ā**, choose, desire.

vṛka, — 1. *a.* tearing, harming, in a-vṛka; — 2. *m.* (the tearer, *i.e.*) wolf. [√ vṛk or *vrak, simpler form of √ vraçc: cf. λύκος, *Fλυκος, Church Slavonic vlūkū, Lat. lupus, Eng. wolf.]

vṛkka, *dual m.* the kidneys.

vṛkṣā, *m.* tree. ['that which is felled,' √ vṛk (1197) or *vrak, simpler form of √ vraçc: for mg, cf. barhīs.]

vṛkṣa-traya, *n.* tree-triad, three trees.

vṛkṣatraya-tale, under three (separate) trees, see tala.

vṛkṣopari, on the tree. [upari: see 1314f.]

√vrj (vrñákti, vrñkté; vavárja; ávark [832]; varksyáti, -te; vrktá; -vřjya; varjáyati). —1. turn; twist off; —2. turn or set aside; —3. (turn aside, i.e.) di-vert or keep away or alienate something from some one;

—*caus.* [1041²] —1. (set aside, i.e.) abandon, shun; avoid, 25²¹, 104⁸; —2. (set aside, take out, and so, like ex-cipere) except; varjayitvā, with an excepting, i.e. with exception of, 54²²; leave out, exclude, separate.

[orig. 'bring out of its original direction or position, by bending or diverting or keeping in' (in this last sense, cf. vrjána, 'enclosure,' and ἐ-εργ-νν, 'shut in'), and so the opposite of vlřj, 'stretch or reach straight out,' q.v.: cf. also Lat. vergere, 'bend, turn'; Eng. wrick, 'to twist,' and wriggle; prob. cognate is wring, 'twist'; also Eng. wrong, 'twisted, crooked' (as in wrong-nosed, Wyclif), 'bad,' which shows the same metaphor as vrjina and French-Eng. tort, from Lat. torquere, 'twist,']

vrjána, n. enclosure, esp. enclosed settlement, and so, either dwelling-place (74¹³) or the dwellers. [√vrj, q.v.: 1150.2c.]

vrjíná, a. crooked, wrong, opp. of řju, 'straight, right.' [√vrj, 1177b: for the mg, see √vrj.]

√vřt (vřtate, -ti; vavřta, vavřté [786]; ávřtat; vartisyáti, -te; vartsyáti, -te; vřttá; vřrtitum; -vřtya; vartáyati, -te). —1. turn or roll or move as does a wheel; in general, move or come from (abl.), 76¹⁴; —2. (like Eng. take its course) go on, take place; happen; ekā-pāyena vřt, go with a diminution-by-one, i.e. decrease by one, 58⁵; —3. (move one's self about in a place, and so) abide, exist, be, be present; mürdhni vřt, stand at the head, be chief in importance, 22²¹; —4. be in a certain condition, case, occupation; be concerned with (loc.), 10⁵; —5. live; live by (instr.), i.e. live upon, 104²; —6. proceed, behave; —7. attenuated in mg from sense 3 to that of a simple copula, be, 51⁴; —vřttá, see s.v.

[cf. Lat. vert-ere, 'turn'; AS. weorðan, 'become,' Eng. worth, 'become, be to' (in

wo worth the day), Ger. werden, 'become'; for transition of mg in Eng. and Ger., cf. Eng. turn, which also means 'become' (as in turn traitor): —cf. also Eng. -ward, as in go south-ward, i.e. 'turned to the south,' fly up-ward, i.e. 'directed up,' etc. (see añe); also Ger. Wirt-el, 'spindle-ring'; Church Slavonic vřet-eno, 'spindle':

—further akin is, prob., AS. wriðan, 'twist,' whence come: Eng. writhe; AS. wrēð, 'a twisted band,' Eng. wreath; wrist, earlier hand-wrist, *wrið-st, 'hand-turner':

—with vřttá, cf. Lat. versus, 'turned,' whence versāre, 'turn much': for mgs 3-6 of vřt, cf. Lat. versāri, whose senses are quite parallel, and the Eng. phrase "in whom we live and move and have our being,"]

+anu, roll after; follow; and so, continue.

+ā, act. turn hither (trans.), 73⁶; so at 74¹¹ (sc. rátham vas, 'your car'); mid. turn (intrans.), roll back, 63⁸.

+upa-ā, turn hither unto, 93¹⁹.

+abhi-pary-ā, turn around unto.

+vy-ā, turn away, intrans.; separate from or part with (instr.), 86⁸, 96²².

+sam-ā, turn back to meet; go home, used esp. of a religious preceptor's pupil who has finished his studies.

+ud, turn out (centrifugally), intrans., fly asunder; caus. burst asunder or open.

+ni, —1. turn back; —2. flee; —3. turn away; —4. turn from, abstain; —ni-vřtta, see s.v.

+prati-ni, turn back from (abl.).

+nis, roll out, intrans., and so (with a metaphor like that in the Eng. e-volve itself and Ger. sich ent-wickeln) develop, come into being, 92¹³; caus. e-volve from, i.e. create from (abl.), 57¹⁶.

+pari, turn around; move in a circle.

+pra, —1. turn or move forward; —2. set out; —3. begin, set about; —4. engage in; —pravřtta, see s.v.; —caus. set in motion.

+vi, turn away; part with (instr.), 88⁸; caus. whirl about, trans.

+sam, unite, intrans., and so take shape, form itself, come into being.

vṛt, *vbl.* turning, in *cpds.* [vṛt.]

vṛttá, *ppl.* —1. happened (vṛt 2); tad vṛttam, that took place; —2. existing (vṛt 3); —as *n.* —1. thing happened, occurrence (vṛt 2); —2. life, behavior (vṛt 5, 6).

vṛttānta, *m.* occurrence, adventures, story. [anta: force of anta not clear.]

vṛtti, *f. prop.* an existing, and so (like *Eng.* living) means of subsistence, support. [vṛt 3, 5: cf. vartana.]

vṛtti-nibandhana, *n.* means of support.

vṛttāujas, *a.* possessing existing strength, i.e. mighty. [ojas.]

vṛtrá, —1. *n.* that which wards off or holds in check, i.e. the enemy, 75¹⁴; —2. *m.* coverer, encloser; personified, Vritra, demon of drought and darkness, principal personification of the malign power that covers or darkens the sky and encompasses (70¹⁶) or withholds the heavenly waters, selections xxxii. and lxvii.; slain by Indra, 73¹⁸; see 82¹ and 97¹⁹. [vṛt, 'cover,' 1185b.]

vṛtratára, comparative to vṛtra (see 473¹). the arch-withholder. [acct irregular, 471, 1242a².]

vṛtrá-putra, *a.* having Vritra as son; —ā, *f.* the mother of V. [1302.]

vṛthā, *adv.* at will, at pleasure; for pleasure, i.e. not for the sake of the gods. [v2 vṛ, 'choose, will,' 1101.]

vṛthā-paṇughna, *a.* slaying cattle for pleasure; as *m.* one who slays cattle for pleasure, i.e. not for sacrifice. [1279.]

vṛddhá, *ppl.* —1. grown, become great; increased (of wealth), 42¹⁶; —2. as *adj.* grown up, opp. of young; old, aged; as *subst.* old man, 28¹²; —3. (grown great, and so, like *Lat.* altus) eminent, distinguished. [vṛdh, 160.]

vṛddhatva, *n.* condition of being old, old age. [1239.]

vṛddhi, *f.* —1. growth, increase; —2. interest (on money lent), 46²⁰; —3. the (second) increment of a vowel, see 235–6. [vṛdh, 1157. 1a, 160.]

vṛdh (vārdhati, -te; vavārdha, vavṛdhé; ávṛdhat, ávardhiṣṭa; vartsyáti;

vṛddhá; vārdhitum; vardháyati, -te). *act. trans.*: —1. elevate, make to grow, make greater, strengthen; —2. *fig.* elevate inwardly, excite pleasantly, cheer, inspire (cf. the metaphor in *slang Eng.* high, 'slightly intoxicated'), used of the effects which the homage and sacrifices of men are supposed to have on the gods;

—*mid. intrans.*: —3. grow, 24⁸; thrive, 69¹⁶; vardhate, he thrives, i.e. it goes well with him, 65²; grow strong or greater or mighty, 81², 82⁸; increase, 8¹¹, 60¹⁹; —4. *fig.* be pleasantly excited, take delight in; be inspired;

—*caus.* —1. make to grow; make strong; bring up (a child), 46⁸; increase, *trans.*, 64²¹; —2. *fig.* excite pleasantly, cheer, inspire; — distinction between the physical and *fig.* mgs not always to be made, so 80¹⁹.

[cf. βλάστη, *φλαθ-τη, 'growth, a shoot,' βλαστάνω, 'grow'; ὀρθός, *φορθός, 'up-right'; *Lat.* verb-er, 'a shoot, rod'; verb-ēna, '(sacred) twig.']

+ pra, grow on, grow up; pravṛddha, (like *Lat.* altus) exalted.

+ vi, grow, increase, 2¹⁹.

+ sam, grow; caus. make to grow; bring up; nourish, feed.

vṛdh, *vbl.* being pleased, rejoicing. [vṛdh.]

vṛṣ (vārsati, -te; vavārsa, vavṛsé; ávarṣit; varṣisyáti, -te; vṛṣtá; vārṣitum; vṛṣtvā, -vṛṣya). rain; vārsati [303b], ὕοντος, while it is raining. [orig., perhaps, more general, 'to pour down,' esp. either the fructifying water of heaven (masc.) upon the earth (fem.), or semen of the bull or male animal upon the female: with varṣa, 'rain,' cf. ξερσαι, 'rain-drops'; with vr̥ṣan and vr̥ṣabha, 'bull,' cf. *Lat.* verres, *vers-es, 'boar,' so named from his great generative power, just as the sow (see sú) from her fecundity.]

vr̥ṣa, used only at end of *cpds* [1315a] in *Veda*, but later independently, instead of vr̥ṣan.

vr̥ṣan [426b], *adj.* and *subst.* describing or denoting all that was distinguished for

- its strength and virility: —1. man, as opposed to a castrated person, 70¹⁴; —2. of animals: stallion; bull; boar; —3. of gods: manly, mighty, great; of Indra, 74⁵; of the Maruts, 73⁵; of the Sun or Sun-horse, 79⁷. [√vr̥ṣ, q.v., 1160c: cf. ῥῥσν, stem *ῥῥσεν, 'male.']
- vr̥ṣabhā**, *essentially the same as vr̥ṣan*, q.v.: *esp.* —1. bull; with sahasra-ṣṛṅga, the thousand-horned steer, i.e. the sun or (77¹⁴) the moon; —2. bull, as type of greatness and might; most mighty one, of Indra, 73¹⁶. [√vr̥ṣ, 1199.]
- vr̥ṣalā**, *m. prop.* manikin, i.e. little man, and so, as *term of contempt*, a low person, *esp.* a Cūdra. [vr̥ṣa, 1227.]
- √ **vr̥ṣasya** (vr̥ṣasyāti). desire the male, be lustful. [vr̥ṣa, 1059e, 1058.]
- √ **vr̥ṣāya** (vr̥ṣāyāte). act as a vr̥ṣa, i.e.: show one's manly strength or courage; be lustful; or simply, be eager. [vr̥ṣa, 1059b, 1058.]
- vr̥ṣṭi**, *f.* rain. [√vr̥ṣ, 1157.]
- √ **vr̥h** or **br̥h** (vr̥hāti; vavārha; ávr̥kṣat; vr̥dhā [224a]; -vr̥hya). pluck, tear.
- veṇu**, *m.* reed, *esp.* bamboo-reed.
- véda**, *m.* —1. understanding, knowledge; —2. *esp.* the sacred knowledge, handed down in triple form of ṛc, yajus, and sāman, see these, and cf. (trayī) vidyā; —later, the well-known collections called Rigveda, Yajurveda, and Sāmaveda (63^{5,6}), the holy scriptures, held to be a revelation and so called *gr̥uti*, 58¹⁸. [√1 vid.]
- vedā**, *m.* tuft of strong grass (kuṣa or muñja) tied so as to form a broom, 62¹⁸.
- veda-traya**, *n.* the three Vedas.
- veda-nindaka**, *m.* one who scoffs at the Veda, infidel.
- veda-puṇya**, *n.* Veda-merit, sanctity acquired by Veda-study.
- veda-bāhya**, *a.* being outside of the Veda, i.e. extra-Vedic, differing from or conflicting with the Veda. [1265, veda-being in an abl. relation.]
- veda-vid** [391], *a.* Veda-knowing. [1269.]
- 1 **védas**, *n.* knowledge; possibly *adj.*, knowing, cf. na-vedas. [√1 vid, 'know': cf. 1151.2a, b.]
- 2 **védas**, *n.* (like *Lat.* quaestus) gettings, property, cf. vitta. [√2 vid, 'get.']
- vedādhyayana**, *n.* Veda-study, scripture-reading. [adhyayana.]
- védi**, *f.* sacrificial bed, i.e. a spot of ground excavated two or three inches and covered with straw and serving as a kind of altar.
- vedin**, *a.* knowing. [√1 vid, 1183³.]
- vedi-purīṣa**, *n.* loose earth of the vedi.
- vedhās**, *subst. adj.* —1. worshipper of the gods, worshipping, pious, devoted; —2. generalized, faithful, true, used of Indra, 75¹⁸. [√1 vidh, 'worship a god,' 1151.2b.]
- vélā**, *f.* —1. end-point, limit; —2. *esp.* limit of time, point of time, hour.
- veśā**, *m.* —1. settler; neighbor. —2. (settlement, i.e.) dwelling, house. [√viṣ: cf. oikos, 'house,' Old *Lat.* *veicus*, *Lat.* *vīcus*, 'houses, quarter of a town, village': hence the borrowed *AS.* *wīc*, 'town,' as in *Eofor-wīc*, *Eng. York*, prop. 'Eber-stadt' or 'Boar-town,' and perhaps in *Nor-wich*, 'Nor-ton.']
- véçman**, *n.* (settlement, i.e.) dwelling, house, abode, chamber. [√viṣ, 1168.1a.]
- vāi**, *postpositive particle*, emphasizing the preceding word, e.g. 3¹⁷, 96¹⁸; rare in the *samhitā*, 90²⁰, 103⁴ (in a quoted *mantra*); excessively common in the *brāhmaṇa* (92^{14,19}, 93⁶, 94^{4,13,18}, 95^{6,16}) and *Epos* (7⁶, etc.); in *brāhmaṇa* often marking the preceding word as the first of its clause (cf. *atha*, near end of *mg* 3): so 94⁶, 95¹², 96¹², and in the examples just given; often used, *esp.* in *Epos*, as a mere expletive [see 1122a⁴], so at end of a *pāda*, 3⁹, 10⁹, 68⁹.
- vāicitrya**, *n.* variety, diversity. [vicitra, 1211.]
- vāiṇavā**, *f.* -ī, *a.* of reed, *esp.* of bamboo. [veṇu, 1208c.]
- vāidarbha**, *f.* -ī, *a.* belonging to Vidarbha; as *m.* the Vidarbhan, i.e. king of V.; as *f.* the princess of V., i.e. Damayanti, 8⁷, etc. [vidarbha, 1208f.]
- vāidika**, *a.* Vedic, prescribed by or conformable to the Vedas. [veda, 1222e 2.]
- vāidyā**, —1. *a.* having to do with science, learned; and so —2. as *m.* (with a tran-

sition like that from *Lat.* doctor, 'teacher, learned man,' to *Chaucer's* doctour of phisik) physician, doctor. [vidyā, 1211.]
 vāimānika, *a.* riding in a sky-traversing car called vimāna, *q.v.* [vimāna, 1222e2.]
 vāivasvatā, *a.* descended from Vivasvant; *as m.* son of V., *i.e.* Yama. [vivasvant, 1208 and a and a².]
 vāiṣya, *adj. subst.* man of the viṣ or folk or third caste, 57¹⁶. [viṣ, 1211.]
 voc, quasi-root, see 854 and vvac.
 vyāṇsa, *a.* having the shoulders apart, *i.e.* broad-shouldered; *as m.* Viansa, Broad-shoulder, name of a demon, slain by Indra. [vi + āṇsa, 1305.]
 v vyac (vivyakti [682]; vivyāca [785]). embrace, encompass, extend around. [cf. 1087f², 108g.]
 vyācas, *n.* compass, extent.
 vyatikara, *m.* a mixing, confusing; confusion, disaster. [v3kr, 'scatter,' + vi.]
 v vyath (vyāthate; vivyathé [785]; ávyathiṣṭa; vyathitá). —1. move to and fro, rock, reel; —2. *fig.* (like *Eng.* be restless) be disturbed in mind, be pained.
 vyāthā, *f.* feeling of painful unrest, discomfort, sorrow.
 v vyadh or vidh (vidhyati; vivyādha [785]; vetsyāti; viddhā; véddhum; viddhvā; —vidhya). bore through, pierce, hit (with a weapon). [akin w. vvdh: cf. *Lat.* *di-vid-ere*, 'part asunder, divide.']
 vyapadeṣa, *m.* the making a false show of, an unauthorized referring to or using the name of (a person of high position). [vdiṣ + vy-apa.]
 vyaya, *a.* going asunder or to pieces, perishing, *w. a-.* [vi + vi, 1148. 1b.]
 vyālkaṣā, *f.* Vialkaṣā, a certain plant.
 vyavasāya, *m.* determination, resolve. [vśā + vy-ava.]
 vyavasāyin, *a.* determined, resolute. [vyavasāya.]
 vyavahāra, *m.* —1. procedure, conduct, way of acting; —2. (way of acting with others, *i.e.*) intercourse, 24¹². [v1hr + vy-ava.]
 vyasana, *n.* *prop.* a throwing one's self away (upon a thing), and so —1. passion-

ate devotion to a thing (whether good or bad, *e.g.* alms-giving, scripture-study, gambling); hobby; —2. an overpowering passion, *esp.* for something bad; vice, 20⁴; —3. (a throwing one's self away, *i.e.*) misfortune, adversity, 25^{3,4}. [v2as + vi.]
 v vyā or vī (vyāyati, -te [761d2]; vi-vyāya [785], vivyé; vitá; -vīya). *mid.* envelope or hide one's self. [orig. 'wind around' as with robe or girdle, and so a doublet of vvi, *i.e.* v2vā, 'weave,' *q.v.*]
 + upa, hang about, *esp.* wind the sacred cord over the left shoulder and under the right arm; upavita, *see s.v.*
 + ni, wind about, hang (*e.g.* garland, cord) about (*e.g.* neck, shoulders); nivita, *see s.v.*
 + pari, *act.* envelope around or completely; *mid.* wind something as cover around one's self, envelope one's self in; perhaps in sense of *act.*, 84¹⁶.
 vyākaraṇa, *n.* the putting asunder, and so analysis, grammar. [v1kr, 'do, put,' + vy-ā.]
 vyākhyātr, *m.* explainer. [vkhya + vy-ā.]
 vyāghrá, *m.* tiger; like ṣārdūla and sinha, as type of noble manliness, in *cpds.*, *see* nara-vyāghra. [perhaps fr. v1ghr, 'besprinkle,' + vy-ā, 'the sprinkled or spotted one.']
 vyāghra-carman, *n.* tiger-skin.
 vyāghratā, *f.* tigerhood, condition of being a tiger. [1237.]
 vyādhā, *m.* hunter. [vvyadh.]
 vyādhi, *m.* disease. [v1dhā, 'put,' + vy-ā, 1155. 2e.]
 vyādhita, *a.* diseased. [vyādhi, *see* 1176b.]
 vyāpāda, *m.* destruction. [vpad + vy-ā.]
 vyāpādayitavya, *grdv.* to be destroyed or killed. [caus. of vpad + vy-ā.]
 vyāpāra, *m.* —1. business, *i.e.* occupation; —2. (*as in Eng.*) business, *i.e.* concern, 30⁴; —3. activity, exertion. [v3pr + vy-ā, 'be busied.']
 vyāpāra-ṣata, *n.* exertion-hundred, a hundred attempts.

vyāmá, m. *prop.* a stretch-out, the distance covered by the stretched-out arms, a fathom, about six feet. [for *vi-yāma*, *vyam* + *vi*: for *mg*, cf. the precisely parallel Eng. *fathom* w. AS. *fæðm*, 'the extended arms'; *ὀρυμιά*, 'fathom,' and *ὀρέγω*, 'stretch'; French *toise*, Medieval Lat. *tesa*, 'fathom,' from Lat. *tensa*, ppl. of *tendere*, 'stretch.']

vyāma-mātra, a. having a fathom as its measure, *see* *mātrā*. [*mātrā*, 334².]

vyāhṛti, f. —1. utterance; —2. *esp.* one of the three sacred and mystical exclamations, *bhūr*, *bhúvas*, and *svār*, which *see*. [*√* *hṛ* + *vy-*ā.]

vyōman, n. heaven, sky.

√ *vra*j (*vrājati*; *vavrāja*; *ávrājīt*; *vrajiṣyāti*; *vrajitá*; *vrājítum*; *vrajitvá*; *-vrājya*). march, proceed, go.

+ *ā*, come hither, go unto.

+ *praty-ā*, march or go back.

+ *pari*, march round about; wander around.

+ *pra*, march forth; go unto; wander; *esp.* leave one's house to wander about as an ascetic, 65².

vratá, n. —1. will; *devānām ati vratam*, beyond the will of the gods, 88²—*cf.* ἱπὲρ Διὸς ἀλῶαν; decree, command or Gebot, statute; and so —2. (*as* Eng. command is applied to the forces under one's command) that over which one exercises command, domain, Gebiet; —*further, directly from the root again* —3. choice, determination; firm resolution, 14⁶; —4. *esp.* resolve (to keep a religious or ascetic observance); vow or holy work (*e.g.* of chastity, fasting, etc.), 28²³, 59⁶, 61²³, 64⁸, 65⁸; —5. religious duty, duty in general. [*√* *2 vr̥*, 'will, choose': for *mg* 2, observe that Ger. *Gebiet* formerly meant 'command' and now means 'domain.']

√ *vra*ṣc (*vr̥ṣcāti*; *vr̥kṇá* [957c]; *vr̥ṣtvá*; *-vr̥ṣcya*). hew off; fell (a tree); cut to pieces. [orig. form is *vr̥k*, as in *vr̥k-a*, *vr̥k-ná*, *vr̥k-ṣá*, which *see*: *vr̥ṣc* is prop. only a quasi-root of the present stem *vr̥ṣca*, for **vr̥k-ska*, formed like the

present of *√* *prach* and *mlech*, which *see*: *see* 221² and cf. 220.]

+ *vi*, cut asunder or to pieces.

√ *ṣa*ñs (*ṣaṁsati*, -*te*; *ṣaṁśa*, *ṣaṁśé*; *āṣaṁsit*; *ṣaṁsiṣyāti*; *ṣastá*; *ṣastvá*; *-ṣásya*). *orig.* say in a loud and solemn way, and so: —1. recite, *esp.* a sacred hymn or text to a god by way of praise; and so —2. *generalized*, praise; *ṣasta*, *see s.v.*; —3. *rarely*, make a solemn wish, whether blessing or curse (*see* *ṣaṁsa*), like *imprecāri*; —4. announce; communicate, 52¹⁸. [*cf.* Lat. *carmen*, **cas-men*, 'an utterance in solemn, measured, or melodious way, i.e. song, oracle, magic charm'; *Camēna*, **casmenja*, name of the goddess of song; *cens-ēre*, 'declare, pass judgment on'; AS. *herian*, 'praise.']

+ *ā*, —1. wish, *esp. in the noun āṣás* or *āṣá*, 'wish,' *q.v.*; and so —2. hope in, put one's trust in (*acc.*); —3. pronounce a blessing upon, wish good to (*acc.*), 101⁴. [*mg* 1 may be a mere specialization of the *mg* 'speak solemnly unto' (cf. *√* *ṣās* + *ā*), and *mg* 2 a further development of *mg* 1; for *mg* 3, cf. the simple verb, *mg* 3.]

+ *pra*, tell forth; praise, 2¹⁶. [*cf.* simple verb.]

ṣáñsa, m. —1. solemn utterance; —2. *im. precatio*, blessing or curse; *as adj.* —3. cursing. [*√* *ṣa*ñs.]

√ *ṣa*k (A. *ṣaknóti*; *ṣaṣáka*, *ṣekús* [794e]; *āṣakat*; *ṣaṣyāti*, -*te*; *ṣaktá*; —*pass.* *ṣakyáte*, *ṣakitá*;

—B. *desid.* *ṣikṣate* [1030, 108g¹ end]; *caus. of desid.* *ṣikṣáyati*; *pass. of desid.* and of *caus. of desid.* *ṣiksyáte*, *ṣiksitá*).

—A. *simple verb*: —1. be strong; be able, 8¹⁹; in *pass.*: impersonally, it is possible; with *inf.* [988], be able, by the instrumentality of some person or thing (*instr.*), to become the object of an action; *mayā nītim grāhayitum ṣak-yante*, they are able to be caused by me to get hold of *nīti*, 19¹⁸; —2. *rarely* (be strong for a person, i.e.) be serviceable or helpful, help, *w. dat.*;

—B. desiderative: —1. *desid.* to A. 1, (strive to be able, i.e.) practice; learn; caus. cause a person (acc.) to learn a thing (acc.), 51²³, 52³; *pass. of caus.*: çikṣita, caused to learn or taught a thing (acc.), 46¹⁰; without noun, taught, 52⁵; çikṣyamāṇa, instructed, 51¹⁷; —2. *desid.* to A. 2, be willing to help; aid; (of gods) bestow blessing upon (dat.), 80¹⁸; grant, give.

[cf. Lat. *cac-ula*, 'servant' (like *help* as sometimes used in America for 'servant'); w. çagmá, *çak-ma, 'helpful, friendly,' cf. Lat. *cōmis*, *coc-mi-s, 'friendly': prob. akin is Ger. *be-hag-en*, AS. *on-hag-ian*, 'suit, please' (cf. çak, A. 2).]

+upa, (bring unto one's self by giving, i.e.) attract, 76¹⁸. [for mg, see the uncompounded verb, B. 2.]

çákala, —1. m. n. chip; piece; —2. n. half (of an egg-shell).

çakuná, m. bird.

çákṭi, f. ability, power.

çakya, a. —1. possible, practicable, 33¹⁶; common with the infinitive: çakya being used —2. impersonally; or —3. in agreement with the subject, in which case the inf. [988] is to be translated as a passive, 29¹⁰. [Vçak, 1213.]

çakrá, —1. a. powerful, mighty, standing epithet of Indra; —2. as m. The Mighty One, i.e. Indra (just as we use The Almighty as a name for 'God'). [Vçak, 1188a.]

V çañk (çañkate; áçañkiṣṭa; çañkitá; çañkitum; -çañkya). —1. be anxious or suspicious; —2. hesitate. +vi, hesitate.

çañká, f. hesitation. [Vçañk, 1149⁸.]

çáci, f. —1. might or help (esp. of the helping deeds of Indra); —2. Çachī or Might, as wife of Indra (derived from the misunderstood çaci-pati, q.v.), 2⁷. [Vçac, collateral form of çak.]

çáci-páti, m. —1. Vedic, lord of might or of help, epithet of Indra, 80¹⁸; —2. later (páti, q.v., being misunderstood as 'husband'), husband of Might or Çachī, name of Indra, 15¹⁴, 49⁴. [acct, 1267a and d, Whitney 94b.]

çat̥ha, a. false.

V çat (çātáyati; çātítá). cut in pieces; make to fall off.

çatá [485²], n. hundred; also as expression of a large number; for construction, see 486b. [cf. é-karón, 'one-hundred'; Lat. *centum*, AS. *hund*, neut., 'hundred'; Eng. *hund-red*.]

çatátman, a. having a hundred lives. [çatá + átmán: acct, 1300a.]

çátru, m. —1. (victor, i.e.) victorious opponent; —2. foe, enemy, in general.

[if mg 1 is the orig. mg, we may take the word fr. Vçad and as standing for *çat-tru, 1185e, 232:]

if mg 2 is the orig. mg, we may analyse thus, çat-ru (1192), and compare Church Slavonic *kot-ora*, Irish *cath*, 'battle'; AS. *heað-o* in cpds, as *heað-o-weorc*, 'battle-work,' Old High Ger. *had-u* in names, as *Hadu-brant*, 'Battle-flame,' *Hadu-wich*, 'Battle-strife,' Ger. *Hedwig*; Ger. *Hader*, 'strife'; cf. also the Celtic proper name *Catu-rig-es* (rig under rájan), 'The Battle-kings.')

çatru-nandana, a. causing joy to one's enemies.

çatru-saṁkaṭa, m. danger from the foe. V çad (çácáda, çāçadé [786]). distinguish one's self; get the upper hand, prevail; Vedic only. [cf. κεκασμένος, Doric κεκαδμένος, 'distinguished.')

çanakāis, adv. quietly; gently; slowly. [instr. (1112c) of an unused stem *çanaka, diminutive to *çana, see çanāis.]

çanāis, adv. quietly; gently; slowly; gradually. [instr. (1112c) of an unused stem *çana, which is prob. connected w. V2çam, 'be quiet.')

çántāti, f. benefit. [çám, 1238.]

V çap (çápati, -te; çaçāpa, çepé; çapiṣyáte; çapatá; çápitum; çápitvá). —1. curse, usually act., 93¹⁷; —2. mid. (curse one's self, i.e.) assert with an oath, swear, vow, w. dat. of person, 97⁷.

çapátha, m. curse; oath. [Vçap, 1163b.]

çabála, a. brinded.

çábda, m. —1. sound; cry; noise; çabdam kr, make a noise, raise one's voice; —2. word, 50⁹, 61¹.

ṣabda-ṣāstra, *n.* word-theory, word-compendium, *i.e.* grammar.

√ **1ṣam** (ṣāmyati; ṣaṣamé; áṣamiṣṭa; ṣamitá). get weary by working, work. [cf. *κᾰμ-νω*, 'get weary by working.']

√ **2ṣam** (ṣāmyati [763]; ṣaṣāma, ṣemús; áṣamat; ṣāntá [955a]; ṣamáyati). be quiet or still or content; stop; *for these senses*, cf. √ram; ṣāntá, *see s.v.*; *caus.* quiet, still; *euphemistically*, kill.

+ **upa**, be quiet; stop.

+ **pra**, come to rest; stop; go out; **praṣānta**, extinguished.

√ **3ṣam** (ṣamnité). harm.

√ **4ṣam** (ṣānta; -ṣāmya; ṣamáyati, ṣamáyati). *used only with ni.* observe; perceive; hear.

ṣám [884²], *n.* welfare; happiness; blessing.

ṣāma, *a* word of doubtful *mg* at 71⁸: perhaps tame (cf. √2ṣam, *caus.*) or industrious (cf. √1ṣam).

ṣamayitr, *m.* slayer. [√2ṣam, *caus.*]

ṣamí, *f.* a fabaceous plant, either *Prosopis spicigera* or *Mimosa Suma*; a tree from which the sticks of attrition (*araṇi*) were taken.

ṣamimáya, *f.* -ī, *a.* of or made of *Ṣamí*-wood. [see *maya*.]

ṣamī-ṣākhā, *f.* *Ṣamí*-branch.

ṣamī-sumanas, *f.* *Ṣamí*-flower.

ṣamīsumano-mālā, *f.* garland of *Ṣamí*-flowers.

ṣāmyā, *f.* staff, 102¹⁶.

ṣaya, *a.* lying, sleeping, at end of *cpds.* [√ṣī, 1148.1a.]

ṣayana, *n.* a lying, sleeping. [√ṣī, 1150.1a.]

ṣayaniya, -1. *a.* serving for lying; -2. *n.* bed, couch. [ṣayana, 1215.]

ṣayyā, *f.* -1. bed; -2. a lying, sleeping. [√ṣī, 1213d, cf. 963⁸b.]

ṣarā, *m.* -1. reed, *esp.* of the *Saccharum Sara*, used for arrows; -2. arrow. [observe that *Lat. arundo* means 'reed' and 'arrow.']

ṣaraṇá, -1. *a.* protecting, affording refuge, 87⁷; as *n.* -2. shed, that gives cover from the rain; *καλιδ*, hut; -3. protection; refuge, 50¹⁷.

[**ṣaraṇá** presupposes a root *ṣr or *ṣl, 'cover, protect'; *w.* such a root agree well in form and *mg* as *derivs.* ṣārīra, ṣārman, and ḡālā, *see these*:

further agree as cognates *καλιδ*, 'hut, barn'; *AS. heal*, *Eng. hall*; *κᾰλ-νῆ*, 'husk, pod'; *Ger. Hülle*, 'covering'; *Eng. hull*, 'covering' of grain; *AS. hel-m*, 'protector' (used of God and Christ), 'head-protector, helmet,' *Ger. Helm*, *Eng. helm*; *Lat. oc-cul-ere*, 'cover'; *color*, 'color' (see *varṇa*); *cēl-āre*, *Ger. hehl-en*, Chaucer's *hel-en*, later *hele*, 'conceal'; further, *καλύπτ-τω*, 'cover,' and the ident. *κρύπτ-τω*, 'hide.']

ṣaraṇāgata, *a.* come for refuge, seeking protection with any one. [**āgata**.]

ṣarád, *f.* autumn; *pl.* poetic for years (cf. *varṣa*).

ṣārāva, *m. n.* flat earthen dish.

ṣārīra, *n.* the body, as distinguished from the vital breath or from the immortal soul (so 96^{21, 22}, 29⁶) and from the soft viscera and inward fluid secretions, of which things the body, or the firm red flesh with the bones, forms as it were the hollow cover (57¹), tegument, or *Hülle*; *used also in pl.*, 84⁹; body in general; *mṛtaṁ ṣarīram*, corpse, 63¹⁷; so 84⁴. [prop. 'the corporeal tegument' of the soul, √ṣr, 'cover' (1188e²), *see* under **ṣaraṇa**: for *mg*, cf. the cognate *Ger. Hülle* (under **ṣaraṇa**) in *sterbliche Hülle*, 'mortal envelope, *i.e.* body': cf. 97¹⁶N.]

ṣarīra-ja, *a.* (born of, *i.e.*) performed by the body.

ṣarīrāntakara, *m.* destroyer of the bodies. [**anta-kara**.]

ṣāru, *f.* missile, either spear or arrow. [cf. **ṣara**.]

ṣarkara, *m.* brown sugar. [fr. the *Pra-krit* form *sakkara* comes on the one hand, through *Arabic sokkar* and *Medieval Lat. zucarā*, the *Eng. sugar*, and on the other *σάκχαρον*, *Lat. saccharum*, all borrowed words: cf. **khaṇḍa**.]

√ **ṣardh** (ṣārdhati). be strong or defiant. **ṣārdha**, *m.* troop, host. [cf. *Ger. Herde*, *Eng. herd*.]

- çarman**, *n.* —1. cover; protection; shelter; refuge; —2. comfort, joy; —3. common at the end of Brahman-names, 19¹¹, 42¹¹, 59¹³N. [see under çarana.]
- çarmavant**, *a.* containing (the stem) çarman. [1233.]
- çarvā**, *m.* Çarva, name of an arrow-slaying god; *later*, a common name for the god Çiva. [çāru, 1209, cf. 1209g.]
- çarvara**, *a.* variegated; *f.* çārvarī, the night (as variegated with stars). [cf. çabala.]
- çarva-varman**, *a.* having Çiva as his protection; *as m.* Çarvavarman, name of a man.
- çalā**, *m.* —1. staff; —2. prickle (of a hedge-hog). [cf. çarā.]
- çalyā**, *m. n.* point of spear or arrow; thorn; prickle. [cf. çalā, çarā: cf. κῆλον, 'missile.']
- çālyaka**, *m.* hedge-hog. [cf. çalya.]
- çāvas**, *n.* superior might; heroic power; *also pl.* [vçū, 1151.1a.]
- çāviṣṭha**, *a.* most mighty. [vçū, 468.]
- çagā**, *m.* hare; the Hindu sees, not "a man in the moon," but rather, a hare or a gazelle. [for *çasa (see vçuṣ and gvaçura): cf. Ger. *Hase*, Eng. *hare*.]
- çaçaka**, *m.* hare, rabbit. [çaça, 1222b.]
- çaçāṇka**, *m.* the moon. [prop., adj., 'having a rabbit as its mark,' çaça (*q.v.*) + āṇka, 1302a.]
- çaçin**, *m.* the moon. [prop., adj., 'having the (picture of a) rabbit,' çaça, 1230.]
- çāçvant**, *a.* ever repeating or renewing itself.
- vças** (çāsati; çaçāsa; çasiṣyāti; çastā; -çāsyā). cut to pieces; slaughter. [see çastra.]
- çastā**, *a.* praised, esteemed as good or lucky; *equiv. to* happy, cheerful, 52¹¹. [prop. ppl. of vçāṇs.]
- çastrā**, *n.* knife; sword; weapon. ['instrument of cutting,' vças, 1185: ças-tra is ident. in form and mg w. the Lat. stem *cas-tro, which appears in the denom. *castrare*, prop. 'cut,' and so, like Eng. *cut*, 'castrate.']
- çastra-pāṇi**, *a.* having a sword in the hand. [1303.]
- çastra-vṛtti**, *a.* having weapons as one's means of subsistence, living by military service. [1302a.]
- çāka**, *n.* an edible herb; vegetable food.
- çākhā**, *f.* branch.
- çātayitr**, *m.* one who cuts in pieces, destroyer, 97¹⁹. [caus. of vçat, 1182c.]
- çāntā**, *a.* quiet; still; stopped. [ppl. of v2 çam, 'be quiet.']
- çānti**, *f.* a ceasing, stopping; *esp.* the absence of the evil results of some word or thing of evil omen. [v2 çam, 'be quiet,' cf. 955a.]
- çānti-karman**, *n.* a ceremony for averting the results of something ominous.
- çāpa**, *m.* curse. [vçap.]
- çāpādi**, *a.* having the curse as its first; *as n.* curse and so forth. [1302c 1.]
- çāpādi-ceṣṭita**, *n.* curse-and-so-forth doings, *i.e.* adventures including the curse et cetera. [1280b.]
- çāpānta**, *m.* end of the curse or period during which the curse has effect. [anta.]
- çāyin**, *a.* lying, sleeping. [vçī, 1183⁸.]
- çārīrā**, *a.* corporeal, of the body. [çāira, 1208f.]
- çārdulā**, *m.* tiger; *at end of cpds, like* vyāghra, the best of . .
- çālā**, *f.* hut; house; room; stable. [see under çarana: cf. the derivs *καλιδ* and Eng. *hall*, there given.]
- çālin**, *a.* —1. possessing a house; —2. *at end of cpds, attenuated in mg so as to signify merely* possessing . . [çālā.]
- çālmali**, *f.* *Salmalia malabarica*, the silk-cotton tree.
- çāva**, *m.* the young of an animal. [see vçū.]
- çāvaka**, *m.* the young of an animal. [çāva.]
- çāçvatā**, *a.* continual; eternal. [çāçvant, 1208a, a¹.]
- vçās or çis** (*Vedic*, çāsti, çāste [639]; *Vedic and Epic*, çāsati; çaçāsa; āçīsat [854⁸]; çasiṣyāti, -te; çasitā, çastā, çistā [954e]; çāsītum, çāstum; çāsītṛā; -çāsyā, -çīsyā). —1. chasten, correct; —2. instruct, teach; direct; —3. (*like* Eng. *direct*) give order to, rule, govern.

[perhaps reduplicated form of çāns, 675: for the weak form çis, cf. 639.]
+ ā, *mid.* wish or pray for, cf. āçis and √çāns + ā; make supplication, 73¹¹.
+ pra, instruct; direct; command, cf. simple verb, and praçis.

çāsana, *n.* —1. government, way of ruling; —2. command. [√çās.]

çāsitṛ, *m.* teacher. [√çās.]

çāstrā, *n.* —1. instruction; —2. rule; theory; compendium (of an art or science); a scientific or canonical work; science, 17¹⁸. [√çās.]

√ çikṣ, see 1030 and √çak.

çikhara, —1. *a.* peaked; —2. *m. n.* peak. [çikhā, 1226.]

çikhā, *f.* —1. tuft or braid of hair; —2. (like *Eng.* crest) top in general, peak.

çithirā, *a.* loose; flaccid; unsteady, 93²; *opp.* of dṛḍha, 'firm, hard.' [perhaps fr. √grath, 1188e: for loss of r, cf. √bhām.]

çibi, *m.* Çibi, name of a king.

çiras, *n.* head. [cf. *kápa*, 'head'; Lat. *cerebrum*, **ceres-ru-m*, 'brain': w. the collateral form çirśán, *q.v.*, cf. Ger. *Hirn*, Old High Ger. *hirni*, **hirsni*, 'brain': akin is also *κρῆλον*, 'skull.']

girīṣa, *m.* the tree Acacia Sirissa; as *n.* the blossom.

çiro-mukha, *n.* head and face. [1253b.]

çilā, *f.* stone; crag.

çilā-bhāva, *m.* condition of being stone; —am āp, turn into stone.

çilī, *f.* the beam under a door.

çili-mukha, *m.* Block-snout, name of a hare.

çiloccaya, *m.* crag-pile, *i.e.* craggy hill. [uccaya.]

çivā, —1. *a.* kind, 90²; friendly; gracious; agreeable, lovely; *opp.* of ghora; —2. *m.* The Friendly One, name euphemistically applied to the horrible god Rudra, who under this name (Çiva) becomes the third person of the Hindu Trinity. [for mg 2, cf. *Εὐμενίδες*, 'The Gracious Ones, *i.e.* the Furies,' and *nandi*.]

çigu, *m.* young; child. [see √çū, and 1147b and b².]

√ 1çis (çināṣti; çicisé; áçisat; çekṣyāti, -te; çistá; çistvá; -çisya). leave, leave remaining.

+ ud, leave remaining.

+ vi, (leave apart or by itself, *i.e.*) separate, distinguish; viçista, (separated, and so, like *Eng.* distinguished) eminent, excellent.

√ 2çis, subsidiary form to √çās, *q.v.*

çisya, *grdv.* to be taught; as *m.* pupil. [√çās, weak form çis.]

√ 1çī (çéte [see 628-9]; çicyé; áçayista; çayisyáte, -ti; çesyáte, -ti; çayitá; çáyitum; çayitvá; -çáyya). —1. lie still; lie; —2. sleep. [w. çé-te, cf. *κεῖ-ται*, 'lies': cf. also *κόλ-τη*, 'bed.']

+ adhi, lie in or on; dwell in.

+ anu, lie down after another.

+ ā, lie in.

+ upa, lie by.

+ sam, be undecided or in doubt. [lit. 'lie together': metaphor unclear.]

√ 2çī, simpler form of √çyā, *q.v.*

çī, *vbl.* lying. [√çī.]

çitá, *a.* cold; as *n.* cold. [ppl. of √çyā or 2çī.]

çítaka, *f.* çitikā, *a.* cool. [çita: cf. 1222d.]

çítala, *a.* cool. [çita, 1227.]

çitārta, *a.* distressed with the cold. [ārta.]

çitikāvant, *a.* cool. [as if from fem. of çitaka: 1233, cf. b.]

çipāla, *m. n.* Blyxa octandra, a common water-plant.

çirśán, *n.* head. [çirś-án is to çiras (*q.v.*), as *irś-yā* is to *iras-yā*, see these.]

çīla, *n.* —1. natural or acquired way of being; character, 23²⁰; habit or habits, 58¹⁴; in composition [1302] with that to which one is inclined or accustomed, 21⁴, 60¹⁸; —2. (character, *i.e.*, as in *Eng.*) good character, 98⁷.

çivan, *a.* lying. [√1çī, 1169.1a.]

çúka, *m.* parrot. [prop. 'the bright one,' on account of its gaudy colors, √çuc: cf. 216.1, 12.]

çukavat, *adv.* like a parrot. [çuka, 1107.]

çukrá, *a.* clear, bright, 76⁹. [√çuc, 1188a, 216.7.]

çuklā, —1. *a.* clear; bright; white; *with pakṣa*, the bright lunar half-month, from new to full moon; —2. *as m.* (*sc. pakṣa*), the bright lunar fortnight, 65⁶. [see 1189 and 2.]

çukla-pakṣa, *m.* fortnight of the waxing moon.

çuklapakṣādi, *a.* having the bright lunar fortnight first, beginning with the bright lunar fortnight. [ādi, 1302c 1.]

çuklāmbara, *a.* having a white garment. [ambara.]

√ **çuc** (çocati, -te; çuçoca; āçocit; çociçyāti; çocitum; çocitvā). —1. flame, light, beam; glow, burn; —2. *fig.* suffer burning pain; grieve; grieve at (*loc.*), 66¹³; —*intens.* flame brightly. [for mg 2, cf. √tap, dagdha and √dah.] + **apa**, *intens.* [1002a], drive away by flaming brightly, 72⁸.

+ **abhi**, burn, *trans.*

+ **ā**, bring hither by flaming, 72⁸.

çuci, *a.* —1. flaming, beaming; *fig.* beaming (of a smile); light, bright; —2. *fig.* clear, pure; holy (of a god), 80⁵; honorable (in business), 25²; pure (in a ritual sense), 62¹⁰. [√çuc, 1155.2a, 216.2.]

çuci-smita, *a.* having a beaming smile, bright-smiling.

çuddhá, *a.* pure. [ppl. of √çudh, 160.]

çuddha-mati, *a.* pure-minded.

çudh or **çundh** (çúndhati, -te; çúdhya; çuddhá). —1. çúndhati, -te: *act.* purify; *mid.* become pure; —2. çúdhya, become pure. [orig., perhaps, 'to clear,' and akin w. √çcand, q.v.]

+ **vi**, viçudhya, become entirely pure; viçuddha, perfectly clear.

çuná, *a.* grown, prosperous, fortunate; *as n.* [cf. 1176a], growth, prosperity; luck. [perhaps fr. √çū, 1177a.]

√ **çundh**, *see* çudh.

çundhyá, *f.* -yū [355c], *a.* pure; unblemished; fair. [√çundh, 1165b.]

√ **1çubh** or **gumbh** (çúmbhate). glide along lightly; move onward, 73⁹. [perhaps akin w. κοῦφος, 'light, nimble.']

√ **2çubh** or **çumbh** (çóbbhate; çúmbhate;

gumbhāti; çuçubhé; çobhiçyāti). *act.* adorn; *mid.* adorn one's self, 73¹²; look beautiful, appear to advantage, shine (*fig.*).

1 **çúbh**, *f.* a gliding onward, *esp.* through the sky; onward progress; *so, perhaps*, 78⁵; course, 73⁴; *dat., infinitively* [982], *so as to glide onward*, 79¹¹. [√1çubh.]

2 **çúbh**, *f.* beauty; *so, perhaps*, 78⁵. [√2çubh.]

çubha, *a.* —1. fair, 9¹¹; beautiful, agreeable to the eyes, 15¹³, 45¹³, 62¹³; —2. agreeable (to other senses than the eyes), çubhān gandhān, perfumes; —3. agreeable *in general*, 20¹³; —4. of good quality, 64¹²; —5. fortunate, auspicious, 12¹³. [√2çubh, 'adorn.']

çubhānana, *a.* fair-faced. [ānana.]

çubhāçubha, *a.* agreeable and disagreeable, agreeable or disagreeable; good and bad, good or bad, *in ethical sense*, 65¹⁹. [açubha, 1257.]

çubhāçubha-phala, *a.* having agreeable or disagreeable fruit, resulting in weal or woe.

çubhrá, *a.* beautiful; clear (of sounds). [√2çubh, 'adorn,' 1188a.]

√ **çuṣ** (çúçyati; -çúçya). be dry, dry up. [for *suṣ (see çaca), as shown by Avestan √hush, 'dry': cf. *aṣw*, 'dry'; Syracusan *συν-κός*, 'dry'; *AS. seārian*, 'dry up,' denom. of *seār*, Eng. *sear*.]

çúṣka, *a.* dry. [√çuṣ, 1186²; see 958.]

çúṣma, *m.* —1. whistling, 73⁵, 78⁷; —2. exhalation, *i.e.* (fragrant) odor (of the Soma), 73¹⁰; —3. (exhalation, breath, and *so, like Eng. spirit*) courage, impetuosity, 82⁴. [√çvas, 252, 1166.]

√ **çū** or **çvā** or **çvi** (çváyati; çūçáva [786⁴]; çūná [957a]; çváyitum). swell; be greater or superior or victorious.

[orig. sense of root, 'swell,' but with two diverse ramifications:

—1. negatively, 'be swollen, *i.e.* hollow, empty'; cf. *çūna*, 'vacuum'; *κῶ-αρ*, 'hole'; Lat. *cavus*, 'hollow'; *caelum*, **cav-i-lu-m*, 'heaven's hollow vault'; *κοῖλος*, 'hollow';

—2. positively, 'be swollen, *i.e.* full, strong'; with special reference: (a) to

the womb and its fruit; cf. çî-çu and çāva, 'young'; κύω, 'be pregnant'; Lat. *in-ciens*, 'pregnant'; (b) to strength and growth in general; cf. gūra, 'man of might'; çavas, çaviṣṭha, çuna; κύρος, 'might'; κύμα, 'swell, billow.'

çûdrá, *m.* a man of the fourth caste, a Çûdra.

çûna, *n.* emptiness. [Vçû, 1177a.]

çûra, *a.* mighty, bold; *as m.* man of might, hero. [Vçû, 1188c: çûra is parallel w. *κυ-πο-s, 'mighty,' whence τὸ κύρ-ος, 'might' (cf. αἰσχ-ρό-s w. τὸ αἰσχ-ος).]

çûrpa, *n.* a plaited basket for winnowing grain.

V lçr (çrñāti; çacré; áçarit; çariṣyāti, -te; çrñá [957b]; -çírya; çíryáte). crush; break; tear. [cf. Eng. *har-m*, which answers to a Skt. *çar-ma.]

+ vi, *pass.* be broken to pieces; perish, 60⁹.

+ sam, break (a bow); *like* zusammenbrechen.

V 2çr, *see* çrā, 'boil.'

çfñga, *n.* horn.

çrñgín, *a.* horned; *as m.* horned beast.

çrtá, *see* çrā.

çéva, *a.* kind; dear. [cf. çivá.]

çeṣa, — 1. *m. n.* rest, remainder, 68¹⁷; çeṣe, *like* Ger. im Uebrigen, for the rest, 12¹⁰; — 2. *a.* remaining, 55¹⁵. [Vlçis, 'leave.']

çéṣas, *n.* offspring. ['those whom one leaves behind him, one's relicts,' Vlçis, 'leave.']

çóka, *m.* pain, grief. [Vçuc, 216. 1.]

çoka-ja, *a.* grief-born; çokajam vāri, grief-born water, i.e. tears, 10¹⁹.

çokārta, *a.* sorrow-stricken. [ārta.]

çociṣ-keça, *a.* having flame-locks, with locks of flame. [çocis, 187: 1297, cf. 1280b.]

çóciṣṭha, *a.* most or bright flaming. [Vçuc, 468.]

çocís, *n.* flame; beam; heat. [Vçuc, 1153.]

çóna, — 1. *a.* red, deep-red; — 2. *m.* Sone or Red River, affluent of the Ganges. [prop. 'flame-colored'. cf. ξ-καυ-σα, 'burned,' καύ-μα, 'heat.']

çonita, *n.* blood; *also pl.* [çóna, 1176d.] çobhaná, *a.* beautiful. [V2çubh, 'adorn,' 1150. 2a.]

çóbhiṣṭha, *a.* most swiftly moving onward or most beautiful, 78⁵, according as the word is referred to V1çubh or to V2çubh — *see these*. [468.]

V çcand (*intens. ppl.* cāniçcadat [1002c]). shine, glance. [for *skandh: cf. ξανθ-ός, 'gold-yellow'; καθάρος, Doric καθ-άρος, 'clear, clean, pure'; κάρ-apos, 'coal'; Lat. *cand-ēre*, 'glow.']

çcandrá, *a.* shining. [Vçcand, 1188a: cf. viçvá-çcandra, and candrá.]

V çcut (çcótati; cuçóta; ácuçcutat; çcutitá). drip.

çcút, *vbl.* dripping. [Vçcut.]

çmaçāná, *n.* the place for burning the corpses and for burying the bones, cemetery.

çmáçru, *n.* beard.

V çyā or çī (çyāyati, -te [761d1]; çītá, çíná, çyāná; çīyáte). freeze; coagulate.

çyená, *m.* eagle; falcon; hawk. [cf. i-κρίνο-s, 'kite.']

V çrath (çrathnitē; çacrathé; áçiçrathat; çrthitá). become loose.

çrád, *indecl.* meaning perhaps orig. heart; used w. dhā ('grant, give,' see V1dhā4) and dat. of person, thus, çrád asmāi dhatta, (your) heart to him give ye, i.e. trust ye him, have faith in him, RV.ii. 12.5; *ppl.* çrād-dadhat, trusting, trustful, 26²; cf. 1079².

[cf. καρδία, κῆρ, *κηρδ, Lat. *cor*, gen. *cord-is*, Lithuanian *szirdis*, Ger. *Herz*, Eng. *heart*: further, w. çrād-dhā, cf. Lat. *crēdere*, *cred-dere, 'trust': — the regular Skt. word for 'heart' is hṛd, and this can not be connected w. the above words, since they require in the Skt. an initial ç, *çrd or çrād.]

çraddhá, *f.* trust, faith; desire. [see çrád: 1147.]

çraddhivá, *a.* credible. [çraddhá, 1228a.]

V çram (çrāmyati [763]; çacrāma; áçramit; çrāntá; -çrāmya). be weary; take pains; esp. castigate one's self, 96¹⁰.

+ ā, in āçrama, 'hermitage.'

+ pari, weary one's self exceedingly; pariçrānta, tired of, disgusted with.

çrāma, *m.* weariness. [Vçram.]

√ çrambh (çrāmbhate; çrabdhā; -çrābhya). *used only with vi.* put confidence in; viçrabdhā: confiding, 26³; -am, *adv.* confidently, without distrust or hesitation, 91⁷.

çrāvāṇa, -1. *m.* ear; -2. *n.* hearing; -3. *n.* fame. [Vçru, 1150.1a: for mg 3, cf. çravas and esp. under Vçru.]

çrāvās, *n.* -1. sounds; *esp.* loud praise, 91¹⁵; -2. glory, 74⁶; fame. [Vçru, 'hear,' 1151.1a: the precise equiv. of κλέος, stem κλεF-ες, 'fame': for mg, see Vçru.]

√ çrā or çrī or çr or çir (çrīnāti, çrīnītē; çiriyē; çrātā, çrītā, çrtā, çirtā). cook; boil; çrtā, cooked, done.

çrāddha, *n.* an oblation to the Manes, accompanied by a funeral meal and gifts to Brahmans. [çrāddhā, 1208e: according to the Scholiast, 'a thing of trust,' because the gift for the Manes is as a matter of fact entrusted to Brahmans.]

çrāntā, *ppl.* wearied; *as n.* [1176a], weariness. [Vçram, 955a.]

çrāntāgata, *a.* wearied and arrived, *i.e.* arriving wearied. [āgata: 1257.]

√ çri (çrāyati, -te; çigrāya, çigriyē; āçigriyat; çrayiṣyāti, -te; çritā; çrāyitum; çrayitvā; -çritya). -1. *act.* lean, *trans.*; lay against or on; rest on, *trans.* -2. *mid.* lean upon, *intrans.*; rest upon, *or, simply*, be lying or situated upon, 70³; -3. *mid.*, *act.* betake one's self to, *esp.* for help or protection, 48⁵. [cf. κλi-vw, 'lean'; κε-κλi-αται, 'rest on'; Lat. *clināre*, 'lean'; AS. *hlinian*, Eng. *lean*; κλi-ρός, 'incline, slope, hill'; Lat. *clivus*, 'hill'; AS. *hlæw*, *hlāw*, Eng. *-law*, *-low*, 'hill,' in *Mood-law*, *Lud-low*; κλi-μαξ, 'ladder'; AS. *hlæ-der*, Eng. *ladder*.]

+ ā, lean upon, *intrans.*; seek support and protection with or from; āçrita: depending upon (another); *as m.* a dependent or subordinate, 30¹³.

+ upa, *mid.* lean against; brace one's

self, 87⁶; upaçrita, (leaned upon, *equiv. to*) laid upon or in, *w. loc.*, 79⁴.

+ pari, *act.* lay about; enclose.

+ pra, lean forward.

çrī [351], *f.* -1. beautiful appearance; beauty, 78⁵, 2⁴, 8⁸; -2. welfare; -3. *personified*, Çrī, goddess of beauty and welfare, 2¹⁰; -4. *as honorific prefix to proper names*, the famous or glorious, 54¹. [cf. çreyāṇs, çreṣṭha.]

√ çru (çrñōti, çrñutē [243]; çuçrāva, çuçruvē; āçrauṣit; çrosyāti, -te; çrutā; çrótum; çrutvā; -çrūtya; çrūyāte; çrūṣyate; çrāvāyati). -1. *act.* hear, 86⁶; know by hearing; *w. gen. of person*, 6²; listen; give heed to, 25¹⁴; hear (a teacher), *i.e.* learn, study; çuçruvāṇs, having studied, *i.e.* learned, 94¹⁸; -2. *mid.*, in *Veda*, with *pass. sense*, be heard of (as subject of talk), *i.e.*, like Lat. *cluere*, be called, be famed as, 75¹⁴;

-3. *pass.*: be heard; çrutā: heard; heard of, 2¹²; *impers.*: çrūyatām, let it be heard, *i.e.* hear ye; evaṁ çrūyate, thus it is heard, there is this saying, 31⁶; çrutam mayā, I've heard (your story), 33⁹; -4. *caus.* cause (hearers, *acc.*) to hear (a thing), *i.e.* proclaim to; recite to, 54²⁰; -5. *desid.* be willing to hear, and so (cf. Eng. *obedient* and Lat. *ob-oediens* with *audire*), obey, 64⁹.

[with çru-dhī, 'hear thou,' cf. κλū-θι, 'hear thou'; Lat. *clu-ere*, 'be called'; *cluens*, *cliens*, 'who hears or obeys, *i.e.* a dependent'; with çru-tā, 'heard, heard of,' cf. κλυ-ρός, 'famed,' Lat. *in-clu-tus*, *inclitus*, 'famed,' Old High Ger. *hlū-do* in *Hludo-wig*, 'Loud-battle,' Ger. *lau-t*, AS. *hlūd-d*, Eng. *lou-d*;

with the subsidiary form çruṣ, as in çruṣ-ti, 'a listening to, compliance,' cf. AS. *hlos-nian*, 'listen,' *hlyst*, 'the hearing,' whence *hlyst-an*, Eng. *listen*: - for the mg 'famed' of çruta, etc., cf. çravāṇa, çravās, and çloka.]

+ prati, answer, say yes to; make a promise to (*gen.*). [prop., like Eng. *hear*, 'give a hearing in return to what is said,' *i.e.* 'not turn a deaf ear to,' and so 'answer.']

+ vi, *pass.* be heard of far and wide, be famous; viçruta, known as, named, 6⁸.

+ sam, -1. hear; -2. *like Eng.* hear, accede to the request of, make a promise to (*loc.*). [cf. çru + prati.]

çrutá, *ppl.* heard; heard of; *as n.* that which is heard from the teacher, that which is learned; learning. [Vçru.]

çrutavant, *a.* possessing learning, learn-ed. [çruta.]

çrúti, *f.* -1. a hearing; -2. ear; -3. the thing heard; sound; -4. report, hearsay; -5. utterance; *esp.* a sacred utterance handed down by tradition, a religious prescription, a sacred text, the Veda, 58¹⁸ n.; -6. learning; *prob. incorrect for çruta.* [Vçru, 1157.1a.]

çrutimant, *a.* possessing learning; *prob. incorrect for çrutavant, q.v.* [çruti.]

çrútya, *a.* worthy to be heard (of a hymn), goodly. [Vçru, 1213a.]

çreyasa, *for çreyas (çreyāns) in cpds,* 1315c.

çreyāns, *a.* fairer; more beautiful or excellent; better; *as n.* (the better, *i.e.*) welfare, prosperity, 35¹. [from an unused root çrī corresponding to the noun çrī, 470⁴: cf. κρείων, 'superior, ruler.']

çrēṣṭha, *a.* fairest; most excellent; best: *w. gen.*, 1¹⁰; *w. loc.*, 58¹⁰; *at end of cpd*, 11⁹; best as distinguished from (*abl.*), *equiv. to better than*, 68¹⁴. [see çreyāns.]

çrāīṣṭhya, *n.* supremacy, precedence. [çrēṣṭha, 1211² end.]

çrótra, *n.* ear; hearing. [Vçru, 1185a.]

çrótriya, *a.* studied, learned (in sacred tradition); *as m.* a Brahman versed in sacred lore. [çrotra, 1214c: for mg, cf. Vçru, mg 1, and çrutá, s.v.]

çlakṣṇá, *a.* slippery; smooth. [cf. 1195.]

√ çlāgh (çlāghate; çacḷāghé; çlāghitá). -1. have confidence in; -2. talk confidently; brag, praise one's self; -3. praise.

çlāghya, *grdv.* to be praised, praise-worthy; honorable. [Vçlāgh.]

çlóka, *m.* -1. (thing heard, *i.e.*) sound; -2. fame, *for mg*, cf. Vçru; -3. strophe;

later, esp. the anuṣṭubh-strophe, the epic çloka, in which, for example, the story of Nala is composed. [Vçru, 1186².]

√ çvañc (çvāñcate). open itself; receive in open arms (as a maid her lover).

+ ud, open itself out, open, 87⁴.

çván [427], *m. dog.* [cf. κῶων, Lat. *can-i-s*, AS. *hun-d*, Eng. *hound*, 'dog.']

çvāçura, *m.* father-in-law. [for *svāçura: cf. ἐκυρός, Lat. *socer, socerus*, Church Slavonic *swekrŭ*, AS. *sweor*, *sweohor, Ger. *Schwäher*, 'father-in-law': for ç in place of s, cf. çaça and Vçuṣ.]

çvaçrŭ [355c], *f.* mother-in-law. [çvāçura, 355c: cf. ἐκυρά, Lat. fem. *socrus*, AS. *sweger*, Ger. *Schwieger*, 'mother-in-law.']

√ çvas (çvāsiti [631]; çvāsati; çacḷvāsa; çvasiṣyāti; çvasitá, çvastá; çvāsítum; -çvāsya; çvāsáyati). -1. blow, bluster, whistle, snort; -2. breathe; -3. sigh. [cf. AS. *hweōs*, preterit to *hwēsan*, Eng. *wheeze*.]

+ ā, get one's breath, become quiet; *caus.* quiet, comfort.

+ nis, breathe out, sigh.

+ pra, blow forth.

+ abhi-pra, blow forth upon, *acc.*, 94⁷.

+ vi, have confidence, be unsuspecting; *caus.* inspire confidence.

çvās, *adv.* to-morrow, on the next day; çvaḥ çvas [1260²], from day to day.

çvasátha, *m.* a snorting. [Vçvas, 1163b.]

çvástana, *a.* of the morrow; *as n.* the morrow, 92¹⁷. [çvās, 1245c.]

çvápada, *m.* a beast of prey, 84¹⁴. [to be pronounced çvapāda (cf. pāvaka, 1181a): prop., perhaps, 'having the feet of a dog,' çvan + pāda.]

çvāvidh [nom. -vīt], *m.* porcupine. [çván + vidh, 'dog-wounding.']

ṣaṭka, -1. *a.* consisting of six; -2. *as n.* a whole consisting of six, a hexade [ṣaṣ, 1222a, 226b.]

ṣaṭ-triṇçat [485], *f.* six and thirty. [ṣaṣ.]

ṣaṭ-pada, *f.* -ī, *a.* having (taken) six steps. [ṣaṣ: 1300a.]

ṣaṇ-māsa, *n.* semester, six months. [ṣaṣ: prop. 'that which has six months,' see 1312.]

ṣaṣ [483³], *num.* six. [see 182b², 146³: cf. ῥξ, Lat. *sex*, Eng. *six*.]

ṣaṣṭi, *f.* sixty. [ṣaṣ, 1157.4.]

ṣaṣṭhā, *a.* sixth. [ṣaṣ, 487⁵: cf. ἕκτος, Lat. *sex-tus*, AS. *six-ta*, Eng. *six-th*.]

1 **sá**, *pron.* see *ta* and 495.

2 **sa**, inseparable prefix denoting similarity, community, or connection — numerous examples on the pages following; *esp. common w. an adj. value in possessive cpds* [see 1304c], having an accompanying '·', with '·'. [1121b: prob. ident. ultimately w. 3 *sa*.]

3 **sa**, one, in *sa-kṛt*, *sa-hasra*. [for **sm* (vocalic *m*), root **sem*: cf. εἷς, *σέμ-s, μία, *σμ-ια, 'one'; ἑκατόν, 'one-hundred'; ἁπλός, 'one-fold'; Lat. *sem-el*, 'once'; *sim-plex*, 'one-fold'; ἑ-λοχος, 'having one (i.e. one and the same) bed, spouse'; ὁ-πατρος, 'having one (i.e. one and the same) father'; ἁ-δελφός, see under *gar-bha*.]

sámyatendriya, *a.* having restrained senses, self-controlled, 1⁹. [sámyata (Vyam, 1085a) + indriyá, 1298.]

sāmyama, *m.* restraint, control, 68⁶. [Vyam + sam.]

sām̐vatsará, *m.* year. [sam + vatsara, q.v.]

saṁṣaya, *m.* — 1. doubt; *na saṁṣayas*, (there is) no doubt; — 2. danger, 20¹⁶. [Vṣi + sam.]

sāmsád, *f.* like Lat. *consessus*, a sitting together and those who sit together, i.e. assembly. [Vsad + sam.]

sāmsarga, *m.* mixture, union; contact. [Vsrj + sam, 216.1.]

sāmsāra, *m.* the wandering of the soul from one existence to another, metempsychosis; transmigration, 66¹⁸; the cycle or round of existence, 18¹. [Vsr + sam.]

sāmskāra, *m.* — 1. a working over, a preparing or purification; *esp. a technical*

proceeding with a thing; an adorning or adornment, 17⁵; — 2. a domestic religious rite to be performed upon or observed by every member of the three upper castes, *prop.* his preparation or purification; sacrament, consecration, 59²N.; — 3. impression; an impression produced on the mind or a disposition formed in the mind by something past (*e.g.* deeds of a former existence, a past conversation, etc.), but which has ceased to work on the mind, 40⁴. [V1kr, 'do,' + sam, 1087d.]

sāmskr̥ta, *ppl.* — 1. prepared; adorned, fine, cultivated; *as n.* the cultivated language, as opposed to the low vernaculars, Sanskrit, 52⁶. [V1kr, 'do,' + sam, 1087d.]

sām̐hita, *ppl.* put together; — *ā*, *f.* a putting together; a text whose sounds and words are put together according to grammatical rules. [V1dhā + sam, 954c.]

sa-kacchapa, *a.* having tortoises along with them, i.e. along with tortoises. [1304c.]

sakala, *a.* having its parts together, i.e. all, entire; *as n.* everything, one's entire property, 46⁴. [sa + kalā, 1304c, 334².]

sakāḇa, *m.* presence; *tasya sakāḇam gam*, go to the presence of him, i.e. go to him; — *sakāḇe*, at end of *cpd*, in the presence of '·', before '·', 3³. [sa + kāḇa: orig., perhaps, 'having visibility, present,' and then 'presence.']

sakṛt, *adv.* for one time, a single time, once. [3 *sa* + 2 *kṛt*.]

sa-kopa, *a.* angry; — *am*, angrily. [2 *sa*, 1304c.]

sák̐tu, *m.* coarsely ground parched grains, grits, *esp.* barley grits.

sakha, for *sakhi* at end of *cpds* [1302], having '·' as attendant, accompanied by '·'. [1315b.]

sák̐hi [343a], *m.* attendant, companion, 82¹; comrade; friend, 23¹⁶, etc.; in connection with a *fem.*, 75^{18, 19}, 100⁴. [Vsac: for *mg*, cf. ἑπ-έρης and *socius*, under Vsac.]

sakhī [364], *f.* female companion, friend (of a woman). [sák̐hi: cf. 362b².]

sakhī-gaṇa, *m.* (friend-crowd, i.e.) friends.

sakhi-jana, *m.* (friend-persons, collectively, *i.e.*) friends.

sakhyá, *n.* friendship. [sákhi, 1212c.]

sá-gaṇa, *a.* with (their) troops (of attendants). [2sa.]

ságara, *m.* —1. the atmosphere, Luftmeer; —2. Sagara, name of a mythical prince.

samkṛta, —1. *a.* narrow, strait; —2. *m.* Slender, name of a gander, 37²⁰; —3. *n.* narrow passage, a strait; —4. *fig.*, like *Eng.* strait, a difficulty, 52¹⁴; danger, 25⁴. [cf. 1245g.]

samkalpá, *m.* a decision of the mind; the will or wish or purpose proceeding from such decision, a definite intention. [Vklp + sam, 1148.1, 236.]

samketa, *m.* agreement; *esp.* a meeting agreed upon with a lover, a rendezvous. [prop. 'co-intention,' sam + keta.]

samkrānti, *f.* an entering, *esp.* entering of the sun upon a new zodiacal sign. [Vkram + sam, cf. 1157¹ w. 955a.]

samkhyá, *f.* the tale or number. [Vkhyā + sam.]

saṅga, *m.* —1. a sticking to or hanging upon; —2. *fig.* an attachment (of the mind) to anything, desire for a thing; **saṅge**, in case of desire, 64²; *pl.* lusts. [Vsañj, 216.1.]

samgamá, *m.* a coming together, union. [Vgam + sam.]

samgāmana, *f.* -i, *a. subst.* causing to assemble, gatherer. [caus. of Vgam + sam.]

samgará, *m.* agreement, promise. [Vlgr + sam, 'chime in with.']

samgha, *m.* (a combination, *i.e.*) company, crowd. [Vhan + sam, 333, cf. 216.9 and 402.]

√ **sac** (sīśakti; sácate; saçcús, saçcírē [794d²]). —1. be with, be united with; be together, have intercourse together, 79¹⁴; —2. accompany a person (*acc.*) to a thing (*dat.*), *i.e.* help him to it, 69¹⁸; —3. be attached to; *fig.* follow (a commandment), 75²; follow up, *i.e.* attend to, 82¹⁷.

[orig. 'accompany,' *i.e.* 1. 'go at the side of, with help or favor,' and 2. 'go

after, seek, follow': cf. ἑπ-ομαι, 'accompany,' ἑ-σπ-όμεν, 'followed'; Lat. *sequor*, 'follow'; *sec-undus*, 'following, second'; also ἑπ-έρης, 'attendant,' Lat. *socius*, 'comrade': further, AS. *seōn*, *seh(w)on*, *Eng. see*, Ger. *seh-en*, '(seek, look for, follow with the eyes, *i.e.*) see.']

saciva, *m.* attendant, supporter. [Vsaç, 1190, with union-vowel i.]

sa-jóṣas, *a.* (of like pleasure, *i.e.*) unanimous, harmonious; kindly disposed, 86¹⁵. [1304c⁸.]

sajja, *a.* —1. as used of a bow, having its string on, strung, ready for use (the string being wound around the bow when this is not in use); —2. generalized, ready, as used of persons and things. [for sajya, *q.v.*, with assimilation as in sajyate, sajate — see Vsañj.]

sajjī-kr (-karoti). —1. make strung, string (a bow); —2. make ready, 34¹⁷. [sajja, 1094.]

sajya, *a.* having its string on, strung. [2sa + 2jyā, 'bow-string.']

samcaya, *m.* a piling together, accumulation, *esp.* of wealth; supply (of food). [Vlci, 'pile up,' + sam.]

samcayana, *n.* the gathering (of the bones of the dead). [do.]

samcayavant, *a.* possessing an accumulation (of wealth), rich; with **arthāis**, rich with money, *i.e.* having capital. [samcaya.]

samcārin, *a.* wandering. [Vcar + sam, 1183⁸.]

samciti, *f.* a piling; pile. [Vlci, 'pile up,' + sam.]

√ **sañj** or **saj** (sājati; sasāñja; āsāñksīt; saktá; sáktum; -sājya; *pass.* sajyāte or sajate). stick to, be attached to; saktá, attached (of a glance), immovable. [cf. Lat. *seg-nis*, 'sticking, *i.e.* slow, lazy.']

+ **pra**, be attached to; **prasakta**, addicted to.

satata, *only in acc. s. neut., -am, as adv.* continuously, constantly, always. [for **samtata**, see Vtan + sam; for **mg**, cf. Lat. *con-tinens*, 'con-tinuous.']

sat-kr, see **sant** 6.

satkāra, *m.* good treatment, *esp.* kind reception of a guest, hospitality. [satkr.]

sāttama, *a.* best. [sant, 471.]

sattvá, —1. *n.* condition of being, beingness, being, existence, essent-ia; —2. *n.* condition of being good, absolutely good being, goodness, the highest of the three qualities (*see* **guṇa**), 66⁸ n.; —3. *m. n.* a living being, creature, 28¹⁴, 48². [formed from **sant** (1239), just as the artificial *Lat. essent-ia*, 'being-ness, that on which a thing depends for being what it is,' from *essens*, a quasi-pl. of *esse*.]

sātpati, *m.* strong ruler; master. [sánt + páti, 1280, cf. 1267a.]

satyá, —1. *a.* real; true; existing in reality, 45¹²; truthful, trusty, faithful, 69⁹; —2. *n.* the real; the true; reality; truth, 95⁶ end of line; truthfulness, 21⁶, 95⁶ near mid. of line; faithfulness, 69¹²; **yathā** · ·, *tena satyena*, as · ·, by this truth, as truly as · ·; so truly, 14¹ ff.; —3. *n.* vow, promise, oath; **satyam brū**, swear, 10²¹, 15⁶; **satyam cikirṣamāṇas**, desiring to keep his promise, 8¹²; —4. **satyam**, *adv.* truly, indeed, 49¹⁰. [sánt, 1212c: radically akin *w. éreḍ-s*, 'true,' but of different formation, since the Cyprian shows that *éreḍs* stands for *éreFo-s.]

satyá-rādhās, *a.* having real blessings, bestowing real blessings. [1298.]

satya-vādin, *a.* truth-speaking, truthful. [1275.]

satya-vratá, *n.* vow of truthfulness. [1264, acct 1267.]

satyāvratā, *a.* having, *i.e.* keeping a **satyavratá**, always truthful, 6²³. [1296, acct 1295.]

satya-saṁgara, *a.* having, *i.e.* keeping a true agreement, *i.e.* true to his promise.

satyāsaṁdha, *a.* having, *i.e.* keeping a true agreement, *i.e.* faithful. [satya + saṁdhā.]

satvara, *a.* with haste; -am, *adv.* quickly, immediately. [2sa + tvarā.]

sat-saṁnidhāna, *n.* a being near to the good, intercourse with the good. [sant.]

√ sad (sídati, -te [748]; **sasáda**, **sedús** [794e]; **ásadat**; **satsyáti**; **sattá**, **sanná**; **sáttum**; -sádyā; **sādáyati**, -te). —1. sit; seat one's self; —2. settle down, sink beneath a burden; be overcome; get into trouble; be in a desperate predicament, 18⁷; despair; not know what to do, be unable to help one's self; —*caus. set.* [*w. sīdāmi*, *si-zd-āmi, si-s^d-āmi, cf. ἵζω, *σι-zd-ω, *σι-σ^d-ω, 'sit,' *Lat. sid-ere*, 'settle down'; cf. also *sed-ēre*, 'sit'; Eng. *sit*, *caus. set*; **sad-as**, **ēḍ-os**, **ēḍ-pa**, *Lat. sella*, *sed-la, *AS. set-l*, Eng. *settle*, 'a seat.']

+ **ava**, sink down, get into trouble, be in distress.

+ **ā**, —1. sit upon; —2. lie in wait for, 89¹⁸; —3. get to, reach (a place); **āsan-na**: approached; near, neighboring, 33¹⁰; —*caus.* —1. set upon; —2. get to, arrive at, reach; find, obtain, gain, 23¹¹, 46²; —3. **āsādyā**, often so attenuated in *mg* as to be equiv. to a mere preposition: **nimittaṁ kimcid āsādyā**, (having obtained some cause or other, *i.e.*) by or in consequence of some cause or other, cf. **√ diṣ** + **ud**.

+ **ni**, —1. sit down; take one's seat, *esp.* of the **hotṛ** at the sacrifice, 88^{6,8}; —2. *act. and mid. set*, install as, *trans.l.*, 82¹²; —*caus. act. and mid. set*, install as, 88¹⁷.

+ **pra**, be favorable or gracious; **prasanna**, kindly disposed, 1¹⁷; —*caus.* make kindly disposed, propitiate, 36⁶. [behind the *mg* 'be gracious' lies doubtless the physical *mg* 'settle forward, incline towards, e.g. a suppliant.']

+ **vi**, sink, used (*like the Eng.* be depressed) of the spirits, be dejected; despond, 35¹¹; come to grief, 31¹; **viṣaṇṇa**, dejected.

+ **saṁ**, sit together.

sadadī, *adv.* always, 93⁸. [cf. **sadā**.]

sādāna, *n.* seat; generalized, *like Eng.* seat and *Lat. sēdes*, place (75⁷), dwelling. [**√ sad**.]

sādas, *n.* seat. [**√ sad**: cf. **ēḍos**, 'seat.']

sadasat, *n.* existence and non-existence. [**sat** + **asat**, the subst. used neuter stems of **sant** and **asant**, 1252.]

sadasad-ātma*ka*, *a.* having existence and non-existence as its nature, whose nature it is to exist and also not to exist at the same time. [sadasat.]

sādā, *adv.* always. [cf. 1103a².]

sad-ācāra, *m.* the conduct or practices of the good. [sant.]

sa-dīṣa, *a.* of like appearance; equal, used (296b) *w. gen.* [518.]

sadyās, *adv.* on the same day; immediately. [see 1122f.]

sadha, *adv.* equiv. of 1 sahá, see 1104⁸.

sadha-māda, *m.* co-revelry, συμπόσιον, common feast; sadhamādam mad, revel in bliss with, *w. instr.* [1290.]

sadhā-stha, *n.* (*orig., perhaps*, co-place, *i.e.* place of union, but generalized to the simple *mg of*) place.

sāna, *a.* old. [orig. 'of long standing, long continued': cf. *ἔνο-s*, 'old'; Lat. *sen-ex*, 'old man'; Goth. *sin-ista*, 'oldest'; AS. *sin-ceald*, 'perpetually or extremely cold'; AS. and Old Eng. *sin-grēne*, 'ever-green,' Eng. *sen-green*, '(extremely green, *i.e.*) house-leek': from a not quotable Goth. **sina-skalks*, Medieval Lat. *siniscalcus*, 'oldest house-servant,' through intermediate Romance forms, comes Eng. *seneschal*; Ger. *Sünd-flut*, 'sin-flood,' is a popular interpretation of Old High Ger. *sin-vluot*, 'the long-continued flood, the Noachian deluge.']

sānā, *adv.* of old, always. [instr. of *sāna*, 1112c, not a.]

sanāt, *adv.* from of old, always, forever. [sāna, acct 1114d.]

sanātāna, *a.* everlasting, eternal. [sanā, 1245e.]

sā-nīla, *a.* having a common nest or origin, affiliated, united. [1304c.]

sānemi, *adv.* always. [perhaps from *sana*.]

sānt, —1. *ppl.* being; otiose, 24¹⁶, see *√las*; existing; —2. *a.* real, genuine; true, good; —3. of people, good, noble, excellent, 19^{8,20}, 28¹¹; —4. *satī*, *f.* a true, good, virtuous wife (*hence Anglo-Indian Suttē*); —5. *n.* the existent; existence; —6. *sat-kr*, make good, treat well, receive kindly.

[present *ppl.* of *√las*, 'be,' *q.v.*: cf. *ἔών*, stem *ἔοντ*, 'being'; Lat. *absens*, stem *ab-sent*, 'being off'; sons, stem *sont*, 'the real doer,' 'the guilty one'; Danish *sand*, AS. *sōð*, 'true,' Eng. *sooth*, 'true, truth': for *mg* 2, cf. the *mg* of *satya*, of *τὸν ἐόντα λόγον*, 'the true story,' and of Eng. *sooth*.]

sām̐tati, *f.* —1. continuation; —2. *esp.* continuation of one's race or family, *i.e.* offspring.

sām̐tāpā, *m.* —1. heat; —2. pain, sorrow. [√tap + sam-]

sām̐tāpavant, *a.* sorrowful. [1233.]

sām̐dīṣ, *f.* a beholding; sight. [√dīṣ + sam-]

sām̐dehā, *m.* —1. doubt; —āt, from (by reason of) uncertainty [291²]; —2. danger, 20¹⁵. [√dih + sam: for *mg* 2, cf. *bhaya*.]

sām̐dhā, *f.* —1. covenant, agreement; —2. promise. [√dhā, 'put,' + sam: for *mg* 1, cf. *συνθήκη*, 'covenant,' and *συμ-τίθημι*, the counterpart of *sām̐dadhāmi*.]

sām̐dhāna, *n.* a putting together, σύνθεσις, mixing. [√dhā, 'put,' + sam: paroxytone, 1150.1c.]

sām̐dhī, *m.* —1. a putting together, σύνθεσις; —2. like *sām̐dhā*, compact, alliance, 41¹⁸; peace, 17⁷; —3. the putting together of sounds in word and sentence (see Whitney 109b²), euphonic combination, 50⁹; —4. junction (of day and night), *i.e.* morning or evening twilight. [√dhā, 'put,' + sam, 1155.2e.]

sām̐dhya, *a.* pertaining to *sām̐dhi* or junction; *sām̐dhyā*, *f.* —1. time of junction (of day and night), morning or evening twilight; *du.* morning and evening twilight; —2. morning twilight (of a yuga), 58⁸. [sām̐dhī, cf. 1212b.]

sām̐dhyāñca, *m.* (*lit.* twilight-portion) evening twilight of a yuga. [añca.]

sām̐dhyā-samaya, *m.* twilight-time, evening.

sām̐nidhāna, *n.* (a putting down together, juxta-position, approximation, and so) a being near; contiguity; presence; neighborhood, 40⁹. [√dhā, 'put,' + sām̐-ni, 1150: cf. *sām̐nidhi*.]

saṁnidhi, *m.* presence. [√*idhā*, 'put,' + *saṁ-ni*, 1155.2e: for *mg*, cf. *saṁni-dhāna*.]

√ **sap** (*sapati*, -te; *sepús*). follow after; be attached or devoted to. [identified by some with √*sac*.]

sáp, *vbl.* following after, in *cpds*. [√*sap*.]

sapátnī, *a. f.* having a common husband; *as subst.* one of two or more wives of the same man, co-wife, fellow-wife, concubine. [*sa* + *pati*, but in the fem. form, since the masc. would not be used: 1304c: cf. *supatni*.]

√ **saparya** (*saparyāti*). pay devotion to, worship. [denom. of a not quotable *sapar*, 'devotion,' from √*sap*.]

sa-piṇḍa, *a. subst.* having the *piṇḍa* (*q.v.*) in common, said of persons who have a common ancestor not more than six generations back to whom they offer a *piṇḍa* together, persons related in the sixth generation. [1304c.]

saptá [483⁴], *num.* seven, 53⁶, 99²⁸; also, as a favorite sacred number, the expression of an indefinite plurality, e.g. 71⁸, 72^{4.6}. [cf. *ἑπτά*, Lat. *septem*, AS. *seofon*, Eng. *seven*.]

saptakathāmaya, *f. -ī, a.* consisting of seven narrations. [*sapta-kathā*: see *maya*.]

saptá-tantu, *a.* having seven courses.

saptá-pada, *f. -ī, a. -1.* being for seven, i.e. many or all, steps (see 1294²), i.e. being at every step, constant; -2. having (taken) seven steps; see 100^{4N}. [1300a.]

sa-praṣṭraya, *a.* with respectful demeanor; -*am, adv.* respectfully.

sa-phala, *a.* fruitful, fruit-bearing.

sá-bandhu, *a.* having a friend.

sa-bāṣpa, *a.* tearful.

sa-brahmacārin, *m.* fellow-student.

sa-bhaya, *a.* fearful; -*am, adv.* in terror.

sabhá, *f.* house or hall for public meetings, esp. gambling-house; assembly, 19⁸; society, 19¹. [orig., perhaps, 'family': cf. Goth. *sibja*, 'relationship,' AS. *sibb*, 'relationship, related'; Old Eng. *god-sib*, 'related in God,' i.e. 'a sponsor in baptism,'

Eng. *gossip*, 'sponsor, familiar friend, tattler'; Ger. *Sipp*, masc., 'relative,' *Sippe*, fem., 'relationship, kindred.')

sabhārya, *a.* having his wife with him, i.e. with his wife, 1¹⁷. [2 *sa* + *bhāryā*, 1304c, 334².]

sám, *prep.* along, with, together. [cf. 2 *sa*.] 1 **sama** [525⁴], *encl. pron.* any; every, 76¹²; cf. *samaha*. [cf. *ἀπόθεν*, 'from some place or other'; *οὐδ-αὐός*, 'not any'; *οὐδ-αὐός*, 'in not any wise'; AS. *sum*, 'some one,' Eng. *some*.]

2 **samá**, *a. -1.* even; -2. like, 63¹⁷; equal, 48¹⁰; *w. gen.* (206b), 3¹⁶; -*am, adv.* equally with, along with, with, *w. instr.*, 29⁶, 26⁶; -3. like or equal (to the usual), i.e. not distinguished, common, mediocre, 19¹⁰. [cf. *ἴμα*, Doric *ἴμᾱ*, 'at the same time'; *δμός*, 'one and the same, common'; *ἴμα-λός*, 'even, equal'; Lat. *simi-lis*, 'like'; AS. *same*, 'in like manner'; Eng. *same*.]

samátā, *f.* equality; mediocrity, 19¹⁰. [2 *sama*, 1237.]

samád, *f.* fight, contest. [*sam*, 383d⁴: cf. *ῥμαδ-ος*, 'confused voices of men, din of battle, throng.')

sam-adhika, *a.* having a surplus with it; *māsatrayam samadhikam*, three months and more. [1305.]

sam-anantara, *a.* with a non-interval, immediately adjoining; -*am, adv.* immediately thereupon. [1305.]

samayá, *m. -1.* (a coming together, i.e., like Eng. *con-vention*) agreement; -2. (like Eng. *juncture*) a point of time; and so time or season, 49¹⁶; occasion; -3. a con-currence (of circumstances), i.e. a case—see *iha*. [*vi* + *sam*.]

samayocita, *a.* suitable to the occasion; -*am, adv.* as the occasion demands. [*ucita*, √*uc*.]

samāraṇa, *n.* battle; Treffen. [prop. 'a coming together,' √*ṛ* + *sam*, 1150.1a: just so, Eng. verb *meet* sometimes means 'come together with hostile purpose,' and Eng. noun *encounter* is used mostly of 'a hostile meeting.')

sam-artha, *a.* (having an agreeing or accordant object [1305], i.e.) suiting its

- object, and so suitable; capable; able, *w. inf.*
- sam-alamkṛta**, *a.* well adorned. [see **alam**; **sam** intensive, 1077b end.]
- samavatta-dhāna**, *a.* containing gathered pieces. [see 1087e.]
- samaha**, *accentless adv.* somehow, 80⁵. [1 **sama**: cf. 1100a and 1104³.]
- samāgama**, *m.* —1. a coming together, meeting; —2. meeting with, *i.e.* intercourse. [√**gam** + **sam-ā**.]
- samānā**, *f. -ī, a.* —1. like; one and the same, 78¹⁵; —**am**, *adv.* in the same way, 103¹³; —2. common (to different persons or countries), 73⁴, 98¹⁷; united, 73¹⁶. [2 **samā**, 1245d.]
- samāna-grāma**, *m.* the same village.
- samānagrāmīya**, *a.* belonging to the same village. [**samāna-grāma**, 1215.]
- samāsa**, *m.* —1. a putting together; and so (*cf. Lat. con-trahere*, 'draw together,' then 'abridge') —2. a condensation; abridgment; —**ena** and **samāsatas**, succinctly. [√2as, 'throw,' + **sam**.]
- samidh**, *f.* (*like Eng. kindlings*) fuel. [√**idh** + **sam**, 'kindle.']
- samīpa**, —1. *a.* near; —2. *as n.* nearness, neighborhood, presence; *used like antika, q.v.*; —2a. **samīpam**, *w. gen. or in cpd*, (to the presence of, *i.e.*, simply) to, *w. verbs of going*, 6¹⁰, 27¹⁴, 33⁴, 44¹¹; —2b. **samīpe**, *w. gen. or in cpd* (in the presence or neighborhood of, *i.e.*, simply): before, 2¹⁶; near, 25⁹; hard by, 34¹⁴; by, 40⁸. [*cf. pratipā.*]
- samīpa-stha**, *a.* in *cpd*, situated in the neighborhood of, near.
- samutsarga**, *m.* an ejecting, discharge. [√**sṛj** + **sam-ud**, 216.1.]
- samudrā**, *m.* a gathering of waters, a sea, an ocean. ['a con-fluence,' √**ud** + **sam**, 1188b.]
- samunnati**, *f.* arising; elevation, *i.e.*, *fig.*, distinction. [√**nam** + **sam-ud**, 1157 and d.]
- sāmṛti**, *f.* (a coming together, and so) collision, shock. [√**r** + **sam**, 1157d: *cf. samarāṇa*.]
- sampatti**, *f.* success; prosperity; abundance, 17¹⁴. [√**pad** + **sam**, 1157d.]
- sampād**, *f.* —1. success; —2. (a falling together, co-inciding, and so a fitting of the parts to each other, *i.e.*) correct proportion, beauty. [√**pad** + **sam**.]
- samputa**, *m.* hemispherical bowl or dish; round casket (for jewels); **sampute likh**, write a thing (*acc.*) in the strong-box of a person (*gen.*), *i.e.* credit it to him. [**sam** + **puta**, 'a together-fold,' 1289a.]
- sampratī**, *adv.* —1. just opposite; and so —2. (to the same limit) even, exactly; —3. (*like Eng. even*) at the very time; and so just now. [**sām** (intensive, 1077b end) + **prāti**, 1314a.]
- sām-priya**, *a.* mutually dear. [**priyā**, 1289a.]
- sambandha**, *m.* con-nection; and so, *as in Eng.*, relationship. [√**bandh** + **sam**.]
- sambhava**, *m.* origin; at end of *adj. cpds*, having .. as its origin, originating in .. [√**bhū** + **sam**.]
- sambhāvya**, *grdv.* to be supposed, supposable. [*caus.* of √**bhū** + **sam**.]
- sambhrama**, *m.* extreme agitation, haste arising from excitement. [√**bhram** + **sam**.]
- sām-miçla**, *a.* com-mixed, mixed with, united with. [1289a.]
- sam-rājñī**, *f.* complete, *i.e.* sovereign ruler; mistress. [for **sam**, see 1289b end, and 1077b end: for **m** instead of **ñ**, see 213a².]
- sa-yatna**, *a.* (having, *i.e.* taking pains to, *i.e.*) trying to, *w. inf.*; engaged in, *w. inf.*
- sarā**, *a.* running, moving, going, in *cpds*. [√**sṛ**.]
- saraṇa**, *a.* running; *as n.* a running. [√**sṛ**, 1150.1a.]
- √ **saranya** (**saranyāti**). run, hasten. [**saraṇa**, 1059d.]
- saranyú**, *a.* hastening, swift; —**yú** [355c], *f.* Saranyú, daughter of Tvashtar, and spouse of Vivaswant, to whom she bore Yama and Yamī, 85¹⁵ n. [√**saranya**, 1178h: *cf. 'Epirú-s*, 'the swift' goddess of vengeance.]
- sarāmā**, *f.* the bitch of Indra or of the gods; *cf.* 83¹⁷ n. ['the runner' or 'messenger,' √**sṛ**, *cf.* 1166.]

sáras, *n.* lake, pool. [orig. 'fluid, i.e. water,' from $\sqrt{\text{sr}}$, 'run,' just as *fluidus* from *fluere*, 'flow, run.']

saras-tīra, *n.* bank of a pool.

sarasvant, —1. *a.* rich in waters; -*vatī*, *f.*: —2. Sarasvatī, name of a mighty stream, probably the Indus; —3. Sarasvatī, a small stream in Madhyadeśa, to which the name and attributes of the great stream were transferred; —4. Sarasvatī, the goddess of voice and speech, learning and eloquence. [sáras.]

sarīt, *f.* stream. [$\sqrt{\text{sr}}$, 'run, flow,' 383.3: for *mg*, cf. Ger. *Fluss*, 'stream,' w. *fließen*, 'flow,' and Eng. *stream* under $\sqrt{\text{sru}}$.]

sārga, *m.* —1. shot; —2. stream or spurt or jet; —3. a letting loose; —4. that which is let loose, *esp.* a herd let loose from the stall, 76⁴; —5. chapter of an epic poem, a *fig. use of the word in mg* 1 or 2. [$\sqrt{\text{srj}}$, 216.1.]

sarpá, *m.* (like serpent from *serpere*, 'creep') the creeper, snake, serpent, 84¹⁴. [$\sqrt{\text{srp}}$, q.v.]

sarpís, *n.* clarified butter, either warm and still fluid or cold and hardened, and so not differing from *ghṛta*, 'ghee.' [orig. 'fluid' butter, or 'the slippery, fat' stuff, from $\sqrt{\text{srp}}$, 'creep, move gently, slip,' 1153: see $\sqrt{\text{srp}}$ and *srpra*: akin are Hesychian $\xi\lambda\pi\text{-os}$, 'olive oil, fat,' and $\xi\lambda\phi\text{-os}$, 'butter'; Ger. *Salbe*, AS. *sealf*, Eng. *salve*.]

sārva [524], *pron.* —1. entire or complete, 50²⁰, 95¹⁸, 96²; *salvus*, integer, unharmed; —2. *adj.* all, every; —2a. *subst.*: *sing. m.*, everyone; *sing. n.*, everything; *pl.*, all; —2b. common at beg. of *cpds* instead of an *adj.*: thus *sarva-guṇāir yuktas*, for *sarvāir guṇāir yuktas*, 1¹², cf. 2³; so cf. 10¹⁵ w. 10²⁰, 32¹⁵ w. 32¹⁴, 51²² w. 52²³; similarly 6⁴, 17^{1.9}, 21²³, etc.; —2c. *idam sarvam*, 63²¹, see *idam*; so for 66¹⁹;

—observe that both *mgs*, 1 and 2, are common to the post-Vedic literature; that in the oldest parts of the Veda, *sarva* occurs only in *mg* 1, while for *mg* 2 the proper Vedic word is $\nu\acute{\iota}\varsigma\text{va}$, q.v.; but see 77¹¹ n.

[cf. $\varsigma\lambda\text{os}$, Epic $\omicron\lambda\text{os}$, $\ast\omicron\lambda\text{os}$, $\ast\omicron\lambda\phi\text{-s}$,

'whole, entire'; Lat. *salvus*, 'whole, unharmed, well'; Oscan *sollu-s*, 'entire'; Lat. stem *sollu-* in *cpds*, e.g. *solli-ferreum*, 'all-iron (weapon),' *soll-ennis*, 'of every year, annual,' used of religious ceremonies: no connection w. Eng. (*w*)hole, see also *kalya*.]

sarvaṁ-saha, *a.* patiently bearing all things. [*sarvam*, 1250a, 1270b.]

sarva-gata, *a.* (gone to all, i.e.) universally prevalent.

sarvátas, *adv.* —1. from all sides; on all sides, 93¹²; in every direction, 3¹¹, 101¹²; —2. omnino, altogether, 56¹⁶. [*sārva*, 1098b: *acct*, cf. 1298c.]

sarvātra, *adv.* —1. everywhere or in all cases, 21¹⁹; —2. at all times; always, uninterruptedly, 5¹⁴. [*sārva*, 1099: *acct*, cf. 1298c.]

sarvathā, *adv.* —1. in every way; —2. by all means. [*sārva*, 1101.]

sarvadā, *adv.* always; constantly; for ever. [*sārva*, 1103.]

sarva-deva, *m. pl.* all the gods.

sarvadevamaya, *a.* containing in himself all the gods, i.e. representing or being in the name of all the gods, 28¹⁹. [*sarva-deva*: see *maya*.]

sarva-dravya, *n. pl.* all things.

sarva-bhāva, *m.* the whole heart.

sarvabhūtamaya, *a.* containing in himself all beings, 56²⁰. [*sarva-bhūta*: see *maya*.]

sarva-yoṣit, *f. pl.* all women.

sarva-loká, *m.* the entire world.

sārva-vīra, *a.* with unharmed heroes or with all heroes, i.e. having lost none. [1298.]

sarvaçás, *adv.* wholly, altogether; all together, 6⁶; together, 65¹⁵. [*sarva*, 1106.]

sarvānavadya, *a.* entirely faultless. [*anavadya*, 1279¹.]

sarvānavadyāṅga, *a.* having an entirely faultless body. [*āṅga*, 1298.]

sāvana, *n.* a pressing, *esp.* of Soma. [$\sqrt{\text{visu}}$, 'press out.']

sá-vayas, *a.* of like strength or age; *m. pl.* (like $\eta\lambda\iota\kappa\epsilon\varsigma$, $\eta\lambda\iota\kappa\iota\omega\tau\alpha\iota$, 'equals in age, comrades') comrades. [3*vayas*.]

sá-varṇa, *a.* —1. having the same external appearance, exactly similar, 85¹⁴; —2. of the same caste, 62⁷. [for mgs, see *varṇa*.]

sa-vitāna, *a.* having a canopy, with a canopy.

savitṛ, *m.* —1. (with the two mgs of *Eng.* quickener) impeller, enlivener; —2. The Enlivener, Savitar, name of a god, *selection* xxxvi.; —3. the sun, 23¹³. [√2su, 'impel'.]

sa-vinaya, *a.* with politeness; —**am**, *adv.* politely.

sa-viṣeṣa, *a.* possessing distinction, distinguished; —**am**, *adv.* in a distinguished way, especially.

savyá, *a.* left, 101¹⁹, 102¹¹, 103²; *as m.* the left hand or foot, 60⁶. [prob. for *syavya (as would appear fr. the Church Slavonic form *šuj*, 'sinister'), and so perhaps akin with *σκαίος*, *σκαFio-s, Lat. *scaevus*, 'left'.]

savyatha, *a.* with sorrow or trouble. [**sa** + *vyathā*.]

savyāvṛt, *a.* with a turn to the left, *i.e.* turning to the left. [āvṛt.]

sa-ṣiṣya, *a.* with his pupils.

√ **sas** (*sásti*). sleep, slumber.

sasá, *m. or n.* herbs; grass.

sasamdhya, *a.* with the morning twilight. [*samdhya*.]

sa-samdhyañca, *a.* with the evening twilight.

sa-sambhrama, *a.* with excited haste.

sa-sarpa, *a.* with a serpent.

sasya, *n.* standing crop; produce of the field, grain. [cf. *sasa*.]

sasya-kṣetra, *n.* field of grain.

sasya-rakṣaka, *m.* keeper or watcher of the standing crop.

√ **sah** (*sáhate*; *sasáha*, *sasahé*; *ásahiṣṭa*; *sahiṣyáte*; *soḍhá* [222³]; *sáhitum*, *sódhum*; —*sáhya*). —1. overpower, 99⁸; be victorious, 78⁴; —2. hold out against, withstand; and so bear; endure patiently, 32⁷.

[orig. 'be powerful, withstand, hold back, hold': cf. the collateral *vsagh*, 'take on one's self, bear': cf. *ισχω*, *σι-*σχ-ω*, 'hold back'; *εχω*, *ε-σχ-ον*, 'hold or

have, had': — *w. sahas*, **sagh-as*, cf. the Germanic stem *seg-oz*, as it appears in Goth. neut. *sigis*, AS. *sigor*, prob. neuter, all meaning 'victory'; the stem appears also in *Seges-tes*, name of a Cheruscan prince (Tacitus, *Annals*), and in *Sigismund*: cf. also AS. *sige*, Ger. *Sieg*, 'victory'.]
+ *ud*, —1. hold out, endure; —2. be able, *w. inf.*; *katham svārtham utsahe*, how can I (sc. do, prosecute) my own object.

1 **sahá**, —1. *adv.* together; *saha na etad*, in common ours (is) that, *i.e.* we'll own that together, 97¹⁰; —2. *prep.* with, along with, *w. instr.*, 1¹⁶, 89⁸. [cf. 2*sa*, and 1104⁸.]

2 **sahá**, *a.* —1. powerful; —2. enduring, patiently bearing. [√*sah*.]

saha-cārin, —1. *a.* going together, accompanying; —2. *as m.* comrade. [for 2, cf. *sahāya*.]

saha-já, *a.* born together, con-nate, in-born, natural.

saha-bhasman, *a.* with the ashes.

sahá-vatsa, *a.* with the calf. [1304c.]

saha-vāhana, *a.* having their teams along, with their teams. [1304c.]

sáhas, *n.* superior power; might, 75¹¹; victory; *sahasā*, *adv.* (with violence, *i.e.*) suddenly, straightway. [see under √*sah*.]

sa-hasta, *a.* having hands.

sahasya, *a.* powerful. [*sáhas*, 1212d 1.]

sahásra, *n.* a thousand; *esp.* a thousand kine; a thousand, in the sense of a great many, 87⁶; for constructions, see 486. [prop. 'one-thousand', 3*sa* + *hasra*: with *hasra*, cf. -*χιλο-*, **χειλο*, **χεσλο* (in *δεκδ-χιλοι*), and *χιλοι*, 'thousand'.]

sahásra-nītha, *a.* having a thousand songs, rich in songs. [*nītha*, 193, 1300a.]

sahásradakṣiṇa, *a.* having a thousand kine as his gift or as its reward; *as m.*, *sc.* *yajña*, a sacrifice at which such reward is given, 87¹⁵; of persons who offer such gifts, 91⁹. [*dakṣiṇā*, 1300a.]

sahásra-dvār [388c], *a.* thousand-doored.

sahásra-ṣṛṅga, *a.* thousand-horned.

sahasrāṅgu, *a.* thousand-rayed; *as m.* the sun. [aṅgu.]

sahasrāṅgu-sama, *a.* sun-like.

sahāsrā-magha, *a.* having thousand gifts. [247.]

sāhasvant, *a.* mighty. [sāhas.]

sahāya, *m.* companion, attendant. [lit. 'going together or with,' saha + aya: for mg, cf. Lat. *comes*, stem *com-i-t*, *vi*, lit. 'going with, i.e. companion,' and also *sahacārin*.]

sahāyatana, *a.* along with the fire-place. [āyatana.]

sahita, *a.* united; *pl.* in company, all together. [quasi-pl. from 1 saha, like Eng. *downed from down*.]

sahela, *a.* with levity; -*am*, *adv.* playfully. [2sa + helā.]

√ **sā** or **si** (syāti [761d3]; sināti; siśāya; āsāt; sigyāti; sitā; sītum; -sāya; sīyāyati). bind; used almost exclusively with *ava* and *vi*. [cf. *iṇds*, stem **si-mavt*, 'strap, thong'; AS. *si-ma*, 'bond'; Church Slavonic *se-tŭ*, Lithuanian *sē-tas*, AS. *sā-da*, Ger. *Sai-te*, 'string'; Church Slavonic *si-lo*, AS. *sā-l*, Ger. *Sei-l*, 'rope': see also √*siv* and *snāyu*.]

+*ava*, -1. unbind or unharness (*a* team); and *so* turn in; go to rest; go home, 101⁶; āvasita, having turned in, at rest; -2. come to a stop at, i.e. decide upon (e.g. a dwelling-place).

+*adhy-ava*, *caus.* bring one's self to a stop at, i.e. decide upon, undertake, 28²³.

+*ud-ava*, set out, esp. from the place of sacrifice, cf. *sā + ava*, 1; betake one's self, *w. loc.*, 101⁴.

+*vy-ava*, decide, determine, cf. *sā + ava*, 2.

+*pra*, in *prasiti*, 'continuation.'

sākūta, *a.* having a (definite) intention; -*am*, *adv.* significantly, impressively. [ākūta.]

sākṣa, *a.* having or with the eyes; -*used only in abl.* sākṣāt, *as adv.* -1. with the eyes; -2. plainly, actually, 51¹⁴; exactly, 58²³; -3. (in reality, i.e.) in propria persona, embodied, in person, 1¹⁰, 6¹⁸. [akṣa: 1114c.]

sāgara, *m.* ocean. [cf. *sagara*: according to the legend, a basin hollowed out by the sons of Sagara, and filled by Bhagiratha with the water of the Ganges.]

sāgnika, *a.* having Agni with them, with Agni. [sa + agni, 1304c: for -ka, see 1222c2² and 1307.]

sāṅguṣṭha, *a.* with the thumb. [aṅ-guṣṭha.]

sāta, *m.* Sāta, name of a Yaksha.

sāta-vāhana, *a.* having Sāta (in the form of a lion) as his beast of burden, riding on Sāta; *as m.* Sātavāhana, name of a king, 49¹⁷.

sāttvika, *f.* -ī, *a.* -1. (really existent, i.e.) real, 22⁵; -2. standing in relation to the quality *sattva* (*q.v.*), proceeding from *sattva*, governed by *sattva*, good. [sattvá, 1222e2.]

sādana, *n.* dwelling. [√*sad*: for mg, cf. *sadana*.]

sādara, *a.* with respect; -*am*, *adv.* respectfully. [ādara.]

√ **sādh** (sādhati, -te; sādhitum; sādhyati). -1. come straight to one's aim, attain one's object; -2. bring straight to one's object; -*caus.* -1. bring to its object or end; accomplish; -2. attain, win. [cf. √*2sidh*, 'succeed.']

sādhú, *f.* sādhvī, *a.* -1. leading straight to the goal; straight (path), 83¹⁷; -2. good or noble (of people); faithful (wife), 64¹⁰; *as m.* noble man, 21¹⁹; *as f.* excellent woman, 46⁷; -3. *as adv.* right; regularly, 86¹²; well; *as excl.* bravo! 14²², 48¹⁶. [√*sādh*, 1178a.]

sādhuyā, *adv.* straight, directly. [sādhú, 1112e end.]

sādhya, *grdv.* to be won; *as m. pl.* Sādhyas, a class of deities. [√*sādh*.]

sānu, *n. m.* top; surface; ridge; back. [cf. *snu*.]

sānuçaya, *a.* full of repentance. [anu-çaya.]

sāma-dhvani, *m.* sound of the sāman. [1249a2.]

sāman, *n.* song; *as technical term*, esp. a Vedic stanza as arranged for chanting, a sāman; the collection of sāman's, the Sāmaveda.

sāmarthya, *n.* ability; -am *kr*, do one's utmost; strength, 41⁴. [samartha, 1211.]

sāma-vedā, *m.* the Veda of sāman or chants, 63⁶. [1249a².]

sāmprata, *a.* of now, present; -am, *adv.* at present, now. [samprati, 1208d.]

sāmya, *n.* equality. [2samā, 1211.]

sāmyatā, *f.* condition of equality or likeness. [sāmya.]

sāyā, *n.* -1. a turning in, going to rest; -2. evening; sāyām, *adv.* at evening.

sāyaka, *a.* suitable for hurling, missile. [√2si, 'hurl', 1181a.]

sāraṅga, *a.* dappled; *as m.* antelope.

sārameyā, *m.* descendant of the bitch Saramā, name of certain dogs, 77⁴, 83¹⁷. [sāramā, 1216a.]

sārdha, *a.* with a half; dve ṣaṭe sārḍhe, two hundred and fifty; sārḍhām, *adv.* generalized, together; *as prep.* along with, *v. instr.* [ardha: the generalization of mg is paralleled by that seen in gālin.]

sāvitrā, *f.* -ī, *a.* belonging to Savitar; with or without *ṛc*, a verse to Savitar, *esp.* Rigveda iii. 62. 10 (= 74^{14, 15}), regarded as the most sacred in the Veda, and called also gāyatrī, 60¹³. [savitṛ, 1208b.]

sāṣru, *a.* tearful; sāṣru, *adv.* [1111c], tearfully, with tears in (their) eyes, 54¹⁹. [aṣru.]

sāṣṭāṅgapāta, *a.* having or with an aṣṭāṅgapāta, *q.v.*; -am, *adv.* with profoundest obeisance.

sāsūya, *a.* with impatience; -am, *adv.* impatiently. [asūyā.]

sāhasrā, *a.* consisting of a thousand, milliarius. [sahāsra.]

sāhāyya, *n.* office of attendant, and so (like Eng. attendance) service, aid. [sahāya, 1211.]

√1si, bind, see √sā.

√2si, hurl, in *prā-sita*, 'darting along,' sāyaka, 'missile,' and sēnā, 'weapon.'

siṅhā, *m.* lion; at end of *cpds*, the best of 'noble or brave', cf. vyāghra. ['the powerful' beast, √sah.]

√sīc (siñcāti, -te [758]; siṣēca, siṣicé; āsīcat, -ata; sekṣyāti, -te; siktā; séktum; siktṛā; -sīcya; sicyāte). -1.

pour out; sprinkle, 49²⁰; -2. *esp.* semen infundere feminae; -3. (like Eng. found) cast, *e.g.* molten metal; phenam vajram asiñcan, they cast the foam into (the shape of) a thunderbolt, 97¹². [cf. *ik-mās*, 'moisture'; AS. *seōn*, *sih-an, 'filter, flow,' Ger. *seih-en*, 'strain'; Church Slavonic *sic-ati*, Ger. *seich-en*, 'mingere': cf. also Swedish *sila*, *sih-la, 'strain,' whence Eng. *sile*, 'drain, strain,' whence *silt*, 'drainings, sediment.']

+ abhi, -1. pour upon, sprinkle; -2. sprinkle in token of consecration, and so (like Eng. anoint) consecrate.

+ ava, pour upon.

+ ā, pour into.

+ ni, pour down or in; semen infundere feminae.

sīc, *f.* hem of a garment or robe.

siddha, *a.* perfected; *as m. pl.* the Siddhas, a class of demi-gods, with supernatural powers, *esp.* that of flying through the air. [see √2sidh, 'succeed.']

siddhi, *f.* -1. success, 36¹¹; accomplishment (of a wish), 24²¹; successful performance, 57¹⁴; attainment of an object, 52¹¹; -2. (perfection, *i.e.*) magic power. [prop. 'the reaching an aim,' √2sidh, 'hit the mark,' 1157. 1a.]

siddhimant, *a.* possessing magic power. [1235.]

√1sidh (sédhati; siṣédha; setsyāti; siddhā; séddhum; -sidhya). drive off; scare away.

√2sidh (sidhyati, -te; siṣédha; setsyāti, -te; siddhā). -1. reach an aim, hit the mark; -2. succeed, 18¹⁷; be accomplished, 18²²; become realized, 18¹⁹; be of advantage, boot, avail, 71⁴; -siddha, having reached one's (highest) aim, having attained perfection; *esp.* perfect in the sense of having attained supernatural or magic powers; *as m.* a Siddha, *q.v.* [cf. √sādh.]

+ pra, succeed; prasiddha, known, cf. prasiddhi; aham prasiddho mūṣakā-khyayā, I go by the name of M., 47²¹.

sīndhu, -1. in *V*, *m.* stream; -2. in *V* and later, *f.* The Stream, *i.e.* the Indus (incolis Sindus appellatus—Pliny); -3.

the land on the Indus and its inhabitants (*pl.*). [cf. the Old Persian form *hindu* (in an inscription of Darius Hystaspis at Persepolis), as name of the land on the Indus: hence, *w.* loss of aspiration, the classical form *Ἰνδός*; hence also Persian *Hind*, 'India,' and *Hind-u-stan* (*stan* = *sthāna*, 'abode, land').]

sisṛkṣu, *a.* desirous to create. [fr. desid. of *√srj*, 1038, 1178f: euphony, 184c².]

√siv (*sīvyati*; *syūtá*; -*sīvyā*). *sew*. [prop. *siū* (765): cf. *√sā*, *si*, 'bind,' *sūtra*, 'thread,' *sūcī*, 'needle': cf. *κατ-σύνω*, **κατα-σύνω*, 'sew down, stitch together, cobble'; Lat. *su-ere*, 'sew,' *sū-tor*, 'shoemaker'; AS. *siw-ian*, *seowian*, Eng. *sew*; AS. *seām*, Eng. *seam*, Ger. *Saum*, 'hem, border'.]

√1su (*sunóti*, *sunuté*; *suśáva*; *saviśyáti*, *sośyáti*; *sutá*; -*sútya*). *press out, extract, esp. the Soma or éxtract*; *sunvánt*, *as m.* the Soma-presser; -*sutá*, *extracted*; *as m.* the éxtract, *i.e.* Soma-juice, 70⁶; *draught of Soma*, 73¹⁰.

√2su or *sū* (*suváti*; *suśuvé*; *ásāvīt*; *sutá*, *sūtá*; -*sútya*). *impel, set in motion*; *bring about*; *occasion*; *give authorization to*; *w. loc.*, *perhaps set, at RV.x.125.7*. [cf. *édw*, **σεF-dw*, 'let go, permit'; *αἷμα σφ-ρο*, 'the blood shot or spurted'.]

+ *ud*, *impel upwards*; *set a-going, begin, in utsava*.

+ *parā*, *drive away*.

√3su, *generate, bear, see √sū*.

sú, -1. *adv.* [1121d], *well*; *with sthā*, *stand well, i.e. firmly*, 87⁶; *asseverative or emphatic, and to be rendered variously*: *we pray*, 79⁴; *ni śu svapa*, *sleep in peace*; *with u*, 'now,' *just now, right soon*, 80¹, 74¹¹; -2. *inseparable prefix* [1304b, 1288b], *with force of either adv. or adj.*, *well or good*; *sometimes intensive, as, su-dustara*, 'very bad-to-cross.' [no prob. connection *w. ēṣ*, 'well'; see *āyú*.]

sukumāra, *a.* very delicate. [cf. *ku-māra*.]

sukumārāṅga, *f.* -ī, *a.* having very delicate limbs. [āṅga.]

su-kṛt, *a.* well-doing, righteous; *as m. pl.* the righteous ones *κατ' ἐξοχήν*, *i.e.* the departed fathers (85¹⁹), who enjoy the reward of their works in the world of the pious—*sukṛtām u loké*, 84¹¹.

su-kṛtá, *n.* a good deed, good works, 63¹⁶; *sukṛtasya loká*, *world of righteousness*, 89⁸, *modernized substitute for the old phrase sukṛtām u loká*. [1288 and *b*: *acct*, 1284a.]

su-keçānta, *a.* fair-locked. [1304b.]

su-kṣatrá, *a.* having a good or kind rule; *as m.* kind or gracious ruler. [*kṣa-trá*, 1304b.]

su-kṣétra, *n.* fair field. [*kṣétra*, 1288b.]

√sukṣetriya (**sukṣetriyáti*). *to desire fair fields—denom., found only in the following word*. [*sukṣetra*, 1059c and c².]

sukṣetriyā, *f.* desire for fair fields. [*√sukṣetriya*, 1149⁶.]

sukhá, *a.* pleasant; comfortable; *as n.* pleasure; comfort; joy; bliss, 58¹⁷, 66¹; *sukham*, -*ena*, *adverbially*, *pleasantly*, *with pleasure, in comfort, happily, well or easily*, 24⁹, etc. [cf. *duḥkha*.]

sukha-duḥkha, *n.* weal or woe. [1253b.]

sukhin, *a.* having comfort, being in comfort. [*sukha*.]

sukhocita, *a.* accustomed to ease. [*ucita*, *√uc*.]

sukhodya, *a.* easily pronounceable. [*udya*.]

sukhopaviṣṭa, *a.* comfortably seated. [*upaviṣṭa*, *√viç*.]

su-gá, *a.* having the going or approach easy; easy to attain; *as n.* good path.

su-gata, *a.* well-conditioned, *i.e.* having had a good time.

su-gātuyá, *f.* desire for welfare. [pre-supposes a noun **su-gātu*, 'welfare' (see *gātu*), whence the denom. verb-stem **sugātuya*, 'desire welfare' (1061), whence this noun—1149⁶.]

su-cira, *a.* very long; -*am*, *adv.* very long.

su-jániman, *a.* having good productions or creations; skillfully fashioning.

1 sutá, *ppl.* extracted; *as m.* éxtract; see *√1su*, 'éxtract.'

2 *suta*, *m.* son; *sutā*, *f.* daughter. [prop. 'generated, born,' ppl. of √3su, see √sū: for mg, cf. *sūnū*, and Eng. *bairn* (under √bhr̥).]

su-tīp, *a.* easily satisfied. [vbl. fr. √1trp.]

su-darçana, *a.* having a beautiful appearance, handsome, *εὐ-φανής*; *as m.* *Su-darçana*, name of a king, *Εὐφάνης*.

su-dāman, *a.* having good gifts, bestowing blessings; *as m.* cloud, as source of rain and therewith connected blessings, blessed rain-cloud.

su-dīna, *a.* very bright or clear; *as n.* (like *Lat.* *serenum*) clear weather.

sudinatvā, *n.* (like *Lat.* *serenitas*) clear weather; *fig.* auspicious or blessed time, always in the phrase -tvé áhnām, in der Glückszeit der Tage, in the happy days. [1239.]

su-ditī, *f.* beautiful flaming or flame.

su-dustara, *a.* very hard-to-cross, hard to get over; (of a promise) hard to perform.

1 *sudhā*, *f.* (good place or position, *i.e.*) well-being. [*sú* + 1dhā.]

2 *sudhā*, *f.* (good drink, *i.e.*) drink of the gods, nectar. [*sú* + 2dhā.]

su-nāsākṣibhruva, *a.* having beautiful noses-and-eyes-and-brows. [for *nā-sākṣibhrū* (1315c), *i.e.* *nāsā* + *akṣi* + *bhrū*, 1253.]

su-niṣcaya, *a.* having a very firm resolve, very resolute.

sundara, *f.* -ī, *a.* beautiful.

sunva, *a.* Soma-pressing. [√1su, 'press': see 1148.3b and 716.]

supātnī, *a. f.* having a good husband. [*su* + *pati*, but in the fem. form, since the masc. would not be used: 1304b: cf. *sapatnī*.]

su-parṇā, *a.* with good wings; *as m.* bird of prey; eagle, vulture; mythical bird. [*parṇā*, 1304b.]

su-putrá, *a.* having good sons. [*putrá*, 1304b.]

sú-pratiṣṭhita, *a.* properly set up.

su-prāví [355b], *a.* very zealous. [1288b.]

sú-prīta, *a.* well pleased. [1288b and 1284.]

su-baddhá, *a.* well or fast bound. [1288b and 1284a.]

su-buddhi, *a.* having good wits; *as m.* Bright-wits, Good-wits, name of a crow.

su-bhāga, *a.* having a goodly portion, fortunate, happy; *esp.* loved (by one's husband), 89¹⁰; charming; amiable, 61¹². [*bhāga*, 1304b.]

súmakha, *a.* jocund. [perhaps *sú* + *makhā*.]

su-maṅgála, *f.* -galī [355b], *a.* having or bringing good luck. [*maṅgalā*: acct irregular, cf. 1304b² end.]

su-madhyama, *a.* fair-waisted.

su-mānas, *a.* —1. good-hearted, well-disposed, 90²; kind; —2. (having good, *i.e.* happy feelings, *i.e.*) cheerful; glad, 78¹⁸; —3. *as f. pl.* (the cheerful ones, *i.e.*) the flowers; in *cpd.*, 19²⁰. [cf. the second part of *εὐ-μενής*, stem *εὐ-μενέες*, 'well-disposed.']

√ *sumanasya*, only in *ppl.* *sumanas-yāmana*, being cheerful; joyous. [*sumanas*, 1063.]

sú-mahant [450b], *a.* very great or important. [1288b.]

sumahākakṣa, *a.* having very-great (enclosures, *i.e.*) halls or rooms. [*sumahā* + *kakṣā*, 1298a, 334².]

su-méka, *a.* (having a good setting-up, *i.e.*) firmly established.

su-medhás, *a.* having good insight or wisdom, wise.

sumná, *n.* favor, grace; welfare. [perhaps neuter of an adj. *su-mna*, 'kindly minded' — see *mna*: but cf. 1224c.]

súra, *m.* a god. [a pendant to *asura*, formed by popular etymology from *asu-ra*, as if this were *a-sura*, 'non-god' — see *asura*.]

su-rakṣita, *a.* well-guarded.

su-rátna, *a.* having goodly treasures. [*rátna*, 1304b.]

surabhí, *a.* sweet-smelling, fragrant.

surabhisrag-dhara, *a.* wearing fragrant garlands. [*surabhi-sraj*.]

sura-sattama, *m. pl.* the best of the gods.

súrā, *f.* spirituous, and *esp.* distilled, liquor; brandy; liquor. [√1su, 'express': cf. 1suta and soma.]

su-rádhas, *a.* having goodly blessings, bounteous.
surottama, *a. subst.* chief of gods. [ut-tama.]
su-lalita, *a.* very lovely; (of meat) delicious.
su-locana, *a.* fair-eyed.
su-várcas, *a.* having good varcas, *i.e.*: full of life, 83¹⁴; blooming, 90²; fiery, 2²; glorious, 1¹⁶.
su-várṇa, *a.* having a beautiful color; *as n.* gold.
suvarṇa-kañkana, *n.* gold-bracelet. [1280b.]
su-vidátṛa, *a.* kindly noticing, *i.e.* taking kind notice, kindly. [1288b.]
suvidatṛiya, *a.* kindly. [suvidatṛa, 1214a.]
su-víra, *a.* having good heroes; rich in retainers, 87¹; heroic, 78⁴, 88¹⁴. [vīrá: acct, 1304b² end.]
suṽṛktí, *f.* excellent praise, goodly hymn. [su + ṛkti, with euphonic v.]
su-çéva, *a.* very kindly. [çéva, 1288b.]
su-çlakṣṇa, *a.* very smooth.
su-saṁcita, *a.* well-gathered; -am, *adv.* *susamcītaṁ saṁcītya*, having gathered (in a well-gathered way, *i.e.*) carefully.
sú-samāhita, *a.* very intent, entirely concentrated upon one thing. [v1dhā, 'put': acct, 1284².]
su-stha, *a.* (well situated, *i.e.*) safe and well.
su-hṛd, *m.* friend. [prop. adj., 'having a good heart, kindly disposed.']
suhṛd-bheda, *m.* a creating of divisions among friends, separation of friends.
suhṛd-vākya, *n.* (speech, *i.e.*) words of a friend.
√ sū or **su** (sūte [628]; suśáva, suśuvé; śaśoṣṭa; saviśyáti, -te; soṣyáti, -te; sūtá, sutá; sūtá; -sūya). generate; bring forth; bear; *so perhaps at RV.x. 125.7.* [cf. 2suta, 'bairn'; v1ós, *su-10-s, 'son'; for pronunciation as trisyllable, ś-1-ós, cf. Boeotian oú1ós: see also under sū and sūnú.]
+ pra, bring forth; *prasūta*, born of (*gen.*).

sū [351], *vbl.* bearing, in *vīrasū*; *as f.* mother. [√sū, q.v.: with sū-s, cf. *śv-s*, *śv-s*, Lat. *sū-s*, AS. *sū*, Eng. *sow* (qua pecude nihil genuit natura fecundius — Cicero, cf. *verres* under √vṛṣ); also AS. *swīn*, **swīna*, Eng. *swine*, prop. a diminutive of *sū*.]
sūkará, *m.* swine, boar. [origin uncertain.]
sūkṣma, *a.* fine, small; subtile, intangible, atomic, 56¹⁹.
√ sūcaya (sūcayáti). indicate; sūcita, made recognizable. [sūci, mg 3: 1061².]
sūcī and **sūci**, *f.* -1. needle; -2. generalized, a pointed object; and *so* -3. (like Eng. pointer) indicator; index. [prob. fr. √siv, sūi, q.v.]
sūtra, *n.* -1. thread; cord; -2. brief rule or book of such rules (so called, perhaps, because each rule was a short 'line' or because the collection was a 'string' of rules), cf. Whitney xvii. [√siv, q.v.]
√ sūd (sūdáyati). -1. lead straight on, keep a-going; -2. bring about, finish; -3. finish (in its colloquial sense), put an end to, destroy.
+ ni, destroy, see simple verb.
sūnára, *f.* -ī, *a.* gladsome, joyous. [cf. sūnīṭā.]
sūnú, *m.* son; once (at 57⁵), *as f.* daughter. [√sū: cf. Church Slavonic *synū*, AS. *sunu*, Eng. *son*: for mg, cf. 2suta.]
sūnīṭa, *a.* joyous, gladsome, kind; -ā, *as f.* joy. [sūnára: see 1237³.]
sūnīṭāvan, *f.* -varī, *a.* joyous. [sūnīṭā, 1234 and ⁸: for fem., 1169.2².]
sūpa, *m.* soup. [despite the identity of mg, no etymological connection has as yet been discovered.]
sūpa-kāra, *m.* soup-maker, cook.
sūpavañcana, *a.* (having an easy faltering-approach, *i.e.*) to which one easily or gladly totters (of the grave), *i.e.* easy of approach or not repulsive. [upa-vañcana, 1304b².]
sūpāyana, *a.* (of easy approach, *i.e.*) easy of access. [upāyana, 1304b².]
sūra, *m.* the sun. [cf. svār, gen. sūr-as, 'sun': perhaps a transfer to the a-declension, 399.]

sūri, *m.* (*prop.* impeller, inciter, *i.e.*) he who engages priests to perform a sacrifice for his own benefit and pays them for it, a sacrifice-master; the same as *maghavan* (*q.v.*) and the later *yajamāna*. [√2 su, 'impel,' 1191.]

sūrya, *m.* the sun, *selection* xl.; the Sun, *personified*, *selection* xxxiii.; **sūryā**, *f.* —1. the Sun, *personified as a female*; —2. the hymn of Sūryā's wedding, RV. x. 85, *selection* lviii. [fr. *svār* (*sūr*), 1212a.]

sūryā-vid, *a.* knowing the Sūryā-hymn, RV. x. 85.

√ **sr** (*sísarti*; *sasāra*, *sasré*; *ásarat*; *sarīṣyāti*; *sṛtá*; *sártum*; *sṛtvá*; *-sṛtya*; *sārāyati*, *-te*). run swiftly, glide, flow; *caus. act.* set in motion. [cf. *ὀρμῆ*, 'rush, onset, spring,' whence *ὀρμαίνω*, 'rush on'; *ἄλ-μα*, 'spring'; *ἄλλομαι*, 'spring'; *ἄλ-το*, 'leaped'; Lat. *salire*, 'spring'; cf. *saras*, 'pool,' *sarit*, 'stream,' and, for the root with *l*, *sal-ila*, 'flowing' and 'fluid, *i.e.* water.']

+ **anu**, run or go after.

+ **apa**, go off; *caus.* remove; take out.

+ **ava**, go down, *in avasara*.

+ **ā**, run unto; run.

+ **upa**, go unto, approach.

+ **nis**, go out; *caus.* drive out or away.

+ **pra**, go forth; *caus.* stretch forth or out.

+ **sam**, —1. flow together; —2. go about, wander, *sam intensive*, 1077b end; *esp.* wander from one existence to another (of the soul).

sr̥kā, *m.* *perhaps* missile, lance.

sr̥gālā, *m.* jackal.

√ **sr̥j** (*sr̥jāti*, *-te*; *sasārja*, *sasr̥jé*; *ásrāk-ṣit*; *sraṅsyāti*, *-te*; *sr̥ṣtá*; *sraṣtum*; *sr̥ṣtvá*; *-sr̥jya*; *sísr̥kṣati*). —1. let loose (from the hand), dart, hurl; throw; —2. let go, pour out (streams, rain), discharge; —3. let loose (herds); —4. spin or twist (cord or garland); —5. (discharge from one's self, cf. 57¹, and so) procreate, engender; create.

+ **ava**, —1. shoot off (arrows); throw or put in, 57²; —2. let loose (streams); loose (from a bond), 78¹⁹; deliver over, 84¹²; —3. (*like Eng. colloq.* let slide) let pass unnoticed, forgive, 78¹⁸.

+ **ud**, —1. cast; hurl (a bolt); —2. pour out, 103¹⁸; —3. cast off; lay down (a corpse); —4. let go, 3⁵.

+ **sam-ud**, let go, discharge.

+ **upa**, (hurl at, and so) plague, distress, vex; *āditya upasṛṣtas*, *sc. rāhuṇā*, the sun vexed by Rāhu, *i.e.* eclipsed.

+ **vi**, —1. throw away, 105¹⁷; —2. discharge; (let go from the hand, *i.e.*) lay down, 103²⁰; *mid.*, *w. vācam*, let go the voice, *i.e.* break silence by saying ; , 100⁸; —3. create, 57⁸, cf. *simple verb.*

+ **sam**, (let go together) mix, unite.

sf̥j, *vbl.* creating. [√*sr̥j*.]

√ **sr̥p** (*sárpati*, *-te*; *sasárpa*; *ásrpat*; *sarpsyāti*, *srapstyāti*; *srptá*; *sárpitum*; *srptvá*; *-sr̥pya*; *sísr̥psati*). creep, crawl; glide; *used* of gentle and cautious motion. [cf. *έρπω*, 'creep, go'; Lat. *serp-ere*, 'creep'; *rēpere*, *AS. sealf*, Eng. *salve*, so named from its slipperiness, like *sarpis* and *sr̥pra*, see these; cf. also *έρπ-ετόν* and Lat. *serpens*, 'snake': no connection w. Eng. *slip*.]

+ **ud**, creep out or up; rise; *desid.* wish to rise.

+ **upa**, go gently unto, approach gently.

+ **vi**, —1. move asunder, disperse; —2. move about.

sr̥prā, *a.* slippery, fatty; smooth. [√*sr̥p*, 1188a.]

1 **sénā**, *f.* a missile; weapon. [√2 *si*, 'hurl,' 1177a.]

2 **sénā**, *f.* line of battle; acies; army. [akin with *sītā*, 'furrow,' *sīmān*, 'parting of the hair': from these a root **sī*, 'draw a straight line,' may perhaps be inferred.] **serṣya**, *a.* with jealousy; *-am*, *adv.* with jealousy. [*sa* + *īr̥ṣyá*.]

√ **sev** (*sévate*; *siṣéva*, *siṣevé*; *seviṣyāti*; *sevitá*; *sévitum*; *sevitvá*; *-sévyā*). —1. stay by (*loc.*), the opp. of *tyaj*; —2. stay by, and so (*like Eng.* wait upon) serve or reverence, 30¹⁷; —3. devote one's self to; practice, 21⁸, 66², 68⁹. [no connection w. *σέβομαι*, 'reverence,' see √*tyaj*]

+ **upa**, reverence; be devoted to.

+ **ni**, be devoted to, *i.e.* cohabit with.

+ **sam**, practice.

sevana, *n.* practice. [√sev.]
sevā, *f.* a serving or reverencing. [√sev, 1149.]
sāinika, *a.* belonging to an army; *as m.* soldier; champion or fighter. [2 senā, 1222e2.]
sódaka, *a.* with water, containing water. [udaká, 1304c.]
sóma, *m.* —1. éxtract, *esp.* of certain species of the *Asclepias* family, *see* 70⁶ n.; Soma, both literally, and also personified as a god; *as pl.* Soma-draughts; —2. the moon, *see* 70⁶ n. [√isu, 'éxtract,' 1166.]
soma-pá [352], *a.* Soma-drinking; *as m.* Soma-drinker.
soma-péya, *n.* a drinking of Soma; *dat.* in order to drink the Soma, *see* 1213c, 982. [acēt, 1272a.]
somyá, *a.* having to do with Soma, *i.e.*, *as m.*: Soma-offerer; *pl.* the Manes, 84¹⁸. [sóma, 1212c.]
sāudāmanī, *f.* lightning; *prop.*, *f.* of an *adj.* *sāudāmana, 'of the rain-cloud, cloud-born,' and to be taken in its *adj.* sense, *as epithet* of vidyut, at 2⁹. [see sudāma and 1208a.]
sāūbhaga, *n.* happiness. [subhāga, 1208f.]
sāubhagatvá, *n.* condition of happiness; weal and blessing. [sāūbhaga, 1239.]
sāūbhāgya, *n.* happiness, *esp.* conjugal felicity, 89¹⁶; charmingness, 2⁶. [subhāga (1211, 1204c) — *see* its mgs.]
sāumyá, *a.* —1. of or relating to Soma; Soma-, 96⁶; —2. (moon-like, *i.e.*) having a mild and kindly influence on senses and feelings, and so mild, gentle; —3. *voc. sing.* sāumya, O gentle sir, 61³. [sóma, 1211.]
sāuryá, *a.* pertaining to the sun; *neut. pl.*, *sc.* sūktāni, hymns to Sūrya. [sūrya, 1211.]
sāuvarṇa, *a.* golden. [suvarṇa, 1208f.]
√ skand (skāndati; caskānda; áskāntsīt; skantsyāti; skanná; -skāndya, -skādya). *intrans.* dart, spring, spurt; drop, be spilled; fall. [cf. σκάνδ-αλον, 'trap-stick' (cf. Ger. *Falle*, 'trap, pit-fall,' w. *fallen*, 'fall'), and 'stumbling-block'; Lat.

scand-ere, 'climb,' *de-scend-ere*, 'climb down'; scāla, *scad-la, 'ladder.']
skandhá, *m.* shoulder.
skandha-dega, *m.* region of the shoulder, *i.e.* shoulder.
skándhas, *n.* ramification; branches of a tree, tree-top.
stána, *m.* the breast of a woman.
stabdha, *a.* immovable, rigid, stiff. [√stabh, 954, 160.]
stabdha-locana, *a.* having immovable, *i.e.* unwinking eyes.
stabdhī-kṛ, *make* rigid or stiff (as if dead). [stabdha, 1094.]
√ stabh or **stambh** (stabhnāti; tastám-bha, tastambhé; ástambhīt; stabdhá; stábdhum; stabdhvá; -stábhya). —1. *make* firm or steady, prop or uphold (heaven or earth); —2. *mid.* become firm or immovable or rigid; —stabdha, immovable, rigid. [cf. στέμφ-υλον, 'olives pressed hard, oil-cake'; στέμβ-ειν, 'maltreat,' collateral form of στείβ-ειν, 'stamp on, tread'; Eng. *stamp*: for connection of mgs, cf. ἐπειδω, 'make steady or firm, fix firm, plant.']
+ **ud**, prop up.
+ **vi**, —1. prop asunder, 78¹⁰; —2. (make immovable, *i.e.*) bring to a stand-still, stop, 6²¹.
stambha, *m.* prop, post, column. [√stambh.]
√ stā (stāyánt). be stealthy. [see stená, stāyú.]
stāyú, *m.* thief. [√stā, 1165: cf. tāyú.]
√ stigh (stiñnóti). proceed, stride; *esp.* proceed against, attack. [cf. στείχω, 'proceed, march, go in line,' rarely 'mount up'; Church Slavonic *stignati*, 'hasten': the root is wide-spread in Germanic, but often shows a specialization of mg, 'proceed upward, ascend, climb'; cf. AS. *stig-an*, which often means simply 'proceed, go,' but also 'ascendere,' and even 'descendere'; Ger. *steig-en*, 'mount up'; AS. *stæg-er*, 'a step to climb by,' Eng. *stair*; AS. *stigel*, 'step or steps for climbing over a fence,' Eng. *stile*; AS. *stig-ráp*, *sti-ráp*, 'mounting-rope,' Eng. *stirrup*; Ger. *Steg-reif*, 'stirrup'; AS.

stigend, 'rising or *sty*,' Eng. *sty*, 'swelling (on eye-lid)': for change of *gh* to *n̄* in present, cf. 161¹ and 4.]

+ *pra*, get ahead in attacking, succeed in one's attacks, 93⁵, 10, 11.

√ *stu* (*stāūti* [626], *stuté*; *tuṣṭāva*, *tuṣṭuvé*; *āstāuṣit*, *āstoṣṭa*; *āstāvit*; *staviṣyāti*, -*te*; *stosyāti*, -*te*; *stutā*; *stótum*; *stutvā*; -*stútya*, -*stúya*; *stū-yáte*). praise; extol (a god); *stuvánt*, (praising, as *subst.*) worshipper.

+ *pra*, -1. praise; -2. bring forward as object of mention or subject of conversation (cf. *Lat.* *laudare*, *prop.* 'praise,' but also 'mention'), and so -3. generalized, introduce, begin.

stúkā, *f.* lock or tuft (of wool or hair). [see *stokā*.]

√ *str* (*strñāti*, *strñité*, in *mg* 1 in *Veda*; *strñóti*, *strñuté*, in *mg* 2; *tastāra*, *ta-staré*; *āstarit* [900]; *stariṣyáte*; *strtā*, *stīrnā* [957b]; *strtvā*, *stīrtvā*; -*stītya*, -*stīrya*). -1. strew, esp. the sacrificial straw, 88¹⁷; spread out; -2. (like *Lat.* *sternere*) overthrow (an enemy).

[cf. *σρόπ-νν-μ*, *Lat.* *ster-nere*, 'strew, spread out'; *σρῶ-μα*, (like *Eng.* *spread*) 'bedding', *σρω-μνή*, 'bed,' *Lat.* *strā-men*, 'straw,' *storea*, 'straw mat,' *torus*, **stor-u-s*, 'bed'; *AS.* *strea-w*, *streo-w-ian*, *Eng.* *straw*, *strew*; *σρω-ρός*, *Lat.* *strā-tus*, 'bespread'; (via) *strata*, 'way' bespread' with stones, i.e. 'paved,' whence borrowed *AS.* *stræt*, *Eng.* *street*; *Old Lat.* *stlā-tus*, *Lat.* *lātus*, 'spread out, spreading, and so broad, wide'; see also under noun *stf*.]

+ *anu*, cover over.

+ *ā*, spread out.

+ *upa*, spread upon, spread as a cover; as technical term of the ritual, with or without *ājya*, pour the sacrificial butter over (e.g. the hand) so as to make a coating, 99⁹.

+ *pra*, spread out.

stf [371¹², *tāras*, *stfbhis*], *m.*, plural only. the stars. [if fr. *√str*, we may interpret the name as meaning either (a) 'the light-strewers,' or (b) 'the scattered' ones, those that are 'spread out' over the vault of heaven; but the connection w. *√str* is

very uncertain: cf. *ἄστρον*, stem *ἀ-στρο-*, *Avestan* *star*, *Lat.* *stella*, **ster-la*, *Ger.* *Stern*, *AS.* *steorra*, *Eng.* *star*: see also *tārā*.]

stenā, *m.* thief. [√*stā*.]

stokā, -1. *m.* drop; -2. as *adj.* small, insignificant. [akin with *stúkā*, 'tuft': from these, a root **stu*, 'drop, dribble, run together, be compacted into a round mass,' may perhaps be inferred: for *mg* 2, cf. *Eng.* *dribble w. driblet*.]

stotf, *m.* praiser (of a god), worshipper, singer. [√*stu*, 1182a.]

stóma, *m.* praise, song of praise. [√*stu*, 1166a.]

stoma-vārdhana, *a.* delighting in praise. [acct, 1271.]

strī [366], *f.* woman, female individual, wife, opp. of *pumāns*, e.g. 104⁹. [prob. for **sūtrī*, 'generatrix,' √*sū*, 1182².]

strī-kāma, *a.* having desire for female (children). [1296.]

sthā, -1. *vbl* in *cpds.* standing; and so, generalized (like *Eng.* *stand*, 'be situated'), situated, staying, being; -2. sometimes, perhaps, substantively, place (like *Eng.* noun *stand*, 'place'), in *go-ṣṭha*, *sadha-stha*. [√*sthā*, 333: sometimes *-ṣṭha*, 186.]

sthāla, *n.* dry land (as opp. to water), terra firma, Fest-land; *sthālī*, *f.* place. [prob. akin w. √*sthā*, 'that which stands firm'.]

sthāvira, *a.* -1. firm, thick, massy, sturdy; -2. full-grown, old; as *m.* old man. [from *sthū*, collateral form of √*sthā*, 1188e: for *mg* 1, cf. *Eng.* *steady*, cognate w. *stand*, and cf. *sthira*; for 2, cf. *Eng.* *of long standing*.]

√ *sthā* (*tīṣṭhati*, -*te* [671, 749a]; *tasthād*, *tasthé*; *āsthāt*, *āsthita* [884]; *sthāsyāti*, -*te*; *sthītā*; *sthātum*; *sthitvā*; -*sthāya*; *sthiyáte*; *sthāpáyati*, -*te* [1042d]).

-1. stand, 13¹⁸, 25¹⁶, 47⁶, 80⁷, 87⁶, 98¹⁸; stand still, 70^{19, 21}; remain standing; -2. stand by (a friend); hold out faithfully, 25⁶, 63^{13, 14}; -3. remain, 64¹⁶; wait, 54⁶; abide, 39¹⁰, 46⁶; *pass.*, *impers.*: *sarvāñi sthiyatām*, let all remain, 24¹⁰; *atra sthiyatām*, stay here, 39²¹; -4. remain or be in a condition, continue in

an action [1075c]: *w. adj. or ppl.*, 28⁸, 30⁸; *vyāpādita*s tiṣṭhati, lies dead, 44¹⁶; *w. gerund*, 26¹⁶; *w. instr.*, 41⁶;

—5. exist; be present, 10⁸, 45¹³; —6. be situated, be, 1⁵, 26¹³, 33⁴; —7. (remain standing, *i.e.* unmoved or untouched, and so, like *Ger. dahingestellt bleiben*) remain unconsidered or unmentioned; thus, *dūre tiṣṭhatu tadvyddhis*, (let the interest of it stand afar off, *i.e.*) to say nothing of the interest of it, 46²⁰; —8. *sthita*, *see s.v.*; —9. *caus.* cause to stand, set; put, 41¹⁹.

[for **stā*: cf. Doric inf. *στᾷ-μεν*, Epic *στᾷ-ναι*, Church Slavonic *sta-ti*, Lat. *stā-re*, Old High Ger. *stā-n*, Ger. *steh-en*, 'stand': this old form of the root appears also in Ger. *Statt*, AS. *stede*, Eng. *stead*, 'place': the prevailing form of the root in Germanic is *stand*; cf. AS. *stond-an*, Eng. *stand*; Ger. preterit *stand*, 'stood': —with *ā-sthā-t*, cf. *ἔ-στη*, 'stood'; *w. ti-ṣṭhā-mi*, cf. *ἵ-στη-μι*, 'set,' Lat. *si-sti-t*, 'sets': —for mgs of *√sthā*, cf. in general those of Eng. *stand*.]

+ *adhi*, stand upon.

+ *anu*, —1. (stand along by, *i.e.*) take one's place along by, and so support, help; —2. devote one's self to a thing, *e.g.* virtue, 58¹⁶; devote one's self to (an undertaking), and so carry out (a plan), 33¹⁴; accomplish; *pass. impers.*: *evam anuṣṭheyam*, it must be done so, 37⁸; so 38¹⁵; *tathā anuṣṭhite*, it having been thus accomplished, this being done, 33¹⁴; *see* 303b⁴ and *cf.* 35¹⁶, 37¹⁸, 39^{15, 22}.

+ *abhi*, set the foot upon, vanquish; withstand.

+ *ava*, —1. stand off, 105²⁰; —2. stand; —3. remain, abide; —*avasthita*: standing; posted, 43¹²; situated; abiding, dwelling; —*caus.* (cause to stand apart, *i.e.*) leave behind, 44^{2, 9}.

+ *ā*, take one's place at; resort to, 10¹.

+ *ud*, stand up; rise up (from sleep or inactivity), 30²⁰; spring up, 26¹⁷; get out of (*abl.*), 36¹³; *caus.* cause or bid to rise, 102⁷; pull out (of a mire, a vat), 22⁹, 36¹⁴. [*s* lost, 233a.]

+ *praty-ud*, rise up to meet (in token of respect).

+ *sam-ud*, rise up, spring up.

+ *upa*, —1. stand by, 94⁹; set one's self near; stand opposite, 59²³; —2. approach, *esp.* with reverence or supplication; —*upasthita*: (having) approached or appeared; near at hand, 41⁸.

+ *anu-upa*, *mid.* approach one after another; *w. mā* (the pronoun), come to my side, 94⁴.

+ *sam-upa*, approach; fall to one's lot; *samupasthita*, on hand.

+ *ni*, stand in, rest on.

+ *pri*, stand round about, encompass; restrain.

+ *pra*, *mid.* arise, and so set out to go; go off; *prasthito* 'bhavat, profectus est; *caus.* send away, dismiss, 36⁹.

+ *prati*, stand; be established; get a place or foot-hold, 84⁹; *pratiṣṭhita*: established, resting upon; set up; —*caus.* set.

+ *vi*, *mid.* (stand asunder, *i.e.*) spread itself.

+ *anu-vi*, spread one's self over, pervade (*acc.*), RV. x. 125. 7.

+ *sam*, *mid.* —1. remain with; —2. in the ritual, come to a stand-still (*sam*, intensive), *i.e.* get through, finish; *samsthithe*, *loc. absolute*, if he (end, *i.e.*) die, 101⁶.

sthātrā, *n.* station, place. [*√sthā*, 1185: for mg, cf. Eng. *stead w. root sta* under *√sthā*.]

sthāna, *n.* —1. a standing; —2. a remaining, abiding; —3. standing, *i.e.*, as in Eng., rank; —4. an abode (*see bhavana*); place, 35⁵, etc.; —5. *pregnantly* (cf. *pātra*), a proper place; —6. a proper occasion; *concrete*, a proper object for giving occasion to anything; *tatkāvya-sya arpaṇa-sthānam ekaḥ s-*, of this poem S. is the sole consignment-occasioner, *i.e.* the only one worthy of having this poem entrusted to him, 54¹. [*√sthā*, 1150. 1.]

sthāna-bhraṅga, *m.* abode-ruin, loss of abode.

sthāvarā, *a.* standing; not endowed with the power of locomotion, and so, as collective *n. sing.*, the plants, 63²²; as *m. pl.* plants, 67¹. [*√sthā*, 1171a.]

sthāvaratā, *f.* condition of being a plant. [1237.]

sthitā, *a.* —1. standing (*as opp. to* going, lying), 14¹⁸; —2. (of animate and inanimate beings) standing in a place; abiding; *sthitās* (*supply, as is often necessary, some form of* √*as*, 'be'), was abiding, *i.e.* abode, 29¹⁸; situated; *bhūtale sthitam*, being on the earth, *i.e.*, simply, on the earth, 6¹⁷; *impers.*: *sthitam*, it was waited by (*instr.*), *i.e.* (he) waited, 34¹⁸; —3. existing; present, 6¹⁸;

—4. being or remaining in a situation or condition (*cf.* √*sthā* 4), which is expressed: *by an adj. in the same case*, 13¹⁰; *by an adv.*; *tathā*, 26¹⁸; *kaḥ sthito* 'tra, who (is) being here, *i.e.* who is here, 49⁷; *by a gerund*; *ātmānam ācchādyā sthitas*, after concealing himself (was) remaining, *i.e.* kept hidden, 25¹⁰; *so* 36¹⁴, 38¹⁹, 41⁴; *upaviṣya sthitās*, waited sitting, 43⁹; *yāir vyāpya bhāvān sarvān sthito mahān*, with which the intellect, pervading all beings, stands, *i.e.* with which it constantly pervades all beings, 66⁹.

[*ppl. of* √*sthā*, 954c: *cf.* *στα-ρός*, *Lat. sta-tu-s*, 'standing, set': for mgs above, *cf.* √*sthā*.]

sthitī, *f.* —1. a standing; —2. a remaining by a thing; *and so* —3. devotion to (*loc.*), 15¹⁷; —4. (*like* *Lat. status*) condition; *and so* —5. way, method of procedure, 26⁷. [√*sthā*, 1157.1a, *cf.* 954c.]

sthin, *vbl.* standing, in *cpds.* [√*sthā*, 1183³.]

sthirā, *a.* steady; steadfast, 81⁹; firm; *also of persons*, 99⁷; enduring (of might), 78⁶. [√*sthā*, 1188¹, *cf.* 954c: for mg, *cf.* *sthavira*.]

√ **sthū**, *assumed as collateral form of* *sthā*, *cf.* *sthāvira*, *and see under* √*snā*.

sthūṇā, *f.* post, pillar. [*for* **stul-na*, *fr.* √**stul* or **stal*, an extended form of √**sta*, *Skt. sthā*: *cf.* *Ger. Stolle(n)*, *Old High Ger. stollo*, **stol-no*, 'prop, post'; *σταλ-ος*, 'post, pillar'; these words, like *στήλη*, *Doric στάλα*, 'prop, post,' presuppose the root in causal mgs, 'cause to stand,' *i.e.* (a) 'keep from falling, prop up,' and (b) 'set up,' as a pillar: the root

appears also in *Ger. Stall*, *Eng. stall*, 'stand, *i.e.* standing-place,' and in *Ger. still*, *Eng. still*, 'standing, not moving.']

√ **snā** (*snāti*; *sasnāu*; *snāsyāti*, -*te*; *snātā*; *snātum*; *snātvā*; -*snāya*). bathe; perform a religious ablution, *esp.* at the end of religious studentship (62⁶) or of a vow. [*orig.* *snā* or *snū* (*so sthā*, *sthū*): *cf.* √*σνυ* in *ἐννεον*, **ε-σνεF-ον*, 'swam'; *Lat. nā-re*, 'swim': see also under *nāu*.]

snātaka, *a.* who has performed the ablution customary at the end of religious pupilage. [*snātā*, 1222.]

snāna, *n.* a bathing, religious ablution. [√*snā*, 1150.]

snāna-gīla, *a.* (having bathing as a habit, *i.e.*) practicing religious ablutions. [1302.]

snāyin, *a.* performing religious ablutions. [√*snā*, 1183³, 258.]

snāyu, *f. n.* —1. sinew, 25⁷. [perhaps 'ligament,' from √*sā* or *si*, 'bind, ligāre,' *q.v.*: if so, it is formed from the present-stem *sinā* (see 1148.3b and *cf.* *sunva*), abbreviated to *snā*, with suffix *u* (1178b) and interposed *y* (258): *cf.* *Old High Ger. sēnawa*, *Ger. Sehne*, *AS. sinu*, *Eng. sinew*, which point to a *Goth. *sinava*: that *snā-yu* and its older equiv. *snā-van* are abbreviated forms (for *sinā-*) would appear from the Germanic cognates.]

snāyu-bandha, *m.* sinew-band, *i.e.* bow-string.

√ **snih** (*snīhyati*; *snigdhá*). —1. be supple, greasy, moist; *and so* —2. stick to, *i.e.*, as in *Eng.*, be attached to, be fond of.

snú, *n.* collateral form of *sānu*. surface.

sneha, *m.* —1. stickiness; —2. viscid and smooth stuff; oil; fat; —3. attachment, love, friendship. [√*snih*: for connection of 1 and 3, see *snih*.]

√ **spaç**, *older form of* √*1 paç*, *q.v.*

√ **spṛdh** (*spārdhate*; *pasprdhé*; *spārdhitā*; *spārdhitum*). contest the precedence among one another; emulate; strive.

spṛdh, *f.* rival; opponent; foe. [√*spṛdh*.]

√ **spṛç** (*spṛçāti*, -*te*; *paspārça*, *paspṛçé*;

āsprākṣit, āsprkṣat; sprakṣyāti; sprṣtā; sprāṣtum; sprṣtvā; -sprṣya). touch.

+upa, -1. touch, 103²²; reach to, RV. x. 125.7; -2. v. apās, touch water, technical term for symbolical purification, by dipping the hand in a dish, by rinsing the mouth, or by washing, 104^{17,22}; word for water to be understood, 65⁶.

spraṣṭavya, grdv. to be touched. [√sprṣ, 241.]

√sphur or sphr (sphurāti, -te; āspharīt; sphuritā). make a quick or jerky motion: -1. dart, trans.; with the foot, kick; -2. dart, intrans.; twitch (of the eye, arm); -3. (of the lightning) flash.

[for *spr, 'quiver, jerk, kick, flutter': cf. ἀσπαίρω, 'struggle convulsively' (as a fish just out of water); Lat. *spernere*, 'kick away, reject'; Eng. *spur*, 'goad with the heel'; *spurn*, 'kick away': see also under parṇa.]

+pra, shake, tremble.

sphyā, m. wooden splinter, shaped like a knife and as long as the arm, for use at the sacrifice.

sma, enclitic and slightly asseverative particle, 79¹⁷, 6⁸; accompanying a verb which is in the present tense but has the value of a past, 2⁸, 8¹⁹, 12²¹; explained at 778b and b².

√smi (smáyate; siṣmiyē; āsmayīṣta; smitā; smitvā; -smītya). smile; smile bashfully; blush. [cf. φιλο-μειδής, 'fond of smiles,' stem μειδес, as in Hesychian μειδос, 'smile'; μειδάω, 'smile'; Lat. *mi-ru-s*, 'wonderful,' *mirāri*, 'wonder' (for mg, cf. *smaya*, 'wonder'); Middle High Ger. *smie-r-en*, *smie-l-en*, 'smile'; Eng. *smile*, *smirk*.]

+vi, be astonished.

smita, a. smiling; as n. [1176a], a smile. [ppl. of √smi.]

smita-pūrva, a. previously smiling, with a smile. [for irreg. order, see 1291.]

√smṛ (smáratī; sasmāra; smarisyāti; smrtā; smártum; smrtvā; -smṛtya). -1. remember, both keep in mind and call to mind; -2. call to mind, i.e. hand down by memory, hand down by tradi-

tion, hand down—see the important word smṛti;

-smṛta: -1. remembered; -2. handed down by smṛti or taught by tradition; and so -3. declared to be · ·, 61²; passing for · ·; regarded by tradition as · ·, 63⁶; to be variously paraphrased; mārgo 'yam smṛtas, this is, we are taught, the path, 21⁷; called, 22⁵, 57⁶.

[cf. μέρ-μερ-α ἔργα, 'memorable works'; μέριμνα, 'anxious thought, care'; μάρτυρ, 'rememberer, witness'; μέλειν, 'care for'; μέλλειν, 'hesitate, delay, be going to do'; Lat. *me-mor*, 'mindful'; *memoria*, 'memory'; *mor-a*, 'hesitation, delay.']

+vi, forget.

smṛti, f. -1. remembrance; -2. tradition (see √smṛ 2); tradition which is handed down and accepted as authoritative (except ṣṛuti, q.v.); defined, 58¹⁸, see note; a work based on such tradition; a law-book. [√smṛ.]

smṛti-ḡila, dual n. tradition and habits (habits in collective sense, i.e. usage). [1253a.]

syá [499a], pron. that; cf. tyá.

√syand or syad (syāndate; sasyandé; āsyān [890²]; syantsyāti; syanná; syántum; syattvā; -syádyā). run (of animate beings and of fluids); flow.

+abhi, flow unto.

+pra, flow forth or away.

syoná, a. soft; mild; tender.

srákva, m. corner of the mouth; mouth, jaws.

sragvín, a. wearing a wreath. [sráj, 1232.]

sráj, f. wreath, garland. [√srj, mg 4, 'twist,' just as AS. *wriðð*, Eng. *wreath*, fr. AS. *wriðan*, Eng. *writhe*, 'twist' (under √rjt).]

srávanti, f. flowing (water), stream. [ppl. of √sru.]

√sru (srávati; susráva; āsrāvīt; sraviṣyāti; srutá). -1. flow, stream; -2. flow or trickle away, waste away, become lost, 60⁹. [cf. *béw*, **speF-w*, Lithuanian *srav-j-ù*, 'flow,' Irish *sruth*, 'stream'; cf. also Church Slavonic *stru-ja*, 'stream.']

- Ger. *Stro-m*, Eng. *strea-m*, with *i* between *s* and *r* (see under *usra* and *svasr*): further *ῥεῦ-μα*, 'stream'; Lat. *Rū-mo*, 'The River,' old name of the Tiber: w. *á-srav-a-t*, cf. *ῥῥεε, *ἑ-σρεF-ε-τ*.]
- srúc**, *f.* one of the large sacrificial ladles (as long as the arm), of which there are three, *juhū*, *upabhṛt*, and *dhruvā*, see 102¹¹ n.; used for pouring ghee in the fire. [akin w. *√sru*.]
- sruvā**, *m.* a small sacrificial ladle (a cubit long), used for dipping from the pot and pouring into the *sruc*. [akin w. *√sru*.]
- srótas**, *n.* stream. [*√sru*, 1152a.]
- svá** [525⁴], —1. *pron. adj.* own; my own, 73¹⁸, 78^{12, 20}; thy own, 69¹⁶, 86⁴; his own or his, 4¹⁷, 45⁸, etc.; her, 8¹⁰; their own or (each) his own, 14⁸; *indef.* one's own, 58²², 66⁶; *very often at the beginning of cpds*: my, 10²³, 21¹⁰; his, 31⁹, etc.; their, 27⁹; our, etc., see following words; —2. *m.* kinsman, friend; —3. (*like ātman*) one's self, see 513²; one's natural self or condition; —4. *n.* (*like Goth. sves*) possessions, property. [cf. *ἑός, *σρεF-ός*, and *ὅς, ἡ, ὅν*, and *σφός*, 'own'; Old Lat. *sovo-s*, Lat. *suu-s*, 'own'; Goth. *sve-s*, AS. *swēs*, 'own'; also *ἑ, σφέ*, Lat. *sē*, Goth. *si-k*, Ger. *si-ch*, 'self'.]
- svaka**, *a.* own; his own, etc.; *equiv. to sva*. [*sva*, 1222a.]
- svá-kṣātra**, *a.* (having self-rule, *i.e.*) free.
- sva-cchanda**, *m.* own will. [*chanda*, 227.]
- svacchanda-vanajāta**, *a.* (by its own will, *i.e.*) spontaneously wood-grown, *i.e.* growing wild in the wood.
- √ **svaj** (*svájate*; *sasvajé*; *svajisyáte*; *svaktá*; *sváktum*; *svajitvá*; *-svájya*). embrace.
+ *pari*, embrace.
- √ **svad** (*svádati*, *-te*; *sasvadé*; *svāttá*; *svadáyati*, *svādáyati*). —1. *act.* make savory, season; *fig.* make agreeable; —2. *mid.* be savory, relish, *intrans.*; —3. *mid.* relish, *trans.*; take pleasure in. [cf. *ἀνδ-άω*, 'please,' aorist *εὔδαε, *ἑ-σFαδ-ε*, 'pleased'; *ἡδοναι*, 'rejoice'; see also under *svādu*.]
- sva-dharma**, *m.* own duty.
- 1 **svadhā**, *f.* —1. wont, habit, custom, 76⁷; rule; *ἔθος*; —2. accustomed place, home, *ἦθος*; —3. (wonted condition, *i.e.*) comfort; joy; bliss, 83¹²; pleasure, 73¹⁴; *svadhām ānu nas*, according to our pleasure, *i.e.* exactly to our wish, 73¹⁸; *svadhāyā* and *svadhābhis*: in wonted wise; with pleasure, gladly; (gladly, *i.e.*) willingly, freely, 84¹². [cf. *ἔθος*, 'custom,' *ἦθος*, 'wonted place, haunt,' *εἰ-ωθ-α*, 'am accustomed'; AS. *sidu*, Ger. *Sitte*, 'custom.']
- 2 **svadhā**, *f.* sweet drink; *esp.* a libation of ghee to the Manes. [perhaps for 2 *sudhā*: for the etymology, cf. *svadhā adhayat*, 'he drank the sweet drinks,' RV.]
- svadhāvant**, *a.* —1. (having his wont, *i.e.*) keeping to his custom, faithful, constant; —2. (having bliss, *i.e.*) blessed, 78¹⁷, 79^{4, 15}. [1 *svadhā*, 1233: see mgs 1 and 3.]
- svádhi**, *m. f.* axe.
- √ **svan** (*svánati*, *-te*; *sasvána*; *ásvanit*, *ásvánit*; *svanítá*). sound, resound, roar. [cf. Lat. *sonus*, 'sound'; Old Lat. *son-it*, 'sounds'; AS. *swinsian*, 'sound'; Eng. *swan*, so named from its song; similarly in Ger. the cock is called *Hahn*, a name akin w. Lat. *can-ere*, 'sing'—cf. Hamlet i. 1. 160, "the bird of dawning singeth."]
- svaná**, *m.* sound; roar (of wind). [*√svan*.]
- svanas**, *n.* roar. [do.]
- √ **svap** (*svápiti* [631]; *susvápa* [785⁸]; *ásvāpsit*; *svapsyáti*; *suptá* [954b]; *sváptum*; *suptvá*; *svāpáyati*). sleep; fall asleep; *suptá*, sleeping; *caus.* put to sleep. [cf. Lat. *sop-or*, 'sleep'; w. *caus.*, cf. Lat. *sōpire*, 'put to sleep'; see also under *svapna*.]
+ *ni*, go to sleep; *caus.* put to sleep.
+ *pra*, fall asleep; *prasupta*, fallen asleep, asleep, sunk in sleep.
- svápas**, *a.* having good works, *i.e.* wonder-working. [*sú + ápas*, 1304b.]
- svapú** [352], *f.* perhaps besom. [perhaps for *su-pú*, 'cleaning well': for *va* in place of *u*, cf. 2 *svadhā*: for mg, cf. *pavana*.]

svāpna, *m.* —1. sleep; —2. dream. [Vsvap, q.v.: cf. *ŷp-vo-s*, Lat. *som-nu-s*, 'sleep'; AS. *swef-n*, 'sleep, dream'; Chaucerian *swefn*, 'dream'; Lat. *somnium*, 'dream': for connection of 1 and 2, cf. 51⁹, where either sense fits.]

svapna-māṇavaka, *m.* the Dream-manikin, name of a certain magic whose performance brings dreams that become realized, 51⁸.

sva-bhāva, *m.* own way of being, inherent nature, ingenium, as distinguished from acquired qualities, see *guṇa* 2, and 22²¹; *svabhāvāt*, by nature [291²], naturally.

svabhāva-dveṣa, *m.* natural hatred. [1280b.]

svayam-vāra, *m.* self-choice; esp. free choice of a husband, which was allowed to girls of the warrior (*kṣatriya*) caste, a Swayamvara.

svayām [513], *pron.* own self, self; himself, etc.; referring to subject, 48³, etc.; all by itself, of its own accord, 93⁹; referring to predicate, 1¹⁰. [from *sva* with nom. case ending -am (cf. *tv-am*, *a-y-am*), and interposed *y*, cf. 258.]

svayam-bhū [352], *a.* self-existent; as *m.* epithet of Brahma.

svayam-mṛta, *a.* dead of himself.

svā-yukti, *f. pl.* own team. [acct, 1274: for *mg*, cf. the Dutch and the American Eng. *span* (of horses) w. AS. *spannan*, 'join'.]

√ **svar** (*svāra*ti; *śvārsīt*; *śvārīt*). sound. [cf. *śūp-ryṣ*, 'pipe, flute'; Lat. *su-sur-ru-s*, 'a humming'; Eng. *swar-m*.]

svār [388d], pronounced *sūar* in the *Veda*, *n.* —1. the sun, 71¹⁹; —2. sunlight, sunshine; light, 79⁹, —3. (the place of the light, cf. *rajas*) heaven, 91⁶, 92⁸; —4. one of the three "utterances," see *vyāhṛti*.

[cf. *Σελ-ιος*, *Σελρ*, 'sun, dog-star'; *σελ-ας*, 'light'; *σελ-ήνη*, 'moon'; Lat. *ser-ēnus*, 'bright'; *sōl*, AS. *sōl*, 'sun'; AS. *swel-an*, Eng. *sweal*, 'burn, glow, waste away by heat'; and the kindred *swelter*, 'be overcome by heat,' whence *sweltry* or *sultry*: if the forms with *r* and *l* are fr.

extended forms of a root **su*, 'to light,' and if *svār* is a direct deriv. of the same √*su* (*sú-ar*), we may compare Ger. *Sonne*, AS. *su-nne*, Eng. *sun*, AS. *sunnan dæg*, Eng. *Sun-day*.]

sva-rūpa, *n.* own form or shape; true nature, 40¹⁹.

svarūpa-bhāva, *m.* the becoming or being the true form (of names), i.e. the use of the true form (of a person's name) [1280b: *svarūpa* is used predicatively.]

svar-gá, —1. *a.* going or leading to the light or to heaven; situate in the heavenly light, heavenly; esp. w. *loka*, *svargo lokas*, the heavenly world, heaven, 103^{5, 14, 18} —also as one word, see *svargaloka*; —2. *m.* without *loka*, heaven, 64⁹, 66¹.

svarga-gāmin, *a.* going to or attaining heaven.

svarga-loka, *m.* the heavenly world, heaven, 103⁷.

svār-bhānu, *m.* Suarbhānu, name of a demon causing the eclipse of the sun, cf. the later *rāhu*. [poss. 'having, i.e. withholding the sun's rays.']

svaryā, pronounced *svarīa*, *a.* sounding; of a thunderbolt, whizzing. [Vsvar, 1213.]

svalamkṛta, *a.* well adorned. [*su* + *alamkṛta*: see *alam*.]

svāḥva, *a.* with goodly horses. [*sú* + *āḥva*, 1304b.]

svāsṛ [373], *f.* sister. [cf. Lat. *sōror*, AS. *sweoster*, *swuster*, Eng. *sister*: cf. 369² and 1182f: for *t* between *s* and *r*, cf. *Easter*, under *usra*, and *stream* under √*sru*.]

svastī, pronounced *suasti* in *Veda*, —1. *f.* (like the Eng. well-being, i.e.) welfare; blessing; —2. *svastī*, *instr.* [336³ end], with luck, happily; hence —3. the indeclinable *nom.-acc. neut.* *svasti*, luck, happiness, 84¹; *svasty astu te*, a blessing on thee. [*sú* + an unused *asti*, 'be-ing,' fr. √*las*, 'be,' 1157 1a. acct, 1288b.]

svasti-dā [352], *a.* bestowing welfare.

svastyāyana, *n. sing. and pl.* (luck-progress, i.e.) well-fare, prosperity; blessing; and so benediction, 101², 106⁴; *pl.* the blessings, i.e. Vedic hymns con-

taining the word *svasti*, 106³. [*svastí* + *áyana*: acct, 1271: with *-ayana*, cf. *fare* in *welfare*.]

sva-stha, *a.* being in one's natural condition, self-contained, healthy, well.

svādās, *n.* agreeableness, in *prā-svādas*. [√*svad*, 1151.1b: cf. ḥḍos (sic), Doric ḥḍos, 'pleasure'.]

svādú, *a.* tasting good, savory; sweet. [√*svad*, q.v., 1178a: cf. ḥḍús, Doric ḥḍús, *σῶδω-s, Lat. *svāvis*, **svadv-i-s*, AS. *swēte*, Eng. *sweet*.]

svādhyāyá, *m.* the reading or repeating to one's self, study (of the Veda). [*adhyāya*.]

svāmi-kārya, *n.* master's business.

sv-mi-kumāra, *m.* the Lord Kumāra, name of Skanda, god of war, see *kārttikeya* and *kumāra*.

svāmi-guṇa, *m.* ruler-virtue.

svāmin, *m.* owner, proprietor, master, lord; *opp.* of servant, subject, wife. [*sva*, 'own', 1231.]

svāmi-sevā, *f.* the serving one's master.

svāmi-hita, *n.* master's welfare.

svārtha, *m.* own affair or cause. [*artha*.]

svāhā, *excl.* used when making oblations, hail, *w. dat.*, 103⁸; *at the end of an invocation, like Amen*, 99¹⁸.

√ **svid** (svédate; svídyati, -te; siṣvidé; svinná). sweat. [svídyāmi=iḍíw, 'sweat'; cf. ḥḍos, ḥḍ-pós, 'sweat', ḥḍpów, 'sweat'; Lat. *sūdā-re*, 'sweat,' denom. of **sūdu-s*, 'sweat'; *sūd-or*, 'sweat'; Lettish *swidrs*, 'sweat'; AS. noun *swāt*, Eng. *sweat*: observe that though there is a word for 'sweat' common to most Indo-European tongues, there is no such common word for 'be chilly'.]

svēcchā, *f.* own will; *svēcchayā*, according to one's inclination, at will. [*icchā*.]

svéda, *m.* sweat. [√*svid*.]

ha, *enclitic and slightly asseverative particle*, 64⁴; *in the Veda*, 78¹⁵, 79¹², 92¹²; *in the Brāhmanas*, 94⁸, and very often (so pages 95-6), 103¹⁵ (quotation from a *Brāhmana*); *in the Sūtras*, to be sure, of course, *desig-*

nating that the author agrees with the view or method mentioned, 99¹⁹, 101⁵, 103^{14, 16}; *—very common at end of half-çloka*, 7¹⁵; *esp. after a 3d sing. perf.* (◡◡◡), 9⁴, 10²; *so iti ha*, 12⁸; *—combinations*: . . . *iti hovāca*, " . . ." he said, 61¹⁸; *so hovāca*, *hocus*, 95¹⁸, 96¹⁸. [this word appears also as *gha* in the Veda: cf. γε, Doric γα, *enclitic asseveratives*.]

hañśá, *m.* goose, gander; *perhaps applied also to the swan and like water-fowl*. [prob. a consonantal stem, transferred (399) to the *a*-declension, and so orig. **ghaṇs*: cf. χήν, Lat. *anser*, Lithuanian *žąsi-s*, Irish *goss*, Ger. *Gans*, AS. *gōs*, Eng. *goose*: even the *s* of **ghaṇs* may be derivational; cf. AS. *gan-d-ra*, **gan-ra*, Eng. *gander*; Old High Ger. *gan-azzo*, 'gander'; AS. *gan-et*, Eng. *gannet*, 'sea-fowl'.]

hatá, see 954d.

hatya, *n.* slaying. [√*han*, 1213c and *a* (middle), cf. 954d.]

√ **han** (hánti [637]; jaghána [794d]; haniṣyáti; hatá [954d]; hantum; hatvá; -hátya; hanyáte; jighānsati [1028f]). —1. strike; strike down; smite or slay, 70², etc.; kill, 28⁶, 35¹⁴, etc.; overcome; —2. destroy, 37¹⁹; bring to nought; (of darkness) dispel, 18⁸; —*desid.* wish to smite or afflict, 78¹⁶;

—**hatá**, —1. smitten, slain, 98⁴; killed, 23²¹; —2. destroyed, ruined; lost, 27¹⁸, 42¹; —3. pounded.

[with *hán-mi*, cf. θείνω, **θερ-jw*, 'smite'; w. *ja-ghn-ús*, cf. ἔ-πε-φν-ον, 'slew'; w. *hatá*, **ghata*, cf. φάτος, 'slain'; w. *ghaná*, q.v., 'a slaying,' cf. φόνος, 'slaughter'; w. *ha-ti*, 'a smiting, slaying,' cf. Old High Ger. *gun-d*, AS. *gūð*, **gun-ð*, 'battle'; AS. *gūð-fana*, Old High Ger. *gund-fano*, 'battle-flag'; fr. the last form (not fr. the AS.), through the French, comes Eng. *gonfanon*, *gonfalon*; for *mg* of *gūð*, cf. Ger. *schlagen*, 'smite, slay,' with *Schlacht*, 'battle': for senses under 1, observe that AS. *sleān* (whence Eng. *slay*) means 'smite' and then also 'slay'.]

+ **ava**, strike down; bring to nought.

+ **ā**, strike upon; hurl (a bolt) upon (*loc.*

- w. adhi*; *mid. strike* (one's thigh with one's hand).
 + *ud*, force up; *uddhata* [163], raised.
 + *ni*, strike down; slay.
 + *pari*, strike around; encompass.
 + *prati*, strike back at (*acc.*); strike against so as to transfix, to broach (on a lance, *loc.*).
 + *sam*, strike together; (of the eyes) close; unite, combine.
- hán** [402], *vbl.* slaying, slayer, in *cpds.* [*ghan.*]
hánta, *interjection.* come! go to!
hantavya, *grdv.* to be slain, occidendus. [*ghan.* 964.]
hantṛ, *m.* slayer, destroyer. [*ghan.*]
√ har (*haryati*, -*te*). be gratified, take pleasure; take pleasure in (*acc.*), and so, desire, long for. [perhaps a transfer (see 761a and b) from the *yá*-class, with change of accent, and so properly an irregular pass. to *√1hr*, 'take' (reg. *briyáte*); for the *mg*, cf. Eng. *be taken*, i.e. 'be charmed,' and *hara* 2: some take *√har* as representing Indo-European **ghel* (*ghwel*), and connect it *w. θέλω*, 'will,' Eng. *will*; cf. also *√2vr*.]
 + *prati*, long for, entice.
- hara**, *a.* —1. taking, receiving; —2. (*like the Eng.* carrying away, taking) charming; —3. carrying off, removing, destroying; as *m.* Hara, the Destroyer, a name of *Śiva*, 55²¹. [*√1hr*, see its *mgs.*]
hāraṇa, *a.* holding. [*√1hr*, 'hold.']
hāras, *n.* grip; *esp.* the seizing or devouring power of fire. [*√1hr*, 'hold.']
hāri, *a.* fallow, pale yellow, yellowish; greenish; as *m. du.* (*cf. Eng.* pair of bays, i.e. bay horses) the fallow steeds, *esp.* of Indra, his coursers. [*√*ghr*, **hr*, 'be yellow,' is inferrible, but not quotable: cf. *χλωρός*, 'greenish-yellow'; *χλόη*, 'verdure'; Lat. *helus* or *holus* or *olus*, 'greens, vegetables'; *helvus*, 'grayish-yellow'; AS. *geolo*, Eng. *yellow*; also *gol-d* (*cf. hiraṇya*).]
harit, *a.* fallow, yellowish; as *f.* fallow mare, *esp.* of the Sun-god. [*√*ghr* **hr* under *hari*: 383d.3.]
hārivant, *a.* having fallow steeds; as *m.* lord of the coursers, i.e. Indra, see *hari*. [*hāri*, 1233.]
- armyá**, *n.* a strong building; dwelling.
harṣa, *m.* joy. [*√hrṣ*.]
halāhala, *m. n.* a certain deadly poison.
hāva, *m.* call. [*√hū*.]
havanī, *f.* sacrificial ladle. [*prop. fem.* of a substantival nomen agentis, *havana*, *√hu*, 1150d, 'the sacrificing' instrument.]
haviṣmant, *a.* having an oblation; as *m.* offerer. [*havis*, 1235.]
havis, *n.* oblation, which, as gift for the gods, is offered wholly or partly in the fire; generally, grain (parched, boiled, as porridge, or as baked cake), milk in divers forms, fat, and — best of all — Soma. [*√hu*, 1153.]
havyá, *n.* oblation. [*prop. grdv.*, 'offerendum,' *√hu*, 1213.]
hāvya, *grdv.* invocandus. [*√hū*, 1213a.]
havya-váh [403], *a.* carrying the offering (to the gods); as *m.* oblation-bearer (used of Agni), *selections* lvi., lxvi.
√ has (*hásati*, -*te*; *jahása*, *jahasé*; *hasiṣyáti*; *hasitá*; *hásitum*; *hasitvá*; -*hásya*). laugh.
 + *pra*, laugh out, laugh.
 + *vi*, laugh out.
hása, *m.* laughter. [*√has*.]
hásta, *m.* hand; (of an elephant) trunk; (of a tiger) paw; at end of *cpds* [1303² end], having . . in the hand.
hasta-gṛhya, *grd.* taking by the hand.
hasta-grābhá, *a.* grasping the hand. [*acct.* 1270.]
hastin, *a.* having hands; *w. mṛgá*, the beast with the hand, i.e. trunk, Vedic designation of the elephant; as *m.* elephant; Hastin, name of an ancient king. [*hasta*, q.v.]
hastināpura, *n.* Hastināpura, a town on the Ganges, home of the Kurus, said to have been founded by king Hastin. [*cf. pura*.]
hasti-rāja, *m.* elephant-king, leader of a herd of elephants.
hasti-snāna, *n.* ablution of an elephant.
√1hā (*jīhite* [664]; *jahé*; *áhasta*; *hās-yáte*; *hāná*; *hātum*). move, *intrans.*, run away, yield.

√ 2 hā (jāhāti [665]; jahāú; áhāsīt [913]; hāsyāti; hiná [957a]; hātum; hitvá; -háya; hīyáte, hīyate). — 1. leave, i.e.: quit; leave in the lurch, 82¹; desert, 86¹⁸; leave behind, 85¹⁵; abandon, cast off; lay aside, 83¹⁴; relinquish; — 2. hīyate, be forsaken or left behind; fall short or be deficient; become deficient, decrease; deteriorate, be lowered, 19⁹; — hiná: — 1. forsaken; — 2. (like Eng. abandoned) vicious, low, low-lived, 19⁹; — 3. at end of cpds, abandoned by . . ., i.e. destitute of . . ., free from . . . [cf. χῆ-po-s, '(forsaken) destitute,' χῆ-pa, 'widow'; Lat. fa-mes, 'lack, hunger.']+ pari, — 1. forsake; — 2. pass. be lacking, decrease; come to an end, see simple verb.

+ vi, leave; viháya, passing over.

hā, excl. of pain or astonishment. [1135a.]

hārya, grdv. to be taken away or stolen. [1 hr, 'seize,' 963^b.]

hāsin, a. laughing. [Vhas, 1183^a.]

hāsyā, grdv. to be laughed at; as n. laughter; ridicule. [Vhas, 963^c.]

√ hi (hinóti, hinuté; jighāya; áhāisīt; hesyāti; hitá). set in motion, drive, impel.

+ pra, send off or away; deliver over.

hí, particle. — 1. asseverative: surely, verily, indeed, 18^{22, 23}, 22²⁰, 23²¹, 28¹⁵, 35²¹, 83¹, etc.; — 2. giving a reason: because; for, 3¹⁹, etc., 53², 70¹¹; — 3. w. interrogatives, pray, 11¹, 13¹⁴; — finite verb accented w. hí [595d], 72¹⁸; hí never at beg. of sentence.

√ hiñs (hinásti [696]; jihínśa; áhiñsīt; hiñsiyāti; hiñsitá; hiñsitum; hiñsitvá; -hiñśaya). hurt, harm, slay. [perhaps, orig., desid. of √ han, see 696.]

hiñśā, f. a harming, injuring. [Vhiñs, 1149.]

hiñśrá, a. harming; as m. a savage or cruel man. [Vhiñs, 1188a.]

hitá, ppl., adj. — 1. put, set; placed; and so — 2. pregnantly (like Eng. in place, i.e. 'in the right place,' and Ger. gelegen, 'lying aright, i.e. convenient'), fit, convenient, agreeable; yadi tatra te hitam, if it suits thee there; advantageous, salu-

tary; — 3. as n. welfare, safety. [√ 1 dhā, 'put,' 954c: -dhita in Veda: cf. θέρds, 'set.']

hita-kāma, a. wishing one's welfare, well-wishing. [see kāma.]

hiteccchā, f. desire for the welfare (of another). [icchā.]

hitopadeśa, m. salutary instruction; Hitopadeśa, name of a collection of fables. [upadeśa.]

himá, m. the cold; winter. [the stem *χιμα, 'winter,' appears in χίμα-po-s, lit. 'winter-ling, i.e. a one-winter-old or yearling goat,' named χίμαpos precisely as is the dialectic Ger. Ein-winter, 'a one-winter-old goat'; cf. χίμαpa, 'she-goat, chimera'; see similar names under vatsa: cf. further -χιμο- in δύσ-χιμο-s, 'very wintry'; Lat. -himu- in bimus, *bi-himu-s, 'of two winters or years'; also χιών, 'snow,' χειμών, 'winter'; Lat. hiems, 'winter.']

hiraṇya, n. gold. [akin w. hari, q.v.]

hiraṇya-garbhá, m. fruit or scion or child of the gold (i.e. of the golden egg, 57⁸), Hiranyagarbha or Gold-scion, name of a cosmogonic power, the personal Brahman, 91¹⁶.

√ hīd (Vedic forms [Whitney 54, 240³]: hēlant, hēlamāna; jihīla, jihīlē; hīlītá; Epic, hēlamāna). be angry; be inconsiderate or careless.

hīnā, see √ 2 hā.

√ hu (juhóti, juhuté; juhāva, juhvé; áhāusīt; hosyāti; hutá; hótum; hutvá). pour into the fire, cast into the fire; and so offer; make oblation even of things not cast into the fire; hutá: offered; as n. oblation.

[orig. *ghu: cf. χέω, *χεF-ω, 'pour'; χυ-λό-s, 'liquid, juice'; w. hu-tá, cf. χυ-τό-s, 'poured'; w. ā-hu-ti, cf. χύ-σι-s, 'a pouring,' Lat. fū-ti-s, 'water-pot'; further, fons, stem font, *fov-ont, 'pouring,' i.e. 'fountain':

with the extended form *ghud, cf. Lat. √ fud in fund-ere, 'pour,' AS. geōt-an, Ger. giessen, 'pour'; provincial Eng. gut, 'water-course'; and Eng. gut, w. like sense, in Gut of Canso.]

+ ā, offer in (loc.); áhuta: offered; laid

in the fire (of a corpse), 84¹²; *as n.* oblation.

huta-homa, *a.* having offered oblation.

hutaṭāṣa, *m.* fire; the fire-god, Agni. [prop. 'having the oblation as his food,' āṣa: 1302.]

hutāṣana, *m.* fire; the fire-god, Agni. [prop. 'having the oblation as his food,' āṣana: 1302.]

√ **hū** or **hvā** (**hāvate** and **huvāte**, *Vedic*; *classical*, **hváyati**, -te [761d2]; **juháva**, **juhuvé**; **áhvāsīt** [912]; **hvayisyāti**, -te [935c]; **hūtá**; **hvátum**, **hváyitum**; **hūtvá**; -**hūya**). **call**; **call upon**; **invoke**, *esp.* a god. [orig. *ghū: w. **hū-tá**, 'called upon, invoked,' some identify the Goth. stem *gu-pa*, *gu-da*, 'God,' AS. and Eng. *God*.]

+ **ā**, -1. **call to or hither**; **summon**, **invite**; -2. *mid.* **challenge**.

+ **upa**, *mid.* -1. **call or summon to one's self**; -2. **call encouragingly unto**.

hūti, *f.* invocation. [√ **hū**.]

√ **lh̥** (**hárati**, -te; **jahára**, **jahré**; **áhr̥ṣīt**, **áhr̥ṣta**; **harisyāti**, -te; **hrtá**; **hártum**; **hrtvā**; -**h̥rya**; **hriyáte**; **jíh̥r̥ṣati**). -1. **carry**, 102⁶, 104²⁰; **hold**; -2. **carry unto**, **bring**; **offer**, 105⁹; -3. **carry away**; **remove**, 85³; -4. *esp.* **take away by violence or unlawfully**, 46⁴, 53⁷; **steal**, 30², 67²³, 68⁴, 97^{6,9}; **seize**; -5. **take lawfully**, **receive (a gift)**; **come into possession of (as heir)**, 45^{8,16}; -6. **get hold of**, 96²²; **become master of**; -7. (*like Eng.* **take**) **charm**, **captivate**; -8. (**carry off**, *i.e.* **remove**, *and so*) **destroy**. [cf. χεῖρ, dialectic χεῖρ-s, 'hand'; εὐ-χερ-ής, 'easy to handle'; Lat. *hir*, 'hand'; *hērēs*, 'heir,' see root, mg 5.]

+ **ava**, (**carry down**, *i.e.*) **move down**.

+ **vy-ava**, **move hither and thither**, **go to work**, **proceed**, **act**.

+ **ā**, -1. **bring hither**, 34³; **fetch**; **fetch or get back**, 97^{10,11}; -2. **receive**, 47¹²; **accept**; -3. *used (like Eng. take) esp.* **of food**, **take**, **eat**; -*desid.* **be willing to get back**, 97¹⁰.

+ **ud-ā**, **bring out**, *and so* **utter**, **say**, **tell**.

+ **praty-ā**, **get back again**; *at* 11⁶, *incorrect reading for pra-vy-ā*.

+ **vy-ā**, **bring out**, *and so* **utter**;

with vācam, **speak words to a person (acc.)**, 3¹; *similarly*, 8¹⁹.

+ **pra-vy-ā**, **utter**; **speak**.

+ **ud**, **take out**.

+ **pari**, **carry around**.

+ **pra**, -1. (**bring forward**, *i.e.* **reach out**, *e.g.* **feet**, **fists**, *and so*) **strike**, **attack**, **deal blows**; -2. **throw**, *esp.* **into the fire**.

+ **anu-pra**, **throw into the fire or on a fuel-pile**.

+ **vi**, -1. **take apart**, **divide**; -2. **pass (part of one's life)**, 64²²; -3. **pass one's time**, *esp.* **pleasantly**; **wander about for pleasure**, **enjoy one's self**, 16^{9,12}, 49¹⁸; -4. **wander about**.

+ **sam**, **bring or draw together**, **contract**; **withdraw**.

+ **upa-sam**, **bring or draw together to one's self**, *mid.*; **withdraw**.

√ **2 hr̥** (**hr̥ṣitē**). **be angry**.

hr̥cchayá, *a.* **lying or abiding in the heart** [1265]; *as m.* **love**, 2¹⁹. [**hr̥d** + **çaya**, 159, 203: *acct.* 1270.]

hr̥cchaya-pīḍita, *a.* **love-pained**, **love-sick**.

hr̥cchaya-varḍhana, *a.* **increasing or arousing love**.

hr̥cchayáviṣṭa, *a.* **entered by or filled with love**. [áviṣṭa, √ **viç**, 1085a: *acct of cpd*, 1273.]

hr̥cchayáviṣṭacetana, *a.* **possessing a love-filled mind**. [**hr̥cchayáviṣṭa** + **cé-tanā**, 1298a, 334².]

h̥rd [397], *n.* **heart**; *esp.* **as seat of the emotions and of mental activity in general**; *also*, **properly**, **region of the heart**. [see under **grad**.]

h̥rdaya, *n.* **heart**; -1. *prop.* **heart**, *as an organ of the body*, 100²⁰; -2. *fig.* **heart**, *as seat of the feelings*. [see **hr̥d** and 397.]

√ **hr̥ṣ** (**hr̥ṣyati**, -te [761a]; **jahár̥ṣa**, **jahr̥ṣé**; **hr̥ṣitá**, **hr̥ṣtá**; -**hr̥ṣya**; **harsáyati**, -te). **be excited**, *esp.* **with pleasure or fear**; (of the hair) **bristle or stand on end by reason of fright or pleasure**; **be impatient**; -**hr̥ṣta**, **delighted**; -**hr̥ṣitá**: (of the hair) **standing on end**; (of flowers) **not drooping**, **unwithered**, **fresh**; -*intens.* **be very impatient**, 84¹⁷; -*caus.* **excite pleas-**

antly, gladden. [for ghr̥ṣ: cf. Lat. *horre*, *hors-ere*, 'bristle, shudder'; *hirsūtus*, 'bristly, rough'; *hor-deum*, Ger. *Gers-te*, 'barley,' so called from its bristly ears.] + pra, give one's self up to joy, exult; prahr̥ṣṭa, delighted, glad.

hr̥ṣitasragrajohīna, *a.* having unwithered garlands and free from dust. [hr̥ṣita-sraj + rajo-hīna, 1257.]

hetú, *m.* —1. *prop.* an impeller, and so occasioner, causer, occasion, cause; hetos, (like Lat. *causā*) on account of; trāsa-hetos, from fear; —2. reason, argument, proof; —3. means, 41¹⁶. [√hi, 1161a.]

hetu-gāstra, *n.* reason-book, rationalistic work; dialectics.

hema or heman, *n.* gold.

hemantā, *m.* winter. [cf. *hima*: 1172⁴.]

helā, *f.* carelessness; levity. [for helā, from √hiḍ, q.v.]

hāima, *a.* golden. [hema, 1208f.]

hótr, *m.* —1. priest, chief priest, whose assistant in oldest times was the adhvar-yu; Agni, as the chiefest hotr, 69², 88⁶; —2. in the highly developed ritual, the first of the four chief priests, see rtvij. [prop. 'offerer,' from √hu, 'offer': but the sense of 'invoker,' naturally suggested by his function in the ritual, was popularly associated with it and the word thus connected with √hū, 'invoke'.]

hotrá, *n.* offering, sacrifice, both the action and the thing offered. [√hu, 1185a.]

hóma, *m.* a pouring into the fire; oblation;

sacrifice; observe that the older word is āhuti. [√hu, 1166.]

hradā, *m.* pool, lake. [cf. √hlād.]

√ hras (hrásati, -te; hrasitá, hrastá; hrásáyati). become less; *caus.* dimin- ish. [w. hrás-iyāns, 'less,' cf. *χείρων*, **χέρων*, 'worse,' and for the mg, cf. Lat. *dētero*, 'lessen,' w. *dēterior*, 'worse.']

√ hrād (hrádate; hrādítá; hrádáyati). sound (of drums); rattle (of stones or dry bones). [for *ghrad: cf. *καχλάζω*, **κα-χλάδ-ζω*, 'sound' (of liquids, breakers, rain), *κε-χλάδ-ός*, 'resounding' (song of victory); AS. *grētan*, obsolete Eng. *greet*, 'cry, lament'; *χαράδ-ρα*, 'noisy mountain torrent': see hrāduni.]

+ sam, strike (*intrans.*) together so as to rattle; *caus.* cause to rattle.

hrādúni, *f.* hail-stones, hail. [so called from its rattling sound, √hrād: cf. *χάλαζα*, **χαλαδ-ζα*, Church Slavonic *gradŭ*, Lat. *grando*, stem *grand-in*, 'hail'.]

√ hlād (hládate; hládáyati, -te). cool off, *intrans.*, refresh one's self; *caus.* cool or refresh, *trans.*

hlādaka, *f.* -ikā, *a.* cooling, refreshing. [√hlād, 1181 and a³.]

hlādikāvant, *a.* rich in cooling. [from fem. of hlādaka, substantively?]

√ hv̥r (hvárati, -te; áhvār̥ṣit; hv̥rtá; hvāráyati). go crookedly; bend over, fall.

+ vi, fall; *caus.* overturn.

EXPLANATIONS AND ABBREVIATIONS.

CITATIONS.

All numbers below 107 refer to the text of this Reader, which is cited by page and line; thus, 79² means page 79, line 2. When still more precise reference is needed, the first half of a line is designated by ^a and the second by ^b.

All numbers above 107 refer to the sections of Whitney's Grammar. Observe, however, that reference is occasionally made to grammar-sections preceding § 107, and that the word "Whitney" is then prefixed to the number to show that the Grammar is meant. The grammar-sections sometimes have subdivisions unmarked by letters or numbers. In referring to these, a small superior number is used, and designates the (typographical) paragraph as counted from the last lettered or numbered subsection. Thus 330⁶ refers to the paragraph beginning "Pl.: nom.-voc. masc."; 371¹² begins with "From *stf* come"; 1222³, with "The accent of derivatives"; 1222c2², with "In the *Brāhmaṇas*."

SIGNS.

The root-sign (√) is prefixed to roots and quasi-roots to catch the eye or as an abbreviation. It is also set before denominative verb-stems, although these are of course in no sense roots.

The plus-sign (+) is set before prepositions with which verbs appear in composition and before certain other elements used as prefixes.

A star (*) signifies that the word or stem or root to which it is prefixed does not actually occur in that form.

A half-parenthesis on its side (⌋) is used to show that two vowels, which, for the sake of clearness, are printed with hiatus in violation of the rules of euphonic combination, should be combined according to those rules.

A hyphen is sometimes used to avoid the repetition of an element of a compound; thus in the article *loka*, p. 235, *para-* stands for *para-loka*.

In Greek words, the old palatal spirant *yod* is represented by *j*, pronounced of course as English *y*. A very few Slavic and Lithuanian words occur, in which the actual or original nasalization of a vowel is denoted by an inverted comma, thus, *ę*, *ą*. Anglo-Saxon *æ* has the sound of *a* in *man*.

ABBREVIATIONS.

It is hoped that most of these, if not all, will be found self-explaining. To preclude any misunderstanding, however, a complete list of the abbreviations is given below, p. 293.

But certain abbreviations and words are used in an arbitrary way and require more explanation than is given in the list.

When both the letters, *m*, and *n*, follow a stem, they mean that it shows both masculine and neuter case-forms.

An "etc." following a reference that stands after a certain definition signifies that the word is of common occurrence in that meaning.

The abbreviation [do.] is used to avoid repetition of identical items in the square brackets at the end of articles; for examples, see the three words following *abhivāda*, p. 119.

The etymological cognates are usually introduced by the conventional "cf."; this implies that the words which the reader is bidden to "compare" are akin. The fact that two related words are compared implies as a rule only that they are radically akin, and not that their formative suffixes are identical. Thus with *anta* is compared English *end*, although this corresponds strictly only to the Sanskrit secondary derivative *antya*. So *asthan*, *ἄστέον*, and *os* are radically identical, though not of entirely parallel formation.

On the other hand, where it is desired to call attention, not to radically kindred words, but to words analogous only in metaphor or in transfer of meaning, the brief phrase, "for mg, cf.," is used; and this is to be understood as standing for the phrase, "for a parallelism in the development of meaning, compare," or, "for an analogous instance of transition of meaning, compare."

Specially important references to the Grammar are marked by the word "see": thus under *nārāyaṇā* (p. 181), special attention is called to § 1219, which shows that this word is a simple patronymic of *nāra*, and is not what the text (at 57⁶) says it is, a compound of *nārā* + *āyana*.

GENERAL ARRANGEMENT OF THE VOCABULARY.

The order of the articles is strictly and solely alphabetical (see below). Respecting words whose alphabetic place changes with their inflection, the following remarks may be made for beginners.

All nouns, whether they be substantives or adjectives, are given under the stem. In order to know the stem, a preliminary study of the more important paradigms and rules of euphonic combination is necessary. Thus the nom. sing. *rājā* must be looked for under *rājan*, and the acc. sing. *nāma* under *nāman* (Whitney, 424); but *nalo*, as standing for *nala-s* (175a, 330), must be looked for under *nala*. The stems in *ṛ* or *ar* are entered in the form *ṛ*. The stems of the perf. act. ppl. and of the primary comparatives are given as ending in *vāns* and *yāns*. The stems in *at* or *ant* are given in the fuller form, *ant*, and similarly those in *mant* and *vant*; and the feminines of these and of the in-stems are not given, since they are always made in *antī* or *atī*, *matī*, *vati*, *inī*.

All verb-forms must be sought under the root. Thus *āsīt* will be defined only under the root *las* (636), and not in the alphabetic place which the augment gives it, under long *ā*. Likewise prepositional compounds of verbs will be found under the roots (see 1076), and not in the alphabetic place under the preposition. The beginner is advised to make himself thoroughly familiar with the list of prepositions (1077) at the outset.

Of the verbal adjectives and nouns (Whitney, chapter xiii., p. 307 ff.), only the gerundives (in *ya*, *tavya*, and *anīya*) have been given regularly in alphabetic place. The participles in *ta* and *na* are usually given under the roots; but in some cases, where they have assumed a distinctly adjectival or substantival coloring or have an inconveniently large variety of meanings and uses, they are treated at length in alphabetic place; such, for example, are *ṛta*, *kṛta*, *gata*, *jāta*, *nivṛta*, *bhūta*, *sthita*, *hita*, etc. Gerunds with *a-* or *su-* (e.g. *a-citvā*) are of course treated in alphabetic place.

Such adverbs as are merely case-forms of substantive or adjective stems, are generally to be sought for under those stems. Those from pronominal stems (e.g. *kim*, *tad*, *yad*) receive separate treatment.

The pronouns of the first and second person would require a dozen different articles apiece if all their forms were given alphabetically. The same is true to a greater or less extent of the other pronouns. The student should therefore learn, as early as possible, the forms given at 491, 495, 499b, 501 (especially *ayam*: *asāu* is less important), 504, and 509. The uses of *sa-s*, etc., *eṣa-s*, etc., and *ayam*, etc., are given under *ta*, *etad*, and *idam* respectively.

As for compounds, they are given with completeness for the Vedic selections, and with great freedom for the remaining texts, especially for the Nala. The meaning of such as are lacking can be easily learned by looking out their component parts.

THE ALPHABETIC ORDER.

The order of the letters is given by Whitney at § 5 (compare § 7); but several matters which are frequent occasions of stumbling, may be noticed here.

The *visarga* has the first place after the vowels. Thus *antaḥ-pura* (for *antar* + *pura*) stands next after *anta*, p. 116, and not after *antardhāna*. But the *visarga* which is regarded as equivalent to a sibilant and exchangeable with it (Whitney, 7²), stands in the alphabetic place of the sibilant. Thus the *visarga* of *adhaḥ-çāyin*, as equivalent to ç (172), brings this word just before *adhas* (p. 115, top), and not between *adha* and *adhanya*.

The sign *ñ*, as representing "the *anusvāra* of more independent origin" (Whitney, 73³), has its place before all the mutes etc. (Whitney, 5). Thus in *añç-a*, the *ñ* represents a nasalization of the radical vowel, and the word comes immediately after *a*. So *hañsa* comes just after *ha*, p. 284; *dañç* and *dañṣtrin*, at the beginning of the letter *d*.

The sign *m̐*, as representing an assimilated *m*, is differently placed, according to its phonetic value. On the one hand, if *m̐*, as product of a *m* assimilated to a semivowel, sibilant, or *h* (see 213c, d), represent a nasal semivowel or *anusvāra*, then its place is like that of *ñ*. Thus *saṁyatendriya* follows *sa*, and *saṁhita* comes just before *sakacchapa* (p. 263), and *puṁs* before *puṭa* (p. 191).

On the other hand, if, for instance, as product of a *m* assimilated to a guttural, the sign *m̐* represent guttural *ṁ*, then its place is that of *ṁ*; and a similar rule applies to all the other cases under 213b. Thus *saṁkaṭa* and *saṁkalpa* follow *sagara*, and *saṁgama* follows *saṅga*, p. 264; so *saṁcaya* (whose *m̐* = *ṁ*) follows *sajya*; and *saṁtati* (whose *m̐* = *n*) follows *sant*, p. 266.

Vedic *ḷ* is placed after *ḍ*, and *ḷh* after *ḍh*.

THE CONTENTS OF THE SEPARATE ARTICLES.

Homonyms, unless differentiated by accent, are distinguished by a prefixed number (cf. *aṅga*, *vayas*); similarly homonymous roots (cf. *kr*).

References to the Grammar in square brackets *immediately after* a declinable stem refer to some peculiarity of declension. Occasionally, typical cases of stems are given. Thus under *dṛç* are given the nom. and acc. sing. and instr. dual; from these, the other cases (*dṛk-ṣu*, *dṛç-ā*, etc., *dṛç-bhis*, etc.) are easily known.

Each root is followed by a synopsis of its conjugational forms, so far as they actually occur in the literature. The finite forms are given in the third person singular of the indicative, and in the order in which they are treated in the Grammar, namely, present, perfect, aorist, and future; then follow the past participle, the infinitive, and the two gerunds (e.g. *āptā*, *āptum*; *āptvā*, *-āpya*: observe the alternation of the accents); then follow in order the third sing. present indicative of the passive, intensive, desiderative, and causative, so far as they seemed of importance for the users of this Reader.

Meanings which are synonymous or nearly so, are separated by commas; those which differ considerably from each other, are separated by semicolons or by full-faced dashes and figures (—1., etc.). The colon is often used to show that several meanings which follow it and are separated by semicolons are co-ordinate with each other. Thus on p. 268, under *saṁīpa* — 2b., the meanings “before,” “near,” “hard by,” and “by” are co-ordinate, and are equivalent to “in the presence or neighborhood of”; cf. *suvarcas*.

The arrangement for matter in heavy brackets at the end of articles is: in the case of primary derivatives, first, the root from which the word comes, with reference, if necessary, to the section giving the suffix of derivation; second, cognate words from allied languages; and third, words showing a development of meaning analogous to that shown by the Sanskrit word or illustrative of it. If the derivation of a simple word is not given, it is because it is unknown or too uncertain to be worth mentioning. In the case of secondary derivatives, the primary is given, with a reference to the section showing its treatment. The analysis of compounds is often indicated by a hyphen; but if one member ends and the next begins with a vowel or diphthong, the latter member is given in square brackets at the end of the article; cf. *nalopākhyāna*.

Where words of different languages are given together, separated only by commas, the definition given after the last applies to them all; or, if no definition is given, the English word in italics at the end is both a cognate and a definition of all at the same time; for examples, see *ākṣa* (‘axle’), *aṣṭa*, *ūrṇa*.

The references to the Grammar may seem too numerous; but they are really a device for avoiding the frequent repetition of explanations which would otherwise have to be given in full. It would take half a dozen lines to explain the etymology of *manmatha*, for instance; but the references to 1148.4 and 1002b make this needless; cf. the references under *daridra*, *çiṇu*, *sunva*.

It often happens that the statement in the section referred to does not directly cover the point aimed at in citing it; but a moment’s thought will show what is meant. Thus under *saṁkrānti*, the two references to be compared mean that the derivative suffix is *ti*, and that before it the root-vowel suffers the same peculiar change that is seen in the past participle. Under *saṁyatendriya* reference is made to 1298, which states that possessive descriptives “are very much more common than [simple] descriptives of the same form.” The real point of the reference is plainly, not to bring out this fact, but to show the beginner in what category of compounds this word belongs. So 1290 states that “other compounds with adverbial prior members are quite irregularly accented”; but the section is cited, e.g., under *sadha-māda*, to indicate that this is a descriptive compound (see the heading of the preceding right-hand page, 441) in which the first member is an adverbial element with the function (cf. 1289) of an adjective. Many roots form verb-stems in *aya*, but without causative signification; this is briefly indicated by the reference 1041². In the case of secondary derivatives in *vant*, *mant*, *tā*, and *tva*, a simple reference to one of the sections treating of these endings (1233, 1235, 1237, 1239) is put instead of a repetition of the primitive.

LIST OF ABBREVIATIONS.



a. adjective.
abl. ablative.
acc. accusative.
acct accent.
act. active, actively.
adj. adjective, adjectively.
adv. adverb, adverbial.
advly adverbially.
aor. aorist.
AS. Anglo-Saxon.
assev. asseverative.
B. Brāhmaṇa.
beg. beginning.
caus. causative.
cf. compare.
colloq. colloquial.
comp. comparative.
conj. conjunction.
correl. correlative.
cpd, cpds compound, compounds.
dat. dative.
denom. denominative.
deriv., derivs derivative, derivatives.
desid. desiderative.
e.g. for example.
encl. enclitic.
Eng. English.
equiv. equivalent.
esp. especially, especial.
etc. and so forth.
excl. exclamation.
f., fem. feminine.
ff. and the following.
fig. figuratively, figurative.
fr. from.
fut. future.
gen. genitive.
Ger. German.
Goth. Gothic.
grd. gerund.
grdv. gerundive.
Hdt. Herodotus.
ident. identical.
i.e. that is.
imf. imperfect.
impers. impersonally, impersonal.
imv. imperative.
ind. indicative.
indecl. indeclinable.
indef. indefinite.

inf infinitive.
instr. instrumental.
intens. intensive.
interr. interrogative.
intrans. intransitive, intransitively.
irreg. irregularly, irregular.
Lat. Latin.
lit. literally, literal.
loc. locative.
m., masc. masculine.
MBh. Mahābhārata.
met. metaphorically, metaphor.
mg, mgs meaning, meanings.
mid. middle.
n. note.
n., neut. neuter.
nom. nominative.
num. numeral.
opp. opposed, opposite.
opt. optative.
orig. originally, original.
pass. passive, passively.
pcl. particle.
perf. perfect.
pers. person, personal.
pl. plural.
poss. possibly.
ppl. participle.
prep. preposition.
pres. present.
prob. probably, probable.
pron. pronoun, pronominal.
prop. properly.
q.v. which see.
reg. regularly, regular.
RV. R̥gveda.
S. Sūtra.
s. singular.
sc. scilicet.
sing. singular.
Skt. Sanskrit.
subst. substantive, substantively.
superl. superlative.
s.v. sub voce.
trans. transitive, transitively.
U.f. uncombined form or forms.
vbl. verbal.
V. Vedic, Veda.
voc. vocative.
w. with.

For abbreviations of titles, see next page.

ABBREVIATIONS OF TITLES.

See also pages 315-16, 332, 340, 359, 398, 402.

RV.	Rigveda Samhitā.	AB.	Āitareya Brāhmaṇa.
SV.	Sāmaveda “	QB.	Çatapatha “
AV.	Atharvaveda “	PB.	Pañcaviṇṣa or Tāndya Br.
MS.	Māitrāyaṇī “	TA.	Tāittiriya Aranyaka.
TS.	Tāittiriya “	AGS.	Açvalāyana Gṛhya-sūtra.
VS.	Vājasaneyi “	ÇGS.	Çaṅkhāyana “
K.	Kāṭhaka.	PGS.	Pāraskara “

JASB. Journal of the Asiatic Society of Bengal.
 JA. Journal Asiatique.
 JRAS. Journal of the Royal Asiatic Society.
 JAOS. Journal of the American Oriental Society.
 PAOS. Proceedings “ “ “
 ZDMG. Zeitschrift der Deutschen Morgenländischen Gesellschaft.

AJP. American Journal of Philology — ed. B. L. Gildersleeve.
 Ind. Ant. Indian Antiquary — ed. James Burgess.
 Ist. Indische Studien — ed. Albrecht Weber.
 KZ. Zeitschrift für vergleichende Sprachforschung — ed. A. Kuhn.

ASL. History of Ancient Sanskrit Literature, by Max Müller.
 BI. Bibliotheca Indica — publ. by the Asiatic Society of Bengal.
 BR. Böhtlingk and Roth's Sanskrit-Wörterbuch — see *Brief List*, p. xviii, no. 5.
 GKR. Geldner, Kaegi, and Roth's Siebenzig Lieder — see p. xix, no. 15.
 HIL. History of Indian Literature, Weber — see p. xx, no. 21.
 IA. Indische Alterthumskunde, by Christian Lassen.
 ILuC. Indiens Literatur und Cultur, Schroeder — see p. 359, § 100.
 OLSt. Oriental and Linguistic Studies, Whitney — see p. 359, § 100.
 VP. Viṣṇu Purāṇa — Bombay text; or Wilson's translation, ed. 1 or ed. 2 (F. Hall).

SBE. Sacred Books of the East — transl. by various scholars and ed. F. Max Müller.

Vol.		Vol.	
i.	Upaniṣads. 1.	xv.	Upaniṣads. 2.
ii.	Laws. 1. Āpastamba, Gāutama.	xxiii.	Avesta. 2. Yashts, etc.
iv.	Avesta. 1. Vendidad.	xxv.	Manu.
vii.	Laws. Viṇu.	xxvi.	Çatapatha Brāhmaṇa. 2.
x.	Dhammapada, etc.	xxix.	Gṛhya-sūtras. 1. ÇGS., AGS., PGS.
xii.	Çatapatha Brāhmaṇa. 1. See p. 356, n.9.	xxx.	Gṛhya-sūtras. 2.
xiv.	Laws. 2. Vasiṣṭha, Bāudhāyana.	xxxi.	Avesta. 3. Yasna, etc.

Bergaigne La religion védique — see p. 359, § 100.
 Kaegi Der Rigveda — see p. 352, § 70.
 Ludwig Der Rigveda — see p. 359, § 100.
 Muir Original Sanskrit Texts — see p. xx, no. 26.
 Si-yu-ki Buddhist Records of the Western World. Transl. by S. Beal, London, 1884.
 Zimmer Altindisches Leben — see p. xx, no. 22.

The Vocabulary will often serve as an index to the Notes.

PART III.
NOTES.

SELECTION I.

THE STORY OF NALA AND DAMAYANTĪ.

§ 1. The trend of Aryan migration in India has been from the extreme north-west to the south-east, across the region drained by the Indus and its affluents, and called the Panjāb or Land of the Five Rivers; and again south-east, down the valleys of the Jumna and Ganges. One prominent group of Aryan immigrant tribes was that of the Kosalas, Videhas, and Magadhas, who settled in the *lower* valley of the Ganges, *east* of its confluence with the Jumna, in the districts now named Oudh and Behar, the Palestine of Buddhism.

§ 2. Another group of tribes had their home on the upper Indus, in the north-west of the Panjāb. Theirs was the religion and civilization of which the Vedas are the monument. Later we find them advancing south-eastward, and establishing themselves on the *upper* course of the Jumna and Ganges, in Madhya-deça, The Mid-Land. Foremost among them are the tribes of the Bhāratas, the Kurus, and the Panchālas. Here arose the system of Brahmanism; here the simple nature-religion of the Vedas developed into a religion of priests and sacrifices; here the Bhāratas attained a kind of religious primacy and the lustre of a great name, although gradually merging their tribal individuality with that of kindred tribes; here were fought the battles of the Bhāratas; and here, to ever-ready listeners, in school or forest-hermitage, at a sacrifice or a burial, were told the tales of these battles and their heroes. These are the tales that form the nucleus of the Great-Bhārata-Story (*mahā-bhārata-ākhyāna*, or, more briefly), the *Mahā-bhārata*.

§ 3. These tales were probably first circulated in prose, until some more clever teller put them into simple and easily-remembered metrical form. The date of these first simple epics we do not know. They may well have existed several centuries before our era; but neither their language nor the notices of the Greeks afford any satisfactorily direct evidence upon the subject. Around this nucleus have been grouped additions,—historical, mythological, and didactic,—until the Great-Bhārata, as we now have it, contains over one hundred thousand distichs, or about eight times as much as the *Iliad* and *Odyssey* together.

§ 4. Only about one-fifth of the whole poem is occupied with the principal story. This, in the briefest possible summary, is as follows. The two brothers, Dhritarāshtra and Pāṇdu (*dhṛta-rāṣṭra*, *pāṇḍu*), were brought up in their royal home of Hastinā-pura, about sixty miles north-east of modern Delhi. Dhritarāshtra, the elder, was blind, and so Pāṇdu became king, and had a glorious reign. He had five sons, chief of whom were Yudhishtira, Bhīma, and Arjuna. They are called Pāṇdavas, and are the types of honor and heroism. Dhritarāshtra's hundred sons, Duryodhana and the rest, are usually called the Kuru princes, and are represented as in every way bad. After Pāṇdu's death, his sons are brought up with their

cousins. The kingdom devolved on Dhritarāshtra, who in turn made his nephew Yudhishtira the heir apparent.

§ 5. Yudhishtira's exploits aroused the ill-will of his cousins, and, to escape their plots, the Pāndu princes went away to the king of Panchāla, whose daughter, Draupadi, became their common wife. In view of this strong alliance with the Panchālas, Dhritarāshtra thought it best to conciliate the Pāndus. So he divided the kingdom, and gave Hastinā-pura to his sons, and to his nephews a district to the south-west, where they built Indra-prastha, the modern Delhi. Here the Pāndavas and their people lived happily under king Yudhishtira.

§ 6. On one occasion Dhritarāshtra held a great assembly of princes at his capital. The Pāndavas were invited and came. Yudhishtira was challenged to play with Duryodhana, and accepted. The dice were thrown for Duryodhana by his uncle Çakuni. Yudhishtira loses everything—wealth, kingdom, brothers, wife. A compromise, however, is made, by which the Pāndavas give up their part of the kingdom for twelve years, and agree to remain incognito for a thirteenth. With Draupadi, they retire to the Kāmyaka forest, on the Saraswati.

§ 7. For twelve years the Pāndu princes dwell in the wood. Many legends are told to divert and console them in their exile; and these stories, with the description of the forest-life of the princes, combine to make up the third or 'Forest-book,' the *vana-parvan*, which is one of the longest in the whole poem.

§ 8. The thirteenth year arrived and passed. "Then in the fourteenth the Pāndavas demanded back their possessions, but received them not. From this arose the conflict. They overthrew the ruling house, slew prince Duryodhana, and then, although losing most of their warriors, they got back again their kingdom." MBh. i.61.51=2280. Thus ended the Bhārata, doubtless, in its oldest and simplest form.

§ 9. The poem, as we now have it, spins out the story of the combat through several books and through thousands of distichs. At length Yudhishtira is crowned in Hastinā-pura, and Bhishma, the leader of the Kurus, although mortally wounded, instructs him, for about twenty thousand distichs, on the duties of kings and on other topics, and then dies. In the seventeenth book, the Pāndus renounce the kingdom, and in the next, the last, they ascend to heaven with Draupadi.

§ 10. The Nala-episode illustrates very well how loose is the connection of the episodes in general with the main thread of the Bhārata. The story of Nala is one of those inserted in the third book (above, § 7), and its setting is as follows. Arjuna had gone to the heaven of Indra to get from him divine weapons. The other Pāndavas, remaining in the forest with Draupadi, lament their brother's absence and the loss of their kingdom. Meantime the fierce and stout-armed Bhīma addresses his brother Yudhishtira, and offers to go out and slay their deceitful cousins. Yudhishtira counsels Bhīma to wait till after the thirteenth year, and is trying to calm his impetuous brother, when suddenly there arrives a mighty sage, Brihadāçwa. The holy man is received with honor and with the customary guest's-dish of milk and honey. When he is seated, Yudhishtira sits by him, bewails his sad lot, and asks, "Hast thou ever seen or heard of a man more luckless than I am? I believe there never was one more unhappy." "On this point," replies the sage, "I will tell thee a story of a king who was even more luckless than thou. King Nala was once cheated out of his kingdom by a false dice-player, and dwelt in the forest, and

neither slaves, chariot, brother, nor friend was left him; but thou art surrounded by heroes, brothers, and friends, and oughtest not to grieve." Thereupon Yudhishtira begs him to relate the story at length. Accordingly, to console the king, and to show him that there is hope of regaining his kingdom, just as Nala regained his, Brihadaçwa begins as in the extract given in the Reader (1⁸).

§ 11. CHAPTER 1. Nala was a prince of Nishadha. Damayanti was the lovely daughter of Bhima, the king of Vidarbha. By the miraculous interposition of swans, the prince and princess become mutually enamored.

§ 12. CHAP. 2. Bhima accordingly holds a swayamvara ('self-choice') for her. The neighboring kings are invited, and she is permitted to choose for herself her husband from them. The chief gods hear of it and determine to go also. On their way, they meet Nala, who is bound on the same errand.

§ 13. CHAP. 3. The gods request Nala to sue for them. Reluctantly consenting, he enters the chamber of the princess and tells how the gods desire her hand.

§ 14. CHAP. 4. Damayanti refuses to listen to the arguments in favor of the gods. She desires that the swayamvara be held in the usual form, and that the gods be present, and informs Nala that she intends to show openly her preference for him. All this Nala reports to the gods.

§ 15. CHAP. 5. The gods and kings assemble. The four chief gods assume the appearance of Nala. Unable to distinguish the real Nala, the princess, distressed, prays to the gods, and they, in answer, resume their proper forms and peculiar attributes (see 14¹² N.). Thereupon she chooses Nala. The kings express their sorrow, and the gods their delight. The gods give Nala the magic power of having fire and water whenever he wishes, and a wonderful skill in cookery. The wedding-feast is celebrated. Nala returns to Nishadha with his bride. They live happily, and have a son and daughter. — Here the extract in the Reader ends.

§ 16. CHAPTERS 6–26. These tell of Nala's misfortunes, and their final happy issue. He loses everything, even his kingdom, by gambling, and wanders, hungry and half naked, in the forest. He is transformed into a dwarf, and becomes charioteer of Rituparna, king of Oudh. Damayanti, at her father's in Kundina, is led by certain tidings to suspect that Nala is at Oudh. By way of stratagem, she holds out hopes of her hand to Rituparna, if he will drive from Oudh to Kundina, some five hundred miles, in a single day, knowing well that only Nala's skill in horsemanship (see 1⁴) is equal to this task. Rituparna gets Nala to drive him thither through the air. Nala receives as reward perfect skill in dicing. His wife recognizes him by his magical command of fire and water, and by his cooking. He resumes his true form, plays again, and wins back all he had lost, and lives happy ever after.*

§ 17. When Brihadaçwa had finished the story of Nala, Yudhishtira, pleased, asked him for perfect skill in dicing; and the hermit, granting him his prayer, departed.

§ 18. This story is unquestionably one of the oldest and most beautiful episodes of the Mahā-bhārata. It was extremely popular in India; and to this is due the fact that it escaped the bad influence of Vishnuism, whose adherents have worked over the vast epic, changing and interpolating, and always for the worse.

* The student may read the entire story in any of the numerous translations — by Milman, Bopp, Rückert, and others. The most easily obtained is the very spirited English rendering of Edwin Arnold, in his *Indian Idylls*, Boston, Roberts Brothers, 1883, \$1.00.

§ 19. Even the Nala, especially in the first chapter, has suffered much from later hands; but on the whole it is one of the least corrupted episodes. Its antiquity is shown by the simplicity of manners implied in its incidents — the prince, for example, cooks his own food, — by the character of Indra (cf. 14²² N.), and in other ways. See Holtzmann's *Indische Sagen*, Stuttgart, 1854, p. xiv. Bruce has attempted to reject definite passages throughout the poem, and has published, at St. Petersburg in 1862, a text of the Nala, reduced from 983 to 522 distichs.

§ 20. The story begins at iii.53.1 (folio 58 b) of the Bombay edition of 1877, and at iii.2072 of the Calcutta edition of 1834.

§ 21. THE METRE. The stanza (çloka) or distich consists of four octosyllabic verses (pāda). The first and second pādas form together a half-çloka or a line, divided at the middle by the caesura: likewise the third and fourth. The more important rules follow.

a. Odd pādas end usually with a first epitrite, ∪ _ _ _ , or antispast, ∪ _ _ ∪ .

b. Even pādas end in a diambus, ∪ _ ∪ _ , or second paeon, ∪ _ ∪ ∪ .

So the type of the half-çloka is ∪ ∪ ∪ ∪ | ∪ _ _ ∪ || ∪ ∪ ∪ ∪ | ∪ _ ∪ ∪ . But

c. In no pāda may the syllables 2, 3, 4 form a tribrach, ∪ ∪ ∪ , or anapaest, ∪ _ _ ;

d. Nor, in the even pādas, an amphimacer, _ _ _ .

NOTES TO PAGE 1.

LINE 1. *atha*, see p. 114, s.v. *atha* 3. — *nalopākhyāna-m*, nom.s.n. (see 330) of *nalopākhyāna*: this last is a compound stem, see s.v., p. 180: its analysis is indicated in the manner mentioned at p. 292, paragraph 2, end: the second member is *upākhyāna*, as given in the square brackets, p. 180: its initial, *u*, has evidently combined with the final vowel of the first member to *o*: according to the important rule 127, that final must have been an *a*-vowel (*a* or *ā*), and, since there is no stem *nalā*, the first member must be *nala*: since this logically determines the second member, i.e. distinguishes the 'Nala-episode' from all other episodes, the compound is to be classed as a determinative, see 1262.

2. *brhadaçva*, u.f. *brhadaçva-s* (175b), nom.s.m. of *brhád-açva*, see s.v., p. 202: as shown in the square brackets, the first member of the cpd is *brhánt*, which, by 1249a, enters into composition in its weak form *brhát*: by the law of regressive assimilation (159, the most important rule of Sanskrit phonetics), the *t* becomes *d*. The combination *brhad-açvá*, with the accent on the ultima, means 'a great horse'; the same

combination, with the acct of the prior member, is a secondary adjective cpd, and means 'having great horses': here the secondary adjective is used as a substantive, '(man) having great horses, i.e. Great-horse': see 1293² and cf. the difference between a *great heart* and Bunyan's *Mr. Great-heart*. For the ligature çv, see Whitney 13⁶. — *uvāca*, √*vac*, p. 236, perf. act. 3d sing., see 800e. — For the connection of this line with the story, see p. 298, § 10.

3^a. *āsīd*, u.f. *āsīt*, by the law of regressive assimilation, just mentioned: as was said at p. 290, paragraph 8, the meaning must be sought under √*las*, p. 122: the form is inf. 3d sing., 636. — *rājā*, see p. 290, paragraph 7, and for declension, 424. — *nalo*, u.f. *nala-s*, 175a: declension, 330. Nominatives in *as* are extremely common, and so of course is the change of *as* to *o*. — *nāma*, acc.s.n. (424) of *nāman*, see s.v. 3.

3^b. *virasena-suto*, u.f. *-suta-s*, 175a: the word is a dependent noun-cpd and = *virasenasya sutas*, see 1264: the stem *virāsena* (see s.v.) is itself also a cpd, and of the same kind as *brhád-açva*. — *balī*, see 440.

4^a. upapanno, u.f. upa-panna-s (175a), √pad+upa, p. 186. As a prepositional cpd, this must be sought under the root, not under the preposition—read p. 290, paragraph 8. For the form panna, see 957d: lit., it has only an indefinite past sense, not a passive sense, see 952². —guṇāir, u.f. guṇāis, 174: declension, 330. —iṣṭāi, u.f. iṣṭāis, which becomes iṣṭāir (174 again) before the following sonant initial; and since this is r, the final r is dropped—see 179: iṣ-ṭā is ppl. of √liṣ, 953: the t of ta becomes ṭ by progressive assimilation (197), which is far less common than regressive assimilation. —The half-line means, ‘endowed with (desired, i.e. desirable or) excellent virtues.’ For the use of the instr., see 278.

4^b. rūpavān, see 452 and 453, and cf. 447. For rū, cf. Whitney 10d. —aṣvakovidah, u.f. aṣvakovidas, 170a, an extremely common change. Nala’s skill in the manege is a point of prime importance in the story—see p. 299, § 16.

5^a. atiṣṭhan, u.f. atiṣṭhat (161) is 3d s. inf. act. of √sthā, 742. [The a is augment, 585: ti is reduplication (for t, see 590c; for i, 660): the i alters s to ṣ (180 and 184c), and this ṣ involves the conversion of th to ṭh (197—cf. iṣṭa). Orig. sthā belonged to the reduplicating class (671—cf. ἵστημι, ἵστης, ἵστησι), but has been transferred (749) to the commonest of all classes, the a-class, and is inflected as if the stem were tiṣṭha, i.e. as if we had in Greek ἵστω, ἵστεis, ἵσται.] —manujendrānām, gen.pl. of manujendra: after the lingual r, the n of the ending is changed to lingual ṇ—see 189 and 190a: for the combination of manuja+indra, see 127; for dr, Whitney 14.

5^b. mūrdhni, loc.s. of mūrdhan, 424: for rdh, see Whitney 14. —devapatis, u.f. devapatis, 174: declension, 339. —yathā, see s.v. 4. —‘He (stood, i.e.) was at the head of princes, as Indra (sc. is at the head of gods)’: i.e. ‘He was as much superior to other princes as Indra to other gods.’ ‘As handsome as Indra’ was a proverbial expression.

6^a. upary, u.f. upari, 129: the word is repeated for emphasis, 1260: ‘above, above,’ i.e. ‘far above.’ —sarveṣām, gen.pl. of sarva, 522 and 524: for construction, see s.v. upari and 1130 end.

6^b. āditya, u.f. ādityas, 175b. —tejasā, 414: as referring to the sun, it means ‘splendor,’ and as referring to Nala, it has the transferred mg, ‘majesty’: the instr., prop. the ‘with’-case, is here best rendered by ‘by,’ i.e. ‘in virtue of.’ —The force of atiṣṭhat extends through the ḡloka or distich. ‘He was far above all in majesty, as the sun (is) in splendor.’

7^a. vedavic chūro, u.f. vedavit cūras: the final t is changed to the palatal c, before the palatal sibilant ṣ (regressive assimilation, 203), and the sibilant ṣ is also changed to the mute ch, 203: the same changes appear in paryupāsac chacīm, 27, abhūc chṛṇvatoḥ, 2¹⁸, hṛchayaḥ, 2¹⁹, and tac chrutvā, 4⁶, 4¹⁶: vedavit is nom.s.m. of vedavid (391), the d being changed to t (159) before the s of the case-ending, which last, however, is dropped—see 150.

7^b. niṣadheṣu, ‘among the Nishadhans’ or ‘in Nishadha’. —mahīpatiḥ, u.f. mahīpatis, 170a: declension, 339.

—It is not known where Nishadha was. Vidarbha, the modern Berar, is at the headwaters of the Tapti, between Nagpore and the Nizam’s Kingdom, and about five hundred miles from Oudh. The general run of the story makes it highly probable that Nishadha was between Berar and Oudh. From chapter ix., it would seem to have been north of Oujein (ujjayinī). From an allusion in the Ḣatapatha-brāhmana, ii.3.2, Weber thinks it is in the south (i.e. from Madhya-deṣa). These premises give some ground for the inference that Nishadha was in the valley of the Sind, which traverses Gwalior State, Central India. On the Sind is Narwār; and local tradition connects this place with “King Nala” in a story whose leading features bear a striking resemblance to those of our poem. Finally, Nala is said, chap. xv., to have reached Oudh on the tenth day after quitting Damayantī, and this time suits the

distance—some two hundred miles—very well.

8^a. *akṣapriyaḥ*, u.f. *akṣapriyas*, 172: for *kṣ*, cf. Whitney 13 end. —*satyavādī*, nom.s., 440. —As a dependent cpd (1265), *akṣapriya* may mean, 1. 'dice-beloved, lucky at gaming,' or, 2. 'dice-loving, friend of dice, fond of gaming': on the whole, mg 2 is perhaps to be preferred.

8^b. *mahān*, nom.s., 450b.

9. See *īpsita*, which is ppl. (1037) of the desid. —*nara-nārī*, declension, 364: for *n*, cf. 1^a N. end: *nārī*, see under *nāra*: for use of case, 296b. —*udāraḥ*, 172 again, like *akṣapriyaḥ*, 1^a, and *gr̥eṣṭhaḥ* and *manuḥ*, next line, etc. etc. —*samyatendriyaḥ*, read p. 291, paragraph 6: *samyata*, *vyam*, 954d.

10. *rakṣitā*, 373. —*dhanvin-ām*, 440. —*sākṣād*, u.f. *sākṣāt*, 159. —*manu-h*, 341. —Render 'as it were, Manu himself, in visible presence.'

11. *tathāivāsīd*, u.f. *tathā eva āsīt*, 127, 126, 159: see *tathā*, mg 3. —*bhīmā-parākrama*, possessive form of the descriptive cpd *bhīma-parākramā*: see references in vocab.

12. *sarva-guṇāir*, u.f. *sarva-guṇāis*, 174, cf. 1^a N.: for mg, see *sarva* 2b: a descriptive cpd, 1279. —*yuktaḥ*, u.f. *yukta-s* (170d), ppl. (953, 219 and 217) of *vyuj*: see *vyuj* 4, 'yoked with' (hence instr., 278), and so 'possessed of'. —*prajākāmah*, observe accent and references in vocab. —*sa cāprajāḥ*, u.f. *sas ca aprajas*, 176a (as exception to 170c): for *sa-s*, 495: *ca*, though coalescing with *aprajās* in euphony (126) and in print, is really an enclitic and so belongs w. *sa*: 'and yet he (sc. was) childless.'

13. *akarot*, 3d s. inf. of *√1kr*, 714. —'He (in the matter of, i.e.) for the sake of children made the greatest effort,' i.e. he performed pious rites, etc.; or else, 'He had the matter of children greatly at heart, all intent (upon it).'

14. *tam*, 495, 274a. —*abhy-agacchad*, *√gam+abhi*, see references after pres. form *gacchati* in vocab.: this is 3d s. inf., 742. Respecting the spelling *cch*, see Preface, p. v. note 6. —*brahmaṛṣi-r*: for *r*, 174: de-

clension, 339: formation, see references in vocab. There were three kinds of Rishis (see *ṛṣi*): the *rājārṣi*, or prince who adopted a life of devotion; the *devārṣi*, or sage who was also a demigod, as *Nārada*; and the *brahmaṛṣi*, or priestly sage.

—*Bhārata*, like *rājendra*, *kāunteya*, *viçām pate*, *prabho*, *mahārāja*, *rājan*, *pāṇḍava*, *kāuravya*, etc., is an interjected vocative, addressed by *Bṛhadaçwa*, the narrator, to *Yudhishtira*, see p. 298, § 10.

15. *sa*, see p. 291, paragraph 1, and vocab., s.v. *ta* 4. —*toṣayām āsa*, periphrastic perf. of caus. of *√tuṣ*, 1070, 1071a: the auxiliary is the 3d s. perf. (800a) of *√as*, 'be.' —*dharma-vit*, nom.s.m., declined like *veda-vit*, 1⁷.

16. *mahiṣyā*, instr. (364) of *mahiṣi*. —*suvarcas-am*: declension, 418: goes with *tam*. —15-16. 'Along with his queen, *Bhīma*, desiring children (and) knowing his duty, gratified him (*tam*, *Damana*), the glorious, with hospitality.'

17. *tasmāi*, 495. —*pra-sanno*, *√sad+pra*, cf. *upa-panno*, 1^a N. —*sabhāryāya*, dat.s.m. with *tasmāi*, 'to him having an accompanying wife, i.e. to him and his wife': observe that *bhāryā* shortens its final *ā* in composition, 334². —*dadāu*, *√dā*, 'give,' 800c.

NOTES TO PAGE 2.

1. *kumārāṇç ca*, u.f. *kumārān ca* (208), or rather, *kumārāns ca* (170c); for the so-called "inserted sibilant" is in the acc.pl. a historic survival, the original ending having been ns. —*trīn*, 482c. —*mahā-yaçās* (418) goes with *damanas*.

2. *damayantīm*, 364.

3. Cf. 1^a and 1¹¹ and notes.

4. *tejas-ā*, 414: so *yaças-ā*. —*çriy-ā*, stem *çrī*, 351.

5. *prāpa*, 3d s. perf. *√āp+pra*, 783c², 800a. —4-5. 'Fair-waisted *D.* won fame among men by her beauty, majesty, fame, grace, and comeliness.' —*Reprehensible tau-tology*.

6. *tām*, 495. —*vayas-i prāpte*, loc. absolute, 303b: *prāpta*, ppl. of *√āp+pra*. —*dāsīnām*, 295 end.

7. paryupāsac cācīm, u.f. pary-upa-
śsat cācīm, see 1^{7a} N.: āsat, 3d s. inf. of
a-class (742 — augment 585) fr. √ās; this is
reg. of the root-class, 628, and mid. voice.
—6-7. Lit. 'Now, her marriageable age
having come, of slaves an adorned hundred,
and a hundred of friends sat around her
(tām), as (they do) around Čaci.'

8. rājate, √rāj, 735. —sarva-ābharāṇa-
bhūṣitā, 'adorned with all (her) jewels,' a
dependent cpd (1265), whose first member,
sarvābharāṇa, is itself a cpd, like sarva-
guṇa, see 1¹² N.

9. sakhī-madhye, see madhya 1. —ana-
vadyāṅgī, initial elided, 135: the cpd is the
possessive form of a descriptive, 1297-8.
—vidyut, 391. The Hindu epics often likens
maiden beauty to the brilliantly flashing
lightning of the rain-cloud.

10. rūpa-sampannā goes with bhāimī.
—U.f. ḡri-s (174) iva āyata-locanā, 'like
long-eyed ḡri.'

11. U.f. tādrk, nom.s.f. —rūpavatī,
nom.s.f. of rūpavant, 452.

12. U.f. mānuṣeṣu (129) api ca anyeṣu
dṛṣṭa-pūrvā (sc. āsit) atha vā ḡrutā.
—api ca continues the force of the preceding
negatives, 'nor also.' —For dṛṣṭa-pūrvā,
see reference in vocab.: dṛṣṭa, ppl. of
√dṛṣ, 218. —atha vā, see atha 6. —ḡrutā =
ḡruta-pūrvā, 1316³.

—Omission of copula (asi, asti, smas,
santi, āsit, 'art, is, are, was,' etc., 636) is
extremely common; esp. so w. past pples,
which thus do duty as finite verbs — cf.
3¹⁹ N., 7⁶⁻⁷ N. So also in German.

13. citta-pramāthinī, fem., 438, 440 end.
—devānām, 1316, first example. —Lines
11-13 belong together: 'Neither among gods
nor Yakshas (sc. was) such a beauty seen
before or heard of, nor also among other
beings, (namely) mortals': bālā is added in
apposition to the subject.

14. nalaç, 170c. —bhuvi, 351.

15. kandarpa, 175b. —mūrtimān, 453.
—abhavat, 742. —'In beauty he was like
K. himself incarnate or having bodily form'
—w. pregnant mg, since K. is said to be
'bodiless,' an-aṅga.

16. U.f. tasyās, 495. —pra-çaçāṇsuh, 3d
pl. perf. (800a) of √çaṇs+pra, p. 254: sub-
ject indef., 'they' or 'messengers.'

17. punaḥ punaḥ, u.f. punar punar, 178.

18. taylor, 495. —'bhūc ḡrṇvatoh, u.f.
abhūt ḡrṇvatos, see 1^{7a} N.: abhūt, 829: ḡr-
ṇv-at-os, loc. du., 447, of pres. ppl., 705, of
√ḡru, 710.

19. anyonyam, see vocab. —kāunteya,
see 1¹⁴ N. end. —vy-avardhata, √vṛdh+vi,
742.

20. a-çak-nuv-an, negated pres. ppl.,
705 (cf. 697³ and 129²), of √çak. —dhār-
ayitum, inf., 1051⁶, of √dhr, whose pres.
is made from a caus. stem, 1041, 1042b.
—hrd-ā, 391.

21. antahpura-, read p. 291, paragraph
4. —vana, u.f. vane, 133. —ās-te, 612.
—gata-s, ppl. of √gam, 954d. —'Stays in a
wood near the harem, having gone secretly.'

22. dadarçā, 3d s. perf. √dṛç, strong
stem dadarç, weak dadṛç, 792, 793c, 800.
—haṇsāṇi, 202². —pariṣṛtān, ppl. of √l kṛ
+pari, 1087d, 180. —'Gold-adorned' = 'of
golden plumage'.

23. vi-caratām, gen. pl. of pres. ppl. of
√car+vi. —teṣām, 495. —jagrāha, 3d s.
perf. of √grah, 590b, 800.

NOTES TO PAGE 3.

1. vācam etc., see under vāc. —vy-ā-
jahāra, 590b, 800.

2. Lines 2-4 are the words of the bird.
—asmi, 636. —te, enclitic, and tava, are
gen.s. of 2d pers. pron., 491: use of case,
296b. —rājan, 424. —kariṣyāmi, 933. —See
priya 2a.

3. tvām, 491, object of kathayīṣyāmi,
fut. of denom. stem kathaya, 933. —Supply
tathā as correl. of yathā na, 'ut non',
next line.

4. See yathā 6. —tvad, 491, abl. w.
anya, 292b. —maṇsyati, 933, √man, mg 4.

5. ut-sa-sarj-a, √sarj+ud, 800.

6. te must be from ta, 495, since the en-
clitic te (491) could not stand at beg. of
verse. —sam-ut-pat-ya, gerund of √pat+
sam-ud, 990. Note how the gerund, as
instr. of accompaniment of a verbal noun

(read 989), gets its mg: 'with a flying,' i.e. 'flying' or 'having flown.' —*vidarbhān*, 274a. —*agamañs*, u.f. *agaman*, 208, aor. of *√gam*, 846.

7. *ga-tvā*, gerund again, 991: the root, *gam*, shows the same form as in the ppl. *ga-ta*, 954d. —U.f. *tadā antike*.

8. *nipetus*, *√pat+ni*, 800d, 794e. —*da-darṣa*, 2²² N.

9. *drṣ-tvā*, *√drṣ*, 991, 218. —U.f. *sakhi-gaṇa-āvr̥tā*, 'surrounded by (her) friend-crowd,' 1265: *sakhi-* is demanded by the metre, instead of *sakhī-*, p. 300, § 21d: *ā-vr̥-tā*, ppl. of *√1 vr̥+ā*.

10. *hr̥ṣ-tā*, ppl. of *√hr̥ṣ*, 197. —*grahī-tum*, inf., 968, 972³: used here with verb of motion (*√kram* — see 981³), Latin, 'subiit captum'. —*khagamāñs*, u.f. *-ān*, 208; but the *s* is here a true historic survival, cf. 2¹ N. —U.f. *tvaramāñā upa-*, 127: *√tvar*, 741: *upa-ca-kram-e*, *√kram+upa*, 590b, 800a, 3d s. mid.

11. See *√srp+vi*, and 800.

12. *ekāikaṣa* refers to both subject and object — 'singulae (puellae) singulos (anserēs).' —*sam-upa-adravan*, *√dru*, 742.

13. *sam-upa-adhāvāt*, *√dhāv*, 742. —*antike*, 'in the presence, i.e. near,' is superfluous with 'ran on unto.'

14. *kr-tvā*, *√1 kr*, mg 3, and 991. —*abravīt*, 3d s. inf. of *√brū*, w. acc. of person, 274b. —13-14. Observe that the relative clause comes first, w. incorporated antecedent, 'ad quem anserem D. accurrit, is . . . dixit': cf. 512, and vocab. *ya* 4.

15. With *mahīpatis* supply *asti*, 'there is a prince . . .': cf. 2¹² N. end.

16. The first half-line goes w. line 15: supply *santi* in the second. —The two genitives are explained at 296b.

—The *caesura*, be it observed, here marks the beginning of a new clause. This is often the case. So 3², 8, 18, 21, 5⁶, etc.

17. *bhāryā*, predicate nom. —U.f. *bhavethās*, 177, 738. —*var-*, voc.s., 364, fem., 440 end.

18. *bhavej*, u.f. *bhavet*, 202, 738. —*janma*, 424. —U.f. *rūpam ca idam*, 'pulcritudine haec'. —'Fruitful (of good)

would be thy birth, and this beauty (of thine),' i.e. it would then prove a fortunate thing that thou wast born and art so beautiful.

19. For the long cpd, see 1247 I²: divide *mānuṣa-uraga-*, 127: the whole is object of *dr̥ṣta-vant-as* (supply *smas*, 'sumus' — 2¹² N. end), which is exactly like the Eng. '(are) having seen' = 'have seen': read 959 and 960. —In the later mythology, the serpents are divine beings with human face, whose beauty is often praised: cf. 13¹.

20. U.f. *na ca asmābhis* (491), 'neque a nobis.' —*dr̥ṣtapūrvas*, supply *āsīt* and see N. to 2¹². —*tathāvidhas*, substantively, of course: '(a man) of such sort'.

21. U.f. *tvam ca api*, supply *asi*, as in 2¹² N. —*nārīṇām*, 364, in vocab. under *nāra*. —*nalo*, supply *asti*, as in 2¹² N.

22. U.f. *viṣṭāyās*, 177, gen.s.f., ppl. of *√ṣiṣ+vi*. —For use of instr., 284. —'Eximiae cum eximio congressus.' —For *saṁ-gama*, read p. 291 ¶ 7.

23. For *viṣam pate*, 'O prince', s.v. *viṣ* 2, see 1¹⁴ N. end.

NOTES TO PAGE 4.

1. *abravīt*, see 3¹⁴ N. —*nale*, 304a. —'Do thou speak so to Nala also' (sc. as thou hast to me). The *api* ought to follow *nale*.

2. See *iti*, mg 2, and *tathā*, mg 2. —*uktvā*, *√vac*, 991: the root shows same weak form as in ppl., 954b — cf. 217.

3. *ā-gam-ya*, 990. —*nale*, as in line 1. —See *√1 vid+ni*: inf. 3d s. of caus., 1042a, cf. 1043. —2-3. 'The bird, saying "Yes" to the maid (274b) of Vidarbha, . . . , communicated all to Nala.'

4. See *iti*, mg 2e. —In this poem, *adhy-āya* (not *sarga*) is the proper word for 'chapter.'

6. For *tac chrutvā*, see N. to 17^a: *tat*, 495: *ṣru-tvā*, 991. —*bhārata*, see N. to 1¹⁴ end.

7. *prati*, here used as a true "preposition", or rather postposition, connecting *nalām* with *svasthā* — see 1123. —*babhūva*, *√bhū*, 789a.

8. U.f. *tatas*, 170c. —For an explanation of the nature of these and the following long cpds, look up the references under them in vocab.

9. *niḥṣvāsa*, read p. 291 ¶ 4.

10. *unmatta-darṣanā*, 1299: for *un*, 161.

11. U.f. *kṣaṇena atha*. —The complete analysis of the long word is indicated by references in vocab.

12. First cpd, see 1253a. —*vindati*, √2 vid.

13. *ṣete*, √1 ṣī, 629. —U.f. “*hā hā*” iti. —See √rud and 619. —See punar 2.

15. *asvasthām*: observe the use, common in Skt., of a predicate adj. or subst. instead of subordinate clause: thus, ‘announced D. as ill’, where we should say, ‘announced that she was ill’: so 4¹⁹ *kāryam*. —*nareṣvare* (like *nale*, 4^{1,3}) is loc. w. *nyavedayat* and in logical apposition w. the dat. *vidarbhapataye*, despite the difference of case.

16. See N. to 4⁶. —Observe how the idea of 4^{14b} is here put in one cpd.

17. *cint*, see N. to 1¹⁵. —‘Considered this important matter (in respect to, i.e.) concerning his daughter.’

18. See √ikṣ and 992. —*prāp*, see 1308. —‘Considering his daughter who had reached nubility,’ i.e. taking fully into account the fact of her marriageability (though he knew it well enough before).

19. *apaṣyad*, 759, 760.6. —See *ātman* 3, and 514. ‘Saw D’s *swayamvara* requiring to be instituted by himself, saw that he must hold D’s *sw*.’: cf. N. to 4¹⁵.

20. Periphrastic perf. of denom. *mantraya*+*saṁ*-ni, 1070, 1071a.

21. *anubh*- is 3d s. pres. inv. pass., √bhū +*anu*, 771.4. —*ayam*, read p. 291 ¶ 1, and see 501. —*iti* marks the four preceding words as the precise words of Bhīma’s invitation: ‘Let this *swayamvara* be heard or taken notice of, O heroes, i.e. Understand ye that one will take place here.’ —*prabho*, 341, see 1¹⁴ N. end. —Observe that we have ◡◡◡◡ as the first half of the first *pāda*, a not infrequent irregularity.

NOTES TO PAGE 5.

1. *sarve*, 524, cf. 495.

2. *abhijagmus*, √gam+*abhi*, 590b, 794d. —For abl., see 291².

3. The aggregative cpd *hasty-aṣva-ratha* (1252) makes w. *ghoṣa* a genitively dependent cpd (1264): *hasti* for *hastin*, 1249a². —*pūrayantas* (√1pr), agrees w. subject of preceding clause.

4. Divide, *vicitramālya*+*ābharāṇa*, as descriptive, 1280b. —*balāis*, 279. —‘(They came) . . . with troops, splendid (and) well adorned with variegated-garland-ornaments.

5. *teṣām* (495) *pārth*-, objective gen. w. *pūjām*.

6. *akarot*, 1¹⁸ N. —*te* begins new clause —see 3¹⁶ N. —U.f. *avasan*, 135, 208, √3 vas.

7. U.f. *etasmīn*, 210, 499b: see vocab. under *etad*. —‘The two best of the Rishis (1264) of the gods’: the verb is in line 10.

8. See √at and 741. —U.f. *mahātmān-āu*, 134. —*gatāu*, 954d.

9. U.f. *ca eva*, 127, see *eva*, end. —*mahā*-stands in adverbial relation to *-prājña* (‘greatly, i.e. very, wise’), since the whole is a descriptive adjective cpd —see 1279.

10. Third pers. dual, perf. mid., √viṣ, 800a. —See *sú* 2, inseparable prefix.

11-12. U.f. *tāu*, 495. —*arc*-, gerund from caus. stem of √rc, 1051⁷. —*papraccha*, 590, 794c. —U.f. *anāmayam ca api*. —*-gata* (like *-bhūta*, see 6⁷ N., and 1273c) is a mere means of turning *sarva*- [= *sarvatra*] into attributive form: so also in *sarvatragatam*, line 14, which should be printed as a cpd, and means, like *sarvagatam*, ‘under all circumstances, i.e. in all their goings and doings.’ Amend vocab. accordingly.

—‘Saluting them, Maghavan then asked after the welfare unbroken and also diseaseless of them two under all circumstances —he, the mighty one’: i.e. (cf. the principle explained 4¹⁵ N.) ‘asked if it had gone constantly well with them and if they had been entirely free from sickness.’

14-15. *āvayos*, 491. —Copulas omitted —2¹² N. —‘Of us two (there is) welfare, O god, under all circumstances, O lord: and

in the whole (kṛtsne) world, O Maghavan, the princes (are) prosperous, O mighty one.'

18-20 are prefatory to the question proper in line 21^a: 'The princes (proleptic nom. independent) . . . , who (509) go to death by the sword (280) . . . , — this (501) imperishable world, i.e. heaven, (is — cf. 2¹² n. end) granting every wish of them, just as (yathā_eva) of me (it grants every wish).' The idea is, Since the brave warriors can here obtain their every wish, why do they not come up?

21. 'Where now (are) those princes, heroes?' —Observe caesura: cf. 3¹⁶ n.

22. āgacchatas, √gam+ā, 741, 447, agrees w. tām.

NOTES TO PAGE 6.

2. ḡṛu, 710, 703. —me, 491, 297b. —dr̥ṣyante, 768, 771.

3. Supply asti, 'there is' (a daughter) . . . —See iti, mg 2 f. —√ḡṛu+vi.

4. Ppl. of √kram+sam-ati (955a) 'having excelled = excelling.'

5. tasyās, 495. —bhavitā, 944.

7. See bhūta 2, and reference, 1273c, and cf. 5¹² n. —Pres. ppl. of denom. stem arthaya+pra, 1068.

8. kākṣānti governs tām.

9. 'While this (499b) is being told' (pres. ppl. pass. of kathaya, 1068, cf. 1052a), loc. absolute, 303b. —Study references under sāgnika, an important kind of cpd: lit. 'having an accompanying (sa-) Agni', where sa- is equiv. to an adj. Others in line 13.

10. √gam+ā, cf. 5² n.

11. √ḡṛu, 3d pl. perf., 800b.

12. U.f. ḡrutvā eva ca abruvan (632) hr̥ṣtās. —gacchāmas: for tense, 777a.

13. mahārāja, see 1¹⁴ n. end.

14. yatas, supply āsan, 'were.'

15. kāunteya, see 1¹⁴ n. end.

17. path-i, loc.s., 433. —dadṛḡus, 2²² n. —sthitam, superfluous, see sthita 2.

18. 'In reality almost, the god of love, present (see sthita 3) with definite shape, (by reason of beauty =) so handsome was he.' Cf. 2¹⁵ n.

20. tasthus, 590c, 794f, 800c. —√smi+vi.

21. viṣṭabhya, √stabh+vi, 185, 992.

22. rājann, 210: see 1¹⁴ n. end. —√tr̥+ava, 992², 242.

23. U.f. bhos, see 176a. —bhavān, see bhavant and 456, and supply asti, 514.

NOTES TO PAGE 7.

1. 'Do thou (714) assistance of us' (491). Observe caesura.

4. √jñā, 989. —U.f. kariṣye, 133, 933. —'Nala, promising them "I will do (the assistance)", . . . '

5. etān, 499b. —√sthā+upa, 954c.

6-7. Now review declension of pronouns —very frequent hereabouts: interrogatives, ke, kas, kim, 504; demonstratives, tad, 495, ayam and asau, 501; personal, aham, mayā, asmān, and vas, tvam, tvām, 491.

Note frequent omission (2¹² n.) of copula: u.f. ke bhavantas (santi, 514)? kas ca asāu (asti), yasya aham īpsitas (asmi) dūtas? kim ca (asti) tad vas mayā kār-yam ('mihi faciendum')? —yasya dūtas, 'as messenger to whom.' —kath-, 1068, 1043.4.

8^a. See 303b⁴.

9. √budh+ni, 739. —'Know us as gods, i.e. know that we are gods' —cf. 4¹⁵ n. —See artha.

10. U.f. aham indras (asmi), ayam agnis ca (asti), tathā eva ayam apām patis (asti). —ayam, 'this one here', with a gesture of introduction. —apām, see ap. 'Lord of waters' is Varuṇa.

11. nṛṇām, gen.pl. of nṛ, 371⁵. —U.f. yamas ayam (asti).

12. 'Announce us as assembled' —cf. 4¹⁵ n.

The last three lines (13-15) of Indra's speech contain in oratio recta the message which he wishes Nala to deliver.

13. Lit. 'The world-protectors, having Great-Indra as first, i.e. Great-Indra and the other world-protectors': for this important kind of cpd, study 1302c 1, and ādi in vocab. —√yā+sam-ā, 611. —See reference under didṛkṣu.

14. 'The gods seek (√1 ig, 608) to win (√āp, 968) thee.

15. 'Choose thou', √2 vr̥, 1043.4.

17. 'Me, come hither (sam-upa-itam, √i) for one and the same purpose.' — Inf. of √2 iṣ+pra, 1051.

18-19. 'Pray how can (√sah+ud) a man who is in love say (√vac, 968) such a thing to a woman (striyam 366, 274b) for another?'

20. ūcus, √vac, perf., see references.

21. sam-ṣru-tya, 992. — For loc., 304a.

NOTES TO PAGE 8.

1. kar-, 933. — Observe caesura.

4. veḡ, object of praveṣṭum, which is inf. of √viḡ+pra, 218.

5. U.f. pra-vekṣyasi (√viḡ, fut., 932, 218) iti . . . eva abhy-.

6. √gam. — See iti, mg 2.

7. Third word is vāidarbhīm. — See √1 vr̥+sam-ā.

8. √dip, intens. 1000, 1002a, 1016. — vapuṣ-ā, 414.

10. √kṣip+ā, 752.5.

11. Join tasya w. kāmas, and tām w. dr̥ṣṭvā. — √vr̥dh, 800.

12. See satya 3. — cik-, √1 kr̥, desid., 1027, 1028b. — √dhr̥, 1070, 1071a.

13. √bhram+sam, 955a.

14. √pat+sam-ud, 794e. — √dhr̥ṣ.

16. U.f. na ca enam, see ena and 500.

18. U.f. kas ayam (asti)? — For rest of line, see atha 6 and 948² end.

19. √ḡak, 697^{1,2}. — See √hr̥+vy-ā: inf. — See 1 ka 2c and 507.

20. Nom.pl.fem. of lajjāvant, 452³.

21-22. 'Then to him smiling, Dama-yantī— with a smile addressing— unto the hero Nala spake, amazed.'

NOTES TO PAGE 9.

1. U.f. prāptas (√āp) asi, 636. — 'Thou art having come like a god, i.e. thou camest invisibly?' Observe caesura. — √jñā, w. gen. te, 'get acquainted with thee.'

2. U.f. ca iha (āsīt). Caesura. — U.f. asi na lakṣitas (ppl. of lakṣaya), 'wast thou not noticed.'

3. Caesura. — U.f. ca eva ugra-.

5. viddhi = √vid: see √1 vid 2 and 617.

6-7. Cf. 7^{14,15}. — ḡobh-, voc.s.fem.

8. U.f. praviṣṭas aham (asmi), √viḡ.

9. √viḡ, 752.5. — See 1 ka 2d and 507. — U.f. apaḡyat, na api avār- (√1 vr̥ caus.).

10. preṣitas (asmi), √2 iṣ.

11. √1 kr̥+pra, 2d s. inv. mid. 714.

14. From here on, the use of virāma with a final consonant to prevent its combining in print with a following initial is given up. Thus in nalamabravīt, we allow the a, which — if unannulled by virāma — is inherent in the nāgarī sign for ma, to serve as the first letter of abravīt. Cf. 9⁴ with the identical 10².

See 992 for the two cpd gerunds.

15. √nī+pra, 739: for ṇ, 192a. — See √1 kr̥ 2, 714, 578.

16. U.f. yat (202) ca anyat (161) mama asti: see √1 as 2. — 'For both I and what other good soever I have —'

17. 'That all (is) thine.' — kuru, 714. — iḡvara = Nala.

18. Explained at 512a, q.v.

19. √pat+sam-ni, pass. ppl. of *causa* tive, hence long ā, 1051.

20. √khyā+praty-ā, 932: 948² examples.

NOTES TO PAGE 10.

1. āsthāsye, √sthā+ā, 932. — Suicide by hanging etc. is referred to: so also Pañ- chatantra iv. fable 2.

2. Identical with 9⁴.

3. √sthā 5: loc. (741), absolute, 303b. — 'The gods being present, how seekest thou a man (as husband, in preference)?'

4-5. As at 3^{13,14} (see n.), the relative clause comes first, with incorporated antecedent: lit. 'Of what world-creating noble lords I (am) not equal to the foot-dust (instr., see 281a), let thy mind on those be busied' (√vr̥t 4, 739). More natural to us would seem teṣu lokakṛtsu iḡvareṣu mahātmasu. "He's not as good as the dust on my feet" was prob. a proverbial expression of reproach: so Mālavikā, act i.

6. U.f. hi ācaran, pres. ppl. — devānām limits vipriyam, 296 b. — ṛchati, see √ṛ.

7. √trā, 617. — Cf. 2⁹ n. and 7¹⁵ n.

8. See tathā 3. Nala tells her (lines 8-9) what she may enjoy if she chooses a god.

9. devān prāpya, √āp, 992, 'by obtaining gods (in wedlock).' —bhuñkṣva, √2 bhuj, 689.

10. U.f. yas: its antecedent is tam. —imām, 501. —√kṣip, 992. —See punar 3.

12-13. Explained 291². —yasya limits only daṇḍa, not the whole cpd, 1316. Yama is meant here.

16-17. kriyatām (770c) varaṇam, 'let a choice be made'. —yadi manyase, √man 3. —suhṛdvākyam. —ḡṇu, 6² N.

19. √plu+sam-ā, past ppl., instr. dual. —See atha 4. —See vāri and 339.

21. √2 vṛ, 718. —Declension of bharty, 373. —satyam etad bravīmi, see satya 3.

22. √vip, 741. —kṛtāñjalim, here fem., 346, 344.

23. āgatyā, √gam, 992. —U.f. iha ut-sahe: see √sah+ud 2.

NOTES TO PAGE 11.

1. U.f. hi aham. —For gen., 297a.

2. See √rabh+ā 2. —katham, epanalepsis.

3. U.f. eṣas (176a) dharmas (sc. asti), forms a clause. —bhavitā, 944. See 949² near end.

4. See √1 dhā+vi 5 and 770b.

5. See √1 hr+praty-ā.

7. 'Here is a safe means (seen — in the mind, i.e.) thought out by me.'

8. bhavitā = bhaviṣyati, line 12.

9-10. U.f. tvam ca eva... devās ca... āyāntu (√yā, 611): verb agrees w. nearest subject. Observe caesura in 10. With yatra supply asti.

11. For saṁnidhi (m = n), read p. 291 ¶ 7.

12. var- governs tvām. —U.f. na evam.

14. U.f. punar, 178. —End, supply āsan.

15. U.f. tam apagyan (208) tathā āyāntam (619).

16. U.f. ca enam, 500.

17. For kaccid (kat cid, 202), see kad.

18^a. 'And what did she say to us all?'

20. U.f. bhavadbhis, 456. —See √diḡ +ā. —niv-, with praviṣṭas.

21. 'Guarded (vṛ-tam) by warders' (daṇḍibhis).

22. U.f. na kas cid (1 ka 2d) dṛṣṭavān (sc. asti) naras, see 959, 960, this example.

NOTES TO PAGE 12.

1. U.f. sakhyas (364) ca asyās (501)... tābhis ca api... —Copula twice omitted.

2. U.f. sarvās, nom.fem. —vib-, voc.

3. 'While ye are being described by me,' 303b.

4. √2 vṛ, 718. —sur-, voc. —Cf. 10²¹.

5. In the words āyāntu to bhavitā, line 8, Nala repeats substantially D's plan (119-12), but in oratio recta. Hiatus (113) is allowed at the caesura; otherwise bālā (unless it had lost a final s, 177) would coalesce with the following initial. Cf. 16¹¹ N.

8. mah-, voc. —bhavitā, 11⁸ N. —See iti 5.

9-10. U.f. etāvad (nom.n., 453) udāhṛtam (√hr, sc. asti) mayā, full stop. —'For the rest, ye (are) an authority, O gods': i.e. it's your affair alone now.

13. The three substantives are locatives absolute with prāpte, 303b³.

14. √hū+ā: w. 782 cf. 643b. —For loc., 304.

16. √gam+sam-upa-ā, 1080. —For acc., dam-, 271a.

18. U.f. viviḡus (cf. 5¹⁰ N.) te nrpās... acalam.

19. U.f. āsaneṣu... āsīnās, 619³.

20^b. The cpd is a possessive form (1301) of a descriptive cpd, 1280b.

NOTES TO PAGE 13.

1. Second word is suḡlakṣṇāḥ. —'Like the five-headed serpents' —because the hand is quinquepartite. Cf. 3¹⁹ N.

5. √muḡ, 724: fem. irreg., 449c³: 'beguiling' — cf. κλέπτειν νόον. —prabhayā, 364. —cakṣūṁṣi, 414 end.

6-7. U.f. teṣām dṛṣṭis... patitā... saktā (√sanj) abhūt (829) — caesura: na ca (dṛṣṭis teṣām) paḡyatām cacāla.

8. 'While the names are being announced' — loc. absolute, 303b, pres. ppl. of pass. of denom. kīrtaya+sam.

9. See atha 4. —See p. 299, § 15.

10. √vikṣ+sam, 992. —See sthita 4.

11. U.f. saṁdehāt (m = n, p. 291 ¶ 7) ... na abhy-ajānāt, √jñā, 730², 725.

12. See ya 5. —See √man, 794e. —‘For whichever she saw of them, him she thought (to be) king N.’

13. U.f. buddhyā, 339. —tark-, cf. 1¹⁵ n.

14. Optatives (577) of √jñā, 721, and √1 vid, 616.

17-18. ‘What marks of the gods [(are) my heard ones (296b)=] I have heard of from old men, these I do not notice as (being of, i.e.) belonging to even one (ekasya api) of those standing here (iha) on the ground (bhūmāu).’

19. √3 ci+vi-nis, 992. —√car+vi, 1051.

20. ‘Thought (it) an arrived-time, i.e. thought that the time had arrived (cf. note to 4¹⁶) for refuge (of the) to the gods.’

22. prā- is predicate adj. w. bhūtvā, 991. See √bhū. —U.f. vepamānā idam.

23. ‘As surely as N. (was) chosen by me on hearing . . .’ see yathā 4.

NOTES TO PAGE 14.

1. patitive, ‘in marriage,’ goes with vṛtas. —See satya 2 and 280 end. —U.f. tam = Nala.

2. U.f. na abhicarāmi.

4. ‘Ordained (as my, i.e.) to be my husband’ —√1 dhā+vi 3, and 954c.

6. ‘As this ceremony (vrata) was undertaken by me (in the =) for the winning of Nala . . .’ —√rabh+ā: rabh-ta = rabdha, 160.

8. √1 kr 3, 714: should be mid. See p. 299, § 15.

9. See yathā 6. —√jñā+abhi, 721.

10. √4 gam, 992. —U.f. tad.

11. √1 kr, 800f.

12-13. ‘She saw (apagyat) all the gods, free from sweat (asvedān), unwinking, having unwithered garlands and free from dust, standing (see sthita 1) without touching (asprgatas) the ground.’ The “unwinking eyes” are a survival of the old Vedic conception of the gods that “neither slumber nor sleep.” The other marks of anthropomorphic divinity are natural enough. The opposites of all five attributes are ascribed to Nala, besides a shadow.

14. U.f. mlānasrak, nom.s.m., 391. —rajah-sveda- (1252), in instr. relation, forms a cpd (1265) w. sam-anv-itās, √i.

15. ‘And (ca eva) the Nishadhan, . . line 14 . . , (was) made recognizable, (by) standing on the ground, and (ca) by winking.’

17. √2 vr, 1070. —pāṇḍava, see 1¹⁴ n. end.

18. See √grah 1. —Cf. 2¹⁰.

21. ‘The cry “Ah, ah” (hā hā_iti — cf. 4¹³) was uttered (√muc).’

22-23. Same construction. ‘The cry “Bravo” was uttered (īritas, √ir) by . . . praising (√gaṇs) N.’ —Note the generous magnanimity of the gods.

NOTES TO PAGE 15.

1. kāuravya, see 1¹⁴ n. end.

2. √gvas+ā, caus. inf. —U.f. antar-ātmanā.

3. See yad 3: correl. in line 4.

4^a. Cf. 9⁵ and n.

4^b. ‘Delighted (√ram 3) with such (see evam, end) words of thine’ (as thou hast spoken in choosing me). Loc., 303.

5. See yāvant 2. —See √dhr 6.

6^a. √bhū, construed prop. w. loc. of thing (e.g. dāne), means ‘be in or on’ (e.g. giving), i.e. ‘devoted to’ (charity): here the construction seems extended in like mg to a person. ‘So long will I be devoted to thee’ —tvayi. —Line 6^b = 10^{21b}.

7-8. See vāc (391) and nand+abhi. A line, containing the principal verb with Nala as subject, seems lacking.

9-10. √pri 3. —U.f. tu agni-: see -puro-gama. —See √gam 5. —‘But the two, mutually pleased, beholding Agni and the others, perceived those very gods as their refuge, i.e. perceived that the gods had been good to them.’

11-12. vṛte, 303b. —U.f. nalāya aṣṭāu (483⁸) . . dadus (800c). —The four gods give each two gifts, and, besides, one gift in common, a couple of children (mithunam, 19). It is by his exercise of the supernatural powers now given to Nala that Damayanti in the sequel (chap. 23) recognizes her lost and transformed husband. In passing through a low door-way, he does not stoop — the lintel rises; when he wants fire and water for cooking, they come at his wish; and he seasons the food exquisitely.

13-14. U.f. *gatim ca an-*, 'and a most excellent gait': this includes the ability to pass through the low door-way, as above. —√pri 2, 760.5.

15. The god of fire and the god of the waters (18) give N. magic power over their respective elements — see above and p. 299, §15. —U.f. *pra-adāt* (√1 dā, 829) *yatra*.

16. U.f. *lokān ātmaprabhān* (208) *ca eva*: 'places-in-heaven, having his (the Fire-god's) splendor, or a splendor of their own' (heaven has "no need of the sun, neither of the moon, to shine in it"): this amounts, perhaps, to 'hopes of future blessedness'; but the Hindus make a deal of loose talk about 'worlds' (*lokās*).

17. U.f. *yamas tu*. —*anna-rasam*, 'subtle taste for food' — as the sequel shows — see above: vocab. wrong.

18. With *apām patir* supply *prādāt* and see 7¹⁰ N.

19. U.f. *srajas ca ut-*.

20. U.f. *evam pra-dāya* (992) *asya* (501), explained 297a.

21-22. Construe, *anu-bhūya vivāham asya damayantyāç ca*: 'learning of the wedding, i.e. that it would take place duly' — they went back home.

NOTES TO PAGE 16.

1. √1 *kṛ*, caus., 1070, 1045.

2. *uṣya*, √3 *vas*, irreg. (990²) for *uṣitvā*.

4. U.f. *bhrājamānas aṇḥumān*: after

elision (*bhrājamāno 'aṇḥumān*), the *anu-swāra* belongs to the *o*, and so — in *nāgari* — has to be put over the *o* and to the left of the *avagraha*.

6. U.f. *īje* (√*yaj*) *ca api*. —*Yayāti* was an ancient king, whose piety is celebrated even in the *Rigveda*, where the gods are besought to bless the sacrificer with their presence, as in old time they did for *Yayāti*. His story is told MBh. i., chap. 75.

7. U.f. *anyāis ca bahubhis, dhīmān, kratubhis ca āptadakṣiṇāis*: the second *ca* seems superfluous.

8. U.f. *punar* (178) *ca . . . upavaneṣu* (126).

9. √*hr*+*vi*, cf. 3¹ N. and 16¹².

10. √*jan*, 1070, 1045: w. loc., 'begat upon (the body of) D.'

11. Observe hiatus at the caesura — cf. 12⁵ N. — By penance the great ascetics could become as gods and thrust even *Indra* from his throne. The anxious god's most effectual means to defend himself from the power of their austerities was to seduce them by sending a nymph so lovely that they could not resist her charms. '*Indra's* weapon' (*indrasenā*, see vocab.) is therefore a very complimentary name for *Nala's* daughter. To name her brother, a corresponding masculine was formed, which has, of course, no other than grammatical appropriateness.

12. U.f. *viharan ca*, 208.

SELECTIONS II.—XXI.

FROM THE HITOPADEṢA, THE 'BOOK OF GOOD COUNSEL.'

§ 22. The first book ever printed in Sanskrit was *Kālidāsa's* 'Seasons' (*ṛtu-saṁhāra*), edited by Sir Wm. Jones, and printed in Bengali letters in 1792. The first Sanskrit book ever printed in *Nāgari* letters was the *Hitopadeṣa*. It was edited by Carey, and printed at Serampore in 1803. The publication was undertaken, said Henry T. Colebrooke, "to promote and facilitate the study of the ancient and learned language of India in the College of Fort William." It was chosen as the first for this purpose because of its easy style and intrinsic interest and because two English translations of it existed, one by Wilkins (Bath, 1787), and the other by Jones (London, 1799). To pedagogical reasons, accordingly, may be assigned in great part, the importance of this work: it has become important in the West,

because the text is so well suited for tyros in Sanskrit; and in the Orient, because of the intrinsic value of its contents.

§ 23. The book belongs to the ethico-didactic class of literature, and is what the Hindus call a *nīti-ṣāstra* or 'conduct-work.' The term *nīti* (see this in the vocabulary) came to have special reference to the conduct of kings in their domestic life and in their foreign relations; a *nīti-ṣāstra* is, accordingly, a 'Prince's handbook of political and social ethics,' a kind of 'Mirror for Magistrates.' The *Hitopadeça* consists of mingled verse and prose. The verses are mostly proverbs and maxims—often of the choicest practical wisdom; and their validity is proved, illustrated, and enforced by the fables, which are in prose.

§ 24. The frame in which the work is set is simple and meagre. The sons of King Sudarçana of Pāṭaliputra¹ (Patnā) are ignorant and vicious. He therefore convokes the wise men and asks if any one is able to reform the princes. Viṣṇuçarman offers to do so, and accordingly takes them in charge, and relates to them the stories which make up the body of the collection.

§ 25. The *Hitopadeça* is not an original work, but, rather, an excellent compilation of ancient material. The time of its composition has not been even approximately determined. The palm-leaf MS. brought by Mr. Cecil Bendall from Nepāl was written in the year 493 of the Nepāl era or A.D. 1373. And Professor Peterson's² old paper MS. from Jeypore is of about the same age. At present we can hardly say more than that the work is at least 500 years old. In the working over of the material, the metrical portions would naturally be changed less, on the whole, than the prose; and in fact, many of the proverbs can be traced back in their identical form to works of antiquity. And travellers report that just such proverbs are current to-day in the talk of the lower classes of India.

The author or editor of this collection of fables, according to the colophon³ of the Jeypore MS., was named Nārāyaṇa, and his patron and publisher was the prince Dhavalacandra.

§ 26. The sources of this compilation are expressly said (end of the preface, 17⁸) to be "the *Pañcatantra* and another work." The first part of this statement is borne out by the fact that, out of forty-three fables in the *Hitopadeça*, twenty-five are found also in the *Pañcatantra*. The latter work, as its name implies, consists of five books; while the *Hitopadeça* is divided into four, whose titles are given in the preface, 17⁷. The correspondence is as follows. The first book of the *Pañcatantra* answers in its frame-work to the second of the *Hitopadeça* and the second of the *Pañcatantra* to the first of the *Hitopadeça*. Five stories from the third book of the *Pañcatantra*, along with seven from the first, are scattered through the last two books of the *Hitopadeça*. From the fourth book of the *Pañcatantra* only one story, "The ass in the tiger-skin," appears in the *Hitopadeça*; and from the fifth book, only three. It thus appears that, in the main, only the first three books of the *Pañcatantra* were drawn upon by the author of the *Hitopadeça*; and Somadeva. in his *Kathā-sarit-sāgara* (chapters 60–64, much of whose substance is from the *Pañcatantra*, i.–iii.), has followed a similar course.

§ 27. What the "other work" is we can hardly say with entire certainty. In it ought to be found together—if the statement of the preface is accurate—at least

¹ From this point the spelling of proper names will no longer be Anglicized.

² See Preface to his *Hitopadeça*, p. i, ii, v.

³ Peterson's ed., p. 161: cf. p. iv, v.

the eighteen fables of the Hitopadeṣa which do not occur in the Pañcatantra. Had the preface said "other works," the problem would be easier. Thus the story of the two giants, iv. 9, may be traced to the Mahā-bhārata, and the prototypes of other single stories are doubtless to be found in one and another ancient collection. Professor Peterson¹ thinks that the "other work" is the Nitisāra of Kāmandaka. The identification deserves further study.

§ 28. The contents of the Pañcatantra have been made the subject of one of the most important contributions to the literary history of the world by the late Professor Benfey. His principal results were published in his *Pantschatantra* (1859, see above, p. xviii, no. 8), and in his introduction to Bickell's edition of the *Kalilag und Damag* (1876). The latter contains, pages VI-X, a brief résumé of these results. The summary given by Keith-Falconer (1885, see p. 315) is a systematic and lucid account of the history of the fables, and is the one most to be commended to English-speaking students. Some of the most important items follow.

A. The Indian original. In the sixth century of our era, there existed in India a Buddhist Sanskrit work, in thirteen chapters, treating of the conduct of princes.² Its doctrines were inculcated in the form of beast-fables, or stories in which animals play the part of human beings.

B. This Indian original was translated by a Persian physician named Barzōi, into the Pehlevi, the literary language of Persia, by command of the Sassanian king, Khosru Anūshirvān, called The Just (531-579 A.D.).

§ 29. C1. Both the Indian original and its Pehlevi version are irrecoverably lost; but from the latter were made two very notable translations. The first was into Syriac, made about 570 A.D., and called *Kalilag and Damag* after the two jackals, Karaṭaka and Damanaka, who figured prominently in the introduction of the Sanskrit original. A single notice of this version had been preserved in a catalogue of Syriac writings made by Ebed-jesus (died 1318), and published by Assemani at Rome in 1725. A Chaldean bishop, Georgius Ebed-jesus Khayyāth, on his way to the ecumenical council in 1870, stumbled upon a manuscript of this Syriac version in the episcopal library at Mardin. Through the mediation of Ignazio Guidi in Rome, and by a wonderful combination of lucky accidents and persistent efforts, the existence of "the lost manuscript" was made known to the eager inquirers in Europe,³ and at last published in text and German translation by Bickell.

§ 30. C2. The second translation from the Pehlevi was the *Kalilah and Dimnah* or *Fables of Pilpay* in Arabic, made by Abd-allah ibn al-Moqaffa, a Persian convert to Islam, who lived under the caliph al-Mansur and died about 760. This version was published, though not in the best recension, by Silvestre de Sacy at Paris in 1816, and an English translation of it was given by the Rev. Wyndham Knatchbull, Oxford, 1819.

According to the Arabic introduction, Dabshelim (deva-ṣarman) was the first king of the Indian Restoration after the fall of the governor appointed by Alexander

¹ See his Introduction, p. 29, 43, Notes, p. 3. The Nitisāra was edited by Rājendralāla Mitra, in the Bibliotheca Indica, vol. iv.

² Such was Benfey's conclusion. It was questioned by Weber, *Indische Streifen*, iii. 437. Barzōi's Pehlevi version (B.) may have been based on several different works—among them a Pañcatantra. Indeed, from the second chapter of the Arabic Kalilah

and Dimnah, 'The mission of Barzōi' (Knatchbull, pages 40-41; cf. Keith-Falconer, p. xxi), and from other evidence (Keith-Falconer, p. liv f), this is the much more probable view.

³ The story of the discovery is told by Benfey, in Bickell's book, pages XII-XXIII, as also in various periodicals there cited, p. XXII note, e.g. *London Academy* for Aug. 1, 1871.

at the close of his campaign in the Panjāb, B.C. 326. When firmly established, Dabshelim gave himself over to every wickedness. To reclaim the king, a Brahman philosopher takes up his parable, as did Nathan before David, and at last wins him back to virtue. The wise man is called in Arabic *bid-bah*¹ and in Syriac *bid-vag*. These words are satisfactorily traced by Benfey, through the Pehlevi, to the Sanskrit *vidyā-pati*, 'master of sciences.' Accordingly, *bidbah*, which has become Bidpai or Pilpay in our modern books, is not really a proper name, but an appellative, applied to a 'Chief Pandit' or 'Court-scholar' of an Indian prince.

The Arabic version is of prime importance, since from it have flowed other versions, which have been of the utmost influence in shaping the literature of the Middle Ages.

§ 31. **D.** These versions are: 1. The Later Syriac, made in the tenth or eleventh century, edited by Wright, and translated by Keith-Falconer; 2. the Greek one, made about 1080, by Symeon Seth, a Jewish physician; 3. the Persian, made some fifty years later, by Nasr Allah of Ghazni; 4. the Hebrew, ascribed to Rabbi Joel, and probably made before 1250, and published, with French translation, at Paris in 1881, by Joseph Derenbourg; 5. the old Spanish, made from the Arabic in 1251, and published at Madrid in 1860 by Gayangos.

§ 32. **E.** Of the descendants in the fifth degree from the original, only two need be mentioned: 3. The Persian *Anwār-i Suhailī* or 'Lights of Canopus,' a simplified recast of Nasr Allah's, made about 1494 by Husain Wāiz al-Kāshifi. English translations of this have been published by Eastwick and by Wollaston, see below. 4. The *Directorium humanæ vitæ*, made from the Hebrew about 1270 by John of Capua, and printed about 1480.

§ 33. **F.** From John of Capua's version flowed the famous 'Book of examples of the ancient sages,' *Das buch der byspel der alten wysen*. It was made at the instance of Duke Eberhard im Bart, whose name and motto, EBERHART GRAF z[u] WIRTENBERG ATTEMPTO, appear as an acrostic in the initials of the first sections. It was first printed about 1481, and has since been admirably edited by W. L. Holland, Stuttgart, 1860. Holland used, besides three manuscripts, two printed editions *sine loco et anno*, and enumerates 17 dated editions that appeared between 1483 and 1592. Four dated editions appeared at Ulm between 1483 and 1485! The great number of editions of the work and their rapid succession are the best proof of its importance as a means of instruction and amusement in the fifteenth and sixteenth centuries.

Another offshoot from the *Directorium* is the Italian version of A. F. Doni, entitled *La moral filosofia*, and printed at Venice² in 1552. This is of special interest, because from it came (G) the English translation of Sir Thomas North, London, 1570.

It may here be added that La Fontaine, in the second edition of his *Fables* (1678), which contains eleven books, says³ that he owed the largest part of his new material (books vii-xi) to Pilpay, the Indian sage. The edition of Henri Regnier (Paris, Hachette, 1883-85, 3 vols.) gives abundant references to the sources of each fable, and is especially to be commended to those who would compare the well-known French offshoots with the Indian originals.

¹ See Benfey, in Bickell, p. XLIII f.

² With wood-cuts. Harvard College has a copy. |

³ *Avertissement* prefixed to book vii, Regnier ii.

§ 34. From Benfey's investigations it appears that the truest extant representative of the Indian original is the Syriac version, *Kalilag and Damnağ*. Next to the Syriac stands the *Buch der Beispiele*, which, besides, is in language remarkable for its dignity, strength, and beauty; upon this latter version, moreover, are based almost all the printed ones previous to 1644. To the German version almost exclusively, therefore, is Europe indebted for the wide-spread knowledge of this cycle of literature from the last part of the fifteenth to the middle of the seventeenth century.

§ 35. After this account of the direct descendants of the Indian original in the Occident, it remains to speak of the history of that original in India, and of its sources. Whether Barzōi translated from one work of thirteen chapters (cf. § 28) or from several independent works, the fact remains that the originals of all of his sections may be certainly identified on Indian ground save three:¹ five, namely, form the Pañcatantra; two other sections figure as a supplement to the first book of a later recension of the Pañcatantra; and yet other sections, three in number, appear in the Mahā-bhārata.

The first three books of the Pañcatantra (above, § 26) were recast by Somadeva about 1070 A.D., in his Kathā-sarit-sāgara, chapters 60–64. Somadeva's abstract of these three books shows that they had the same form then as at the time of the Pehlevi translation (570). As representatives of the Indian original, the offshoots of the Pehlevi version surpass even the Indian offshoots. These latter, as respects their truthfulness in reflecting the Indian original, are arranged by Benfey as follows: first, the recension of the Indian original used by Somadeva; second, the one on which the Southern Pañcatantra (of Dubois) is based; third, the one from which the Hitopadeṣa is made; and last, the one from which proceed the common Sanskrit recensions of the Pañcatantra.

§ 36. At the time when Barzōi made his Pehlevi version, Buddhism was already on the decline in India, and Brahmanism regaining its lost supremacy. It was not to be expected on the one hand that the Brahmins would allow a work of such great artistic merit as the original *Mirror for Magistrates* to be lost and forgotten, nor, on the other, that they would preserve it without transforming its whole spirit, which was that of fanatical hatred for Brahmanism. They have, therefore, omitted or transformed such parts as showed most Buddhist animus, leaving, however, many marks uneffaced which betray its Buddhist origin.

In one other way, too, the original was modified. In most of its sections a doctrine was inculcated by means of a single fable or story, and only a sparing use was made of inserted apologues. But gradually the means became an end; into the main story were inserted others, and others still into these, until the main story became a mere frame, and the result was comparable to a set of Chinese boxes.²

§ 37. Respecting the sources of the Indian original only a general statement can be made. There were current among the Buddhists, fables and parables which they ascribed to Buddha, and whose sanctity they sought to increase by identifying the best character in any story with Buddha himself in a former birth. Hence the tales were called *Jātakas* or 'Birth-stories.' There is evidence of the existence of a collection with that name as early as the Council of Vesālī, about 380 B.C.; and in

¹ Of the remaining three, one is shown by its spirit of deadly hatred towards the Brahmins to be the work of Buddhists, and the other two are in Benfey's judgment genuinely Indian.

² Pedagogical reasons forbade the retention of this arrangement, except by way of specimen. Thus selection ix is boxed into viii, and xv and xvi into xiv.

the fifth century after Christ the Jātakas were put into the form in which they now appear in the Sutta-piṭaka. They are distinguished for quaint humor and gentle earnestness, and teach the duty of tender sympathy with animals and even of courtesy to them. With these stories may be identified many if not all of the fables of the Hitopadeśa.

§ 38. The relation of the earliest Greek and Indian fables has been the subject of much discussion. Wagener tried to show that the Greeks derived their apologues from the Hindus; Weber, that the Hindus got many from the Greeks. Correspondences there undoubtedly are; but the difficulty is that the earliest forms of the fables—which would furnish the only safe basis for comparison—are irrecoverably lost. Aesop and his fables are mentioned by Plato and others as very well known: but whether he was a Phrygian, a Jew, or an Egyptian is matter of dispute; and even the *Μυθίαυβοι Αἰσώπειοι* of Babrius (ca. 100 A.D.), which tradition offers us as the oldest extant collection, are removed some 700 years from the traditional date of Aesop. The collection on which the common modern fable-books are based was made by the Byzantine monk Maximus Planudes, ca. 1325.

At all events, the oldest extant documentary collections of Greeks or of Buddhists are much later than Alexander's invasion; and considering the intercourse of the Greeks with India after that event, it is quite possible that the influence and borrowing were in both directions.

§ 39. We have seen how, under the New Persian Dynasty, and afterwards under the Caliphs, with the spread of Islam, the Indian stories were carried over western Asia and all southern and western Europe. But this is not all. The pious pilgrims to India from China took home with them Buddhist apologues, which were translated into Chinese, and wandered then to Korea and Japan. They have since been translated from Chinese into French by Stanislas Julien (*Les Avadānas*, Paris, 1859). Among the Mongols, too, Benfey has discovered many of these apologues; and through the Mongols during their supremacy these stories came to the Slavic peoples, and even to the Finns and Samoyeds.

§ 40. BIBLIOGRAPHY. First the titles of some books cited often below.

[1. Pāli.] The Jātaka, together with its commentary, being tales of the anterior births of Gotama Buddha. For the first time edited in the original Pāli, by V. Fausböll. London, Trübner & Co., 1877-.

Buddhist birth stories; or Jātaka tales. Translated by T. W. Rhys Davids. London, Trübner & Co., 1880. Vol. 1 (the only one) goes to Jātaka 40. It contains very useful lists of books illustrating the history and migrations of Buddhist tales.

[2. Sanskrit.] Panchatantra: Fünf Bücher indischer Fabeln, Märchen und Erzählungen. Aus dem Sanskrit übersetzt mit Einleitung und Anmerkungen von Theodor Benfey. Leipzig, Brockhaus, 1859. 2 volumes. See p. xviii, no. 8. This work is cited as "Benfey."—The fables are cited by the numbers of Benfey and Kosegarten.

[3. Old Syriac version.] Kalilag and Damnag. Alte syrische Uebersetzung des indischen Fürstenspiegels. Text und deutsche Uebersetzung von Gustav Bickell. Mit einer Einleitung von Theodor Benfey. Leipzig, Brockhaus, 1876.

[4. Arabic.] Kalila and Dimna, or the fables of Bidpai. Translated from the Arabic. By the Rev. Wyndham Knatchbull. Oxford, 1819.

Callila und Dimna, oder die Fabeln Bidpai's. Ver-
deutsch von Ph. Wolff. Stuttgart, 1839. 2 vols.

[5. Later Syriac version.] Kalilah and Dimnah or the fables of Bidpai: being an account of their literary history, with an English translation of the later Syriac version of the same, and notes. By I. G. N. Keith-Falconer. Cambridge University Press, 1885. Price 7 shillings 6 pence.

[6. Persian.] The Anvár-i Suhaili; or, the lights of Canopus; being the Persian version of the fables of Pilpay. . . : literally translated into prose and verse. By Edward B. Eastwick. Hertford, 1854. There is another translation by A. N. Wollaston, London, 1877.

[7. Latin.] Directorium humane vite alias parabole antiquorū sapientū. By John of Capua. (Sine loco et anno, gothic type, folio, 82 leaves, quaint wood-cuts.) Copy in Harvard College Library. Printed about 1480. Joseph Derenbourg is now publishing a critical edition of this work, with notes, Paris, Vieweg, 1887-.

[8. German.] Das Buch der Beispiele der alten Weisen. Herausgegeben von Dr. W. L. Holland. Stuttgart, 1860.

§ 41. THE LITERARY HISTORY of the Indian apologues has often been treated. So by Silvestre de Sacy, Loiseleur Deslongchamps, H. H. Wilson (*Works*, London, 1864, iv. 1-159), Lancereau (in his *Pantchatantra*, Paris, 1871), Max Müller (On the migration of fables, *Chips*, London, 1875, iv. 145-209), Rhys Davids (Introduction to his translation of the *Jātakas*, London, 1880), J. Schoenberg (in the very readable introduction to his German translation of the *Hitopadeśa*, Vienna, 1884). Keith-Falconer's account is on the whole the best (§ 40).

The French translation of the *Hitopadeśa* by É. Lancereau (Paris, Maisonneuve, 1882) is especially useful on account of the full and convenient references to the books where the analogues of the different fables may be found. This book is intended by the citation "Lancereau."

§ 42. EDITIONS AND TRANSLATIONS. The most accessible text edition is that of Professor Peter Peterson (Bombay, Government Central Book Depot, 1887. Price 1 rupee 10 annas). It contains an introduction most helpful for reading the text in course. It forms no. xxxiii of the Bombay Sanskrit Series. The text edition used most often as a standard of reference is that of Schlegel and Lassen (Bonn, 1829).

A literal English version has been given by Fr. Pincott (London, W. H. Allen, 1880). A cheap reprint of Wilkins's translation appeared in Henry Morley's Universal Library (London and New York, Routledge, 1885).

§ 43. METRES. Aside from the common *gloka* — see p. 300, § 21 — there occur in this book several other metres requiring description. The following five are monoschematic — i.e. the stanza consists of one metrical scheme four times repeated. The first two are simple and natural iambic-choriambic rhythms and are common in the *Veda*. The name *vasanta-tilakā* means 'Grace of the spring-time'; *mālinī*, 'Garlanded'; *rathoddhatā* seems to mean 'Car-proud.'

a. $\cup \angle \cup \angle \mid \angle \cup \cup \angle \mid \cup \angle \cup \angle$	<i>jagatī</i> , 22 ¹¹ .
b. $\cup \angle \cup \angle \mid \angle \cup \cup \angle \mid \cup \angle \cup$	<i>triṣṭubh</i> , 26 ¹ .
c. $_ \angle \cup \angle \mid \cup \cup \cup \mid \angle \cup \cup \angle \mid \cup \angle _$	<i>vasanta-tilakā</i> , 18 ¹⁴ , 26 ⁹ .
d. $\cup \cup \cup \mid \cup \cup \cup \mid \angle _ \parallel \angle \cup \angle \mid \angle \cup \angle \mid _$	<i>mālinī</i> , 22 ²² .
e. $\angle \cup \angle \mid \cup \cup \cup \angle \mid \cup \angle \cup \angle$	<i>rathoddhatā</i> , 56 ¹¹ .

The *triṣṭubh* is simply a catalectic form of the *jagatī*; but the catalexis gives the new cadence a trochaic effect instead of iambic. The rhythm of the *vasanta-tilakā* is closely analogous to that of the *triṣṭubh*. The *rathoddhatā* is essentially similar to a *jagatī* without its anacrusis.

§ 44. THE *āryā* METRE is based on the number of morae — not on the number of syllables. See Whitney, §§ 76-79. A light syllable counts as one mora; a heavy syllable, as two. In general, the *āryā*-foot consists of four morae. These appear either as two heavy syllables, or with one heavy one at the beginning or at the middle or at the end, or as four light syllables. In each half-stanza, a caesura occurs at the end of the third foot, and the eighth or last foot of each half-stanza is catalectic. The sixth foot of the first half-stanza must be an amphibrach, $\cup _ \cup$, and that

Thus.
 $_ _$
 $_ \cup \cup$
 $\cup _ \cup$
 $\cup \cup _$
 $\cup \cup \cup \cup$

of the second must be a single light syllable. No odd foot may be an amphibrach. The metre occurs at 26⁸ and 56⁵ to 56¹⁰. The scheme is:

— — | — — | — — || — — | — — | ∪ — ∪ | — — | —
— — | — — | — — || — — | — — | ∪ | — — | — —

Applying this scheme, for example, to 56⁵⁻⁶, we have, with the proper resolutions:

∪ ∪ — | ∪ ∪ ∪ | — — || — — | ∪ ∪ — | ∪ — ∪ | — — | —
∪ ∪ ∪ ∪ | — ∪ ∪ | ∪ ∪ — || ∪ ∪ — | ∪ ∪ — | ∪ | ∪ ∪ ∪ ∪ | —

NOTES TO PAGE 16.

LINE 16. SELECTION II. Preface and introduction to the Hitopadeṣa. U.f. *samskr̥ta* ukti, 'cultivated expression.'

17. See *ṽldā*. —ca belongs to *nītiv*—.

19. *gr̥h*-, 956⁴. —iva, 'as if.' —Join *mrt*- w. *gr̥h*—.

NOTES TO PAGE 17.

1. 'Just wisdom (is) the best thing, they say' (*vah*).

2. 'By reason of' the qualities denoted by the three ablatives, 291².

3. 'The knowledge (of) weapons and the knowledge (of) books (are) two kinds-of-knowledge (for acquisition=) that one may acquire.'

4. 'The first (is) for laughter — is ridiculous.' This dative is explained at 287 mid.: similar uses 17¹⁵, 20¹⁴. —*ṽdr̥*+ā.

5-6. U.f. *yad nave ... na anyathā ... tad iha*. —'Since ornamentation put upon an unburned dish does not change, therefore to children (297a) *nīti* is communicated etc., i.e. as one decorates a dish *before* burning it, in order to have the result permanent, so worldly wisdom should be taught to children while they are still young. Cf. Horace, Epist. i.2.67-70. —See *iha*.

8. U.f. *tathā anyasmāt granthāt*. 7-8. 'Friend-acquisition ... is delineated (by the author) drawing (his materials) from ...' See page 311, § 26.

9. The *Rāmāyaṇa* (i.36-44 = 37-45) and MBh. (iii. chap's 106-109) tell why and how Bh. brought the Ganges down from heaven. See also M. Williams, *Indian Wisdom*, p. 363.

—'Town having P. as name,' 1302. In

Buddhist books it is called *Pāṭali-gāma*, 'Trumpet-flower Village.' Wilson thinks *Pāṭali-putra* is a mere corruption of *Pāṭali-pura*, 'Trumpet-flower City.' This certainly accords well with the K'usumo-pulo (Skt. *Kusuma-pura*, 'Flower-City') of the Chinese Buddhist pilgrims — see Beal, *Si-yu-ki*, ii.83-85. The *Kathā-sarit-sāgara* (chap. iii.) gives a legend telling how the town was founded by a king *Putraka* and his wife *Pāṭali*. This is perhaps an invention suggested by the corrupted form.

—The site of P. is discussed at length in Cunningham's *Archaeological Survey of India Reports*, viii.1-34 and Note prefixed to the vol. See also Journ. As. Soc. of Bengal, xiv.1137f, with map.

10. Divide thus, *sarva-svāmiguṇa*; not *sarvasvāmi-guṇa*: *upeta*, *vi+upa*. —King S. need not be regarded as a historical person.

11. *ṣuṣrāva*, *ṣru*, 793a, 800b.

12-13. Construe *yasya na asti* (see *ṽlas*2) *ṣāstram*, *andha eva* (see this) *śas* (*asti*): —*ucchedi* and *darṣakam* are attributive adjectives to *ṣās*-, and *loc*- is in apposition w. *ṣās*-.

15. 'One by itself, even (*api*), is harmful (17⁴N.); but how much more (*kim*4) all four together!'

16-17. See *iti* 2 and *ākarnaya*. —'The king, distressed (*udvignamanās*, 418) by the shaster-neglect (*-ananuṣṭhānena*) of his (*ātmanas*) sons, who did not study books (see 1308²) ...'.

18. See *lka* 1. 'What profit (is there) with a son born, i.e. in the birth of a son, who ...'.

—Observe the use of the ppl. where we use a verbal noun: this is common in San-

skrit, e.g. 17²², 25¹², 38²³, and also in Latin, e.g. *post conditam urbem*.

19^b is the answer to 19^a.

20. 'Of (the three), an unborn (i.e. no son at all), a dead one, and (1253a) a fool, ...': see 2vara. —See ca5.

21. U.f. *duḥkhakarāu* (supply *stas*) *ādyāu*.

22. See ca3. —*jāto*, lit. '(is) born'; pregnantly, 'is born in reality or to some noble purpose.'

NOTES TO PAGE 18.

1. Respecting the metempsychosis, see 65⁹ to 68⁶ and notes. —*vā* marks the rhetorical question as a rejoinder to an objector's statement. —*jāyate*, lit. 'is born,' *vjan*, refers to the mere physical fact of issuing from the womb.

—Render the proverb: 'He (alone) is born in reality, by whose birth (see 17¹⁸N.) his family attains to distinction: or (if you object to that), who, in the circling round of existence, when dead, does not come out of some womb again?' —True, every one does so issue; but the fact *by itself* has no noble significance.

—The entire point lies in the antithesis between the *mg* of *jāyate* and the pregnant sense of *jāto*. Such pregnant uses of a word are common in gnomic poetry: so 21²³, 22⁶.

2. 'The best thing is one good son; but (ca5) not with even hundreds of fools (is there any profit).' The ellipsis—though harsh and condemnable—is made clear by such phrases as that at 17¹⁸ and the others under lka 1.

3^b. Supply *tamo hanyate*.

4^a. See ta3. For gen., 296b. —'Though born (of whomsoever =) of humble parentage.'

5. See *vlkr*6. —Note the puns in *vaṅga-*vi*uddhas* and *nirguṇas*, which words thus stand in covert and playful contrast w. *yasya tasya prasūtas* and *guṇavān*.

6. U.f. *na adhita* (see *vi+adhi*) ... *etāsu*.

7. See *vidvāns*. —See go. —*vsad*2.

8 end. Passives, 770c, 769. —U.f. *yad ca ucyate*, explained under ya2.

9. 'What is not to be, that will not be;

if it is to be, then it will not be otherwise' the do-nothing argument or *ignava ratio*. —See *ced*: *na*, if it belonged to the protasis, would precede *ced*.

10. 'This ... remedy, embraced in the words (= *iti*) "What ... otherwise," — why is it not drunk?' —*vlpā*, 770b.

—Lines 9–10 are in apposition w. *yad* (end of 8), and contain the "sloth-talk" condemned in line 11.

12. 'One should not give up his exertion (*udyogam*), thinking, "Fate (will do or prevent all)."'

14. Metre, *vasanta-tilakā*, p. 316, § 43. —U.f. *upa-*eti* lakṣmīs*.

16. *vhan+ni*, 992². —*kuru*, 714. —*ātma* has the force of a possessive of the *second* person here. cf. *ātman*3.

17. The loc. absolute expresses one condition, and *yadi na sidhyati* a second.

20–21. The collective result of a man's words and thoughts and deeds is his *karman*: this alone exists after death and is a powerful determinant of his course in the next birth. —*kuryāt*, cf. 25²¹N.

23. *suptasya*, 954b.

NOTES TO PAGE 19.

1. See *tāvant*2.

2. See *tāvant*2. —U.f. *kim cid na*.

3. *kār*, made (959) from the past pass. pp¹ of the *caus.* of *vlkr*, 1051⁸.

4. See *ṽgru*3 and 770a. —*asti kaç cid*, 'is there anyone ...?' see ya1.

5. *putrāṇam limits punarjanma*. —Cf. 17¹⁶.

7. *dhatte*, *vl dhā*9, 668.

9. *hīyate*, cf. *piyate*, 18¹⁰ and N.

11. See *atra*1. —Long cpd is analyzed at 1248².

—*Viṣṇuçarman*, if not the name of a real person, is chosen as a reminder of the synonymous *Viṣṇugupta*, an epithet of *Cāṇakya*, the wise and famous minister of *Candra-gupta* = *Σανδρόκυπτος* or *Σανδρόκωτος*. —See Benfey, *Pantch.* i.31, and Böhtlingk, *Indische Sprüche*, 2d ed., no. 7061. Cf. above, p. 311, § 24.

13. U.f. *tad*, 161. —Explained *ṽcak*A1.

14. U.f. *na adraṇyē*. —*nihitā*, 954c.

15. Pass. of *caus.* of *√path*, 1052a.
 16. U.f. *asmin* (208) *tu . . na apatyam*.
 20. U.f. *-saṅgāt*, 'by sticking to . .', 291².
 22. 'You (are) an authority for . . .'
 23. For gen., 297a. —*sam-arpitavān*, like *kāritavān*, 19³N.: *√r+sam*, 1042d.

NOTES TO PAGE 20.

2. 'By way of introduction.'
 3. See *√gam*2.
 5. 'Tale of the crow, tortoise, and so forth' (*-ādi*2), not given in this Reader.
 7. *√stu+pra* (770a) — cf. *prastāva*.

8. SELECTION III. The old tiger and the traveller. *Hitopadeṣa*, book i., fable 2. — The *motif* of this tale is feline hypocrisy (whether of tiger or of cat), and appears again in selection v., as also in *Pañcatantra*, iii.2, *Kalilag und Damnag*, p. 65f, *MBh.v.* 160.15–43 = 5421–49, *Jātaka*, i. p. 460, no. 128. Cf. 21²³N.

—*āham*, namely, the Pigeon-king, who tells this story to dissuade his followers from taking the rice with which a snare was baited. —*carann*, 210. —See *eka*3. —The ablution and sacred grass were intended as outward symbols of inward piety. A pretender to virtue is called 'one who acts like a cat,' see *Manu* iv.195.

11. Observe the impersonal construction (999), which will now be extremely frequent. Logical subject in instr., 282. —See *√kr̥ṣ+ā* and *√loc+ā*.

12. See *kim*4. —*asminn*, 210.

13^a. 'In getting even a desirable (object) from an undesirable (source)' — e.g. bracelet from tiger.

14. Observe caesura and exact order of original. —*mṛtyave*, '(is) deadly,' 17⁴N.

16–17. Nothing venture, nothing have. —Join *na* w. *paṇyati* (16). Both gerund-clauses are conditional.

18. U.f. *tad*. —See *tāvant* 3a.

19. *pra-sārya*, 1051 and ⁵.

20. U.f. *prāk eva*, 'formerly,' w. emphasis: *eva*, as much as to say, 'not now, of course' — preliminary hint at a general reformation of character.

NOTES TO PAGE 21.

1. Note how Brahmins are distinguished from men: so 95¹. —U.f. *-vadhāt me*, 'from my killing . . , because I killed.'

2. Another *me* need not be expressed with *putrās* and *dārās*: whose they are is clear from *nirvaṇṇo 'smi*.

3. *upadīṣṭas*: the *upadeṣa* consisted of the three words marked by *iti*.

4. U.f. *-upadeṣāt*, 'in accordance with (his) advice,' 291.

5. *katham na*, sc. *asmi*.

6. Cpd, 1253a: 2d member, *adhyayana*.

7. See *iti* 3. —"The noble eight-fold (*aṣṭavidha*) path" is a favorite Buddhist topic. Buddha defines it in the famous "Sermon at Benares." —See *smṛta*3.

8. See *tatra* 1: 'among those (eight things).'

9. U.f. *na a-mahātmasu*, emphatic litotes.

10. U.f. *ca etāvān*, 206. —See *gata*4.

11–12. See *ya*5. —See *tathā*4. —'The common saying, "*vyāghro . . khādati*" is . . .'

13–14. Third word is *kuṭṭanīm*. —See *pramāṇaya*. —Cow-slaying is a heinous offence (64³), coordinated with man-slaying, 21¹. —A *dviṣa*'s 'second or spiritual (61¹⁵) birth' is when he is invested with the sacred girdle, *Manu* ii.169.

—'The world keeps on in the old ruts, and does not, in a question of right, take as authority a bawd who gives good advice as (quickly as it does) a Brahman, even if he be a cow-killer.' People heed the social position of the adviser rather than the real character of the adviser or the intrinsic value of the advice.

15. *adhītāni*, *√i+adhi*: cf. 20¹⁴N.

16^b. 'So (is) food (in =) to a hungry man.'

17. 'To a poor man (304a) is given a fruitful gift,' i.e. fruitful is the gift given to a poor man — cf. 22⁴ and *St. Luke* vi.33–35. —Observe that the logically important idea is often put in a grammatically subordinate word.

18. See *ātman*3 and *√liṣ+abhi*. —Cf. *Dhammapada*, stanza 129, and *SBE.* x.36.

20. Note the use or the omission of *ca*

according to the convenience of the metre: so 22¹⁸, 26^{1,2}, 32^{4,5}.

—Lines 18–21 are positive forms of the Golden Rule: cf. St. Luke vi.31; interesting negative forms appear at MBh.v.39.72–73 = 1517–18, at the beginning of the *Διδαχὴ τῶν δώδεκα ἀποστόλων*, in the Confucian Analects xv. 23, Legge's edition, and in the Babylonian Talmud (Story of Hillel).

22. *mātrvat* = *mātaram iva*: similarly the rest. —The accusatives are objects of the first *paṅyati* (√ *paṅ*).

23. Second *paṅyati*, pregnantly, cf. 18^{1N}. —This proverb, along with the one quoted by the cat at 29⁵, is quoted in substance by the hypocritical cat in the tale of the 'Cat as Judge,' Kalilag, p. 66. Cf. 20^{8N}.

NOTES TO PAGE 22.

2b. U.f. *pra-yaccha* (747) *īṣvare*, 304a.

3. See lka 1. The idea is identical with that in St. Luke v.31.

4. *dātavyam* (999) *iti*, 'with the thought "It ought to be given (impers.), i.e. giving is a duty."'

5a. Words used pregnantly, cf. 18^{1N}.

6. *√grah+prati*, 722 end.

7. U.f. *yāvat asāu* (= *pān̄thas*) . . . *tāvat* . . . *ni-magnas* (√ *majj*).

9. See atas 1. —*√sthā+ud*, 233a, caus. 1042d.

11. Metre, *jagatī*, p. 316, § 43. —'The fact that "He reads the law-books" is not a ground for a judgment' that the reader — be he man or tiger — has a good and harmless nature.

13. 'Just the inherent nature here (*atra*) is the surpassingly predominant thing (*√ric+ati*) so

14. 'as by nature cows' (361c) milk is sweet.' —Religious study will not change the bad inborn nature of a man or a tiger any more than sugar would turn sour milk back into sweet milk again. Compare lines 20–21.

15. 'Of those having uncontrolled senses and mind, the (religious) action is like the bathing of elephants,' i.e. is mere external action and without significance as an index of character. One might infer from their

frequent ablutions that the elephants were very religiously minded. Cf. 36^{8N}.

16. 'Knowledge, without action (to correspond), is a burden, like . . .'

17. Explained under *yad2*.

18. Use of *ca*, 21^{20N}. —Instead of *-pāṇinām*, we have, for sake of metre, *-pāṇinām*, as if from *-pāṇin*.

19. See *eva*. —Note that the gen. and loc. here express the same relation. So the dat. and loc. above, lines 4–5.

20. *vikṣ+pari*, 'are considered' (namely, by wise people) = 'should be considered': so *Mālavikā* i.17, *kāraṇa-kopās*, 'are (only) cause-angry' = 'should not be angry without a cause.' Cf. 41^{13N}.

21. *vi+ati*, 992. —See *guṇa2*, and note the difference between that and *svabhāva*.

22. Metre, *mālinī*, p. 316, § 43.

NOTES TO PAGE 23.

1. 'Even yonder (*asāu*) moon (sky-wandering, etc., p. 22) is eclipsed (*grasyate*) . . .'. The demon *Rāhu* got a part of the drink of immortality — cf. 32^{12N}. The Sun and Moon betrayed him to *Viṣṇu*, who cut off his head. The head, grown immortal, avenges itself on Sun and Moon by swallowing them at times. Cf. introd. to selection xl.

2. 'Who is able to wipe out (*√nuñch*)?' The Hindus thought that every one's destiny was written on his brow, although invisible to human eye. Like enough the sutures of the skull, which look very similar to the written characters of some Indian alphabets, gave rise to this belief. Now-a-days, writing materials are placed beside the new-born babe in the lying-in room, in order that *Vidhātṛ* may write the child's destiny on its forehead. See Shib Chunder Bose, *The Hindoos* as they are, 2d ed., p. 25.

4. SELECTION IV. The deer and the crow, and the jackal. *Hitopadeśa*, book i., fable 3. —In the Indian fables, the jackal plays the rôle which the fox plays in the European; see *Pañc.* book iii., stanza 73 ed. *Kosegarten*, = 76 ed. *Bombay*.

5. *bhrāmyan*, 763.

7. U.f. etad. —bhavatu, see this under √bhū.

8. 'I'll first get his confidence.' —U.f. upa-sṛtya, 992.

11. ā-sādyā, grd of caus.

12. adhunā etc., explained at 999.

13. astam gate etc., loc. absolute.

17-18. 'This (ayam) is the jackal, (who is) come seeking (icchann) . . .'

19. See √yuj5.

20. '(Is) not to be given to any one (gen. 297a) whose . . .'

21. The story which is announced in this line, and which the crow tells to serve as the "example" to the saw of line 20, is inserted in the original between this line and ity ākarnya (24¹), but is here taken out for the sake of continuity and given separately as selection v. — cf. p. 29 end.

NOTES TO PAGE 24.

1. iti refers to the story in selection v. —√ah. —mṛgasya, subjective gen. w. -darçana-. —U.f. bhavān api, 'you (= the crow) too' — no less than I (the jackal) now.

2-3. U.f. adya yāvat (see yāvanta 3) etasya (=mṛgasya) sneha-anuvṛttis.

5. Pl. of √2as+nis forms possessive cpd w. pādape, see 1299. —U.f. deçe, 133.

6. "'ayam . . . vā" is the gaṇanā of . . .', i.e. only the small-minded take into account or stop to ask whether or not a man belongs to their own party or race.

7. See eva. —The proverb expresses a truth that underlies the doctrine of free-trade.

9. U.f. kim (see lka 1) anena (501) ut-. —Join anu-bhavadbhis (741) w. sarvāis.

10. sthīyatām, see √sthā3; inv. pass., 770b, used impers., 999. 'Let all remain in one place, enjoying pleasure by means of familiar conversations.'

11. 'No one is any one's friend, no one any one's foe' — i.e. by nature; we must have actual dealings (vyavahāra) with each other to bring out the friendship or enmity.

14. U.f. etasmin eva vana-ekadeçe = (see 1316) etasya eva vanasya ekadeçe, cf. 33⁵N.

16. tathā . . . sati, read 303b⁴ and cf. √las3.

18. U.f. baddhas, 160. —mām, object of trātum. —Join itas (=asmāt) with vyādha-pāçat.

19. (ko) mitrād anyas, 'who other than my friend = who but him.'

20. U.f. ā gatyā upa-sthitas. — See denom. √phala.

21-22. U.f. etāsya (=mṛgasya) utkṛt-yamānasya (vkr̥t) mānsa-asrg-anuliptāni asthīni (431) mayā . . .

23. √las+ud. cf. 162. —chinddhi, √chid, 689. —See tāvanta 3b.

NOTES TO PAGE 25.

2. U.f. . . jāniyāt (730, 721 — 'one may recognize'), yuddhe gūram, ṛṇe gūcim.

3. bhāryām, 'a true wife,' one who has really taken her husband "for richer for poorer." —√2ksi.

4-5. A friend in need (as well as in joy) is a friend indeed.

6-7. 'Firm-bond-bound indeed (see tāvanta 5) is this deer.' The jackal 'thought' this — he did not say it aloud.

7. -nirmītās, √lmā+nis. —Properly, the Hindus designated the days as first, second, third, etc. of the lunar half-month — see tithi. For the (comparatively modern) names of the days as governed successively (like those of our week) by the seven planets, see JAOS. vi.176-7.

8. etān = pāçān: cf. the ecclesiastical prohibition of meat on Fridays. —End, see √man1.

9. U.f. yad tvayā ucyate, tad . . ., 'what you say, that I'll do.'

10. See sthita 4.

11. U.f. mṛgam anāgatam (cf. 415^N.) ava-lokya, itas tatas anv-iṣya, tathāvidham dṛṣtvā, uvāca. Note how the gerunds mark each the end of its clause; so 261⁶.

12. avadhīrita-, under the denom. √ava-dhīraya. 'This is the result of rejected friend-words = (171⁸N.) of rejecting them.'

15. 'His trouble is near' (√ldhā+sam-ni).

18-19. 'The fact that "I've done no wrong" — that is not a ground of confidence (cf. 221¹); for there is (√2vid3), from the malicious, danger even for the good:' although — having done to the bad no wrong

calling for revenge—they might fairly expect to be let alone.

21. √vrj, 'one should shun'—subject indefinite: this is very common, when the 3d pers. optative is used; e.g. 18²¹, 26⁶, 30¹⁷.

NOTES TO PAGE 26.

1-2. Metre, triṣṭubh, p. 316, § 43. —Note use of ca—cf. 21^{20N}. —√lap+sam, pass. ppl. of caus. —See grad and 668. —The four genitives refer to arthinām. —See kim3. —Line 2^b, 'Is there a to-be-practised-deceit of the needy, i.e. ought they to be deceived?'

3-4. Metre, āryā, p. 316, § 44. —'Who perpetrates wrong upon (loc.) . . .'. —U.f. a-satyasamdhām. —bhag-, voc. s. fem.

5. See 2sama 2. —kār-, see √lkr, caus. end, and 25^{21N}.

6. U.f. ca aṅgāras: see ca1b end.

7. atha vā = 'or rather, to express myself more to the point,—this (iyam) is the way (sthitī) of scoundrels.'

8. Metre, vasanta-tilakā, p. 316, § 43.

9. 'In your ear pleasantly something beautiful he gently hums (vru).'

10. Gerund of √rupaya+ni.

12. Anacoluthon: 'a scoundrel, though (see ca 6) saying pleasant things,—that is not a ground of confidence (= 25^{18b}):' i.e. 'a scoundrel may say . . .; but that's no reason for trusting him.'

14. U.f. laguḍa-hastas (1303²) tam . . āgacchan . . ava-.

16. See √dṛg+sam and √lpr. Note how the three gerunds mark each the end of its clause: cf. 25^{11N}. —See √sthā4.

17. utthāya, 233a; gerund.

17-18. 'The deer waited just so as the crow said.'

18. U.f. harṣa-utphulla-locanena, 'having joy-expanded eyes, his eyes wide open with joy.'

19. asāu = the farmer.

19-20. Note the position of the gerunds as a help to the correct phrasing.

20. U.f. bandhanāt, 290; not acc.

21. 'The farmer having withdrawn,' vi+antar.

22-23. See diç+ud. 'The jackal was killed by the farmer, throwing the cudgel at him in anger.'

NOTES TO PAGE 27.

1-2. 'One reaps the fruit . . . right here on earth, (with=) after three . . ., (or) three days,' i.e. sooner or later.

3. In the *original*, the fables always begin with the moral, which is then repeated at the end, in abbreviated form, with the introductory words, 'Therefore I say.' This arrangement is retained, e.g., 32¹⁰–33⁷.

4. See 1181a end.

5. 'Trap-caught (from the jackal, 291=) by his plots.'

6. SELECTION V. The blind vulture, the birdlings, and the cat. Hitopadeça, book i., fable 4. — Cf. 20^{2N}, 21^{28N}.

—The Vulture-peak, Pāli Gijjhakūṭa, is near Rājagṛha, and famous as a sojourn of Buddha.

7. 'From the evil issue of fate = as hard fate would have it.'

8. Instr., 280 end.

9. U.f. sva-āhārāt. —See lka 2d and 1260. —√ldā, 668.

10. Use of inf., 981³.

11. U.f. tam ā-yāntam, 619.

12. See lidam near end: 'τίς δ' οἶτος ἔρχεται;'

14. U.f. api: the idea is, 'To say nothing of my disappointment at not getting the young birds to eat, I'm so very near the vulture that even escape is impossible.'

15. Same phrase at 23⁸.

17. U.f. dūram apasara (classical pres. inv. √sr+apa): no ced, han- (163).

20. 'Is any one ever punished (or) honored on account of mere rank?'

NOTES TO PAGE 28.

2. The lunar penance is described 65⁶⁻⁸.

3. U.f. ācāran tiṣṭhāmi, see √sthā4. —U.f. yuṣmān (= vulture, respectful plural) object of stuvanti. —dharma-jñāna-ratān, see √ram3.

5-6. 'And you (it seems, are) such (etā-dṛçās, q.v.) a jurisconsult that you (have)

undertaken (vyam+ud) to slay me—a guest!?’

6. U.f. eṣas (see etad) refers forward here! On the duty of hospitality, see Manu iii. 99f. —vīr+sam-ud.

7. ‘To an enemy (arāu, 304) even, . . should be shown.’ So Plautus says, Trin. 679 and Rud. 438, that one does not withhold fire and water even from a foe.

8. U.f. chettum api āg- . . na up, ‘even (in the case of one=) from one come to hew (it) down . . .’

10^b. ‘And joyous or kind (sūnrtā, as adj., omitted in vocab.) words as a fourth thing.’

11. U.f. na uc-, vchid+ud, 202.

13^b. See vgam+abhy-ā, and guru3.

14. Render loc. by ‘towards.’ —Cf. 21¹⁹.

15. cāṇḍ-, loc. as in 28⁸.

16-17. yasya limits grhāt and refers to tasmāi (and to a tasmāt, understood w. ā-dāya). —sa = atithis. —dat+tvā, 991 cf. 955c. —See vgaml.

21. First evam, ‘so,’ namely as at 27¹⁷.

21-22. Touching the feet (Nala xxiv.) or the head (Manu viii.114) was a kind of ordeal used in solemn asseverations in order to call down harm on the one touched in case of falsehood; at Hitopadeṣa, p. 122^b = book iv., fable 11 (cf. Pañc. book i., fable 11), touching the ground and ears seems to be a sign of detestation for a suggestion just made. Here the touching seems to partake of both significations.

23. U.f. -rāgeṇa idam . . . adhy-ava-sāyitam, vśā.

NOTES TO PAGE 29.

1-2. U.f. iti atra āika-: see atral. ‘The law-books, though contradicting (vṛad+vi) . . , have unanimity on this point, “ahiṁsā paramo dharma:”’ ahiṁsā is a cardinal virtue among Buddhists.

3. See nivṛtta. —See ya3.

4. svarga-: for lingual ṇ, see 193.

5. ‘There is just one friend, virtue, who . . .’ cf. 63¹⁸N. and 18; also 21²³N.

6. U.f. sarvam anyad hi (163) ‘for all else’ (but virtue).

7-8. See ya6, 2antara3, and vmuc+vi.

9-10. See iti2a and cakya3. —Lit. ‘What

sorrow (of a=) in a man arises at . . . , by this forming-of-a-conception . . . :’ we should expect tad-anumānena as cpd, ‘by forming a conception of this (sorrow).’ If we will think how we should feel if we were in our enemy’s place and about to die, it is possible that we may spare even his life.

11-12. vīpr+pra, 770c. —kaḥ kuryāt (714), rhetorical question, cf. 18¹N.

13. vi-ḡvāsyā, grd of caus., 1051 and 8.

15. U.f. yeṣām . . . , tāis . . . vi-lapadbhis.

16. vrabh, 160. —U.f. koṭarāt.

18. -asthīni, 431. —U.f. “anena (= grdhreṇa) eva . . khādītās” iti niṣṭitya, v3ci+nis.

21-22. The story winds up with the distich given p. 23 end, cf. N.

NOTES TO PAGE 30.

1. SELECTION VI. The ass, the dog, and the thief. Hitopadeṣa, book ii., fable 3. —Weber thinks that the attribution of stupidity to the ass in the Sanskrit fables is wholly un-Indian and due to foreign (western) influences.

4. ḡvānam, 427. —āha, 801a. —See tāvant5. —See iti2b.

5. See v3gr and 1020, and cf. 30¹⁶.

6. māma, Böhlingk’s suggestion; MSS. read mama. —jānāsi, 730.

7. See yathā7. —etasya (= rajakasya) limits grha-, 1316. —See yatas2: correl. tena. —See v1vr+nis.

8. Second mama (gen., 297a) depends on -dāne, 1316.

12. U.f. sam-bhāvayet (caus.) yas tu kār-, ‘who honors them (only) in the time for action, i.e. waits till he is in a strait before he treats them well.’

13. See vḡri+ā. —Caesura here divides a cpd; this is very unusual.

15. U.f. pāpiyān (208,464) tvam (sc. asi).

16. Explained under yathā6.

17-18. U.f. sevayet, subject indef., cf. 25²¹N. —U.f. a-māyayā. —19. Read so ‘tiva.

20. U.f. -kopāt, abl. 291. ‘Because of anger at . . . , he got up (992) and beat (vtaḍ, 1070) . . .’

22 and 31¹. U.f. para-adhikāra- . . -icchayā. —See vśad+vi.

NOTES TO PAGE 31.

2. SELECTION VII. The lion, the mouse, and the cat. Hitopadeṣa, book ii., fable 4.

3. See √ḷḡ+adhi, 629, and 619.

4. buddhvā, 991, 160. — 4-5. 'Not catching the hole-hidden mouse . . .'

6. Uf. bhavet yas tu, vikramāt na . . , lit. 'Who is a . . , he is not subdued by might,' with a play on the name of the lion.

8-9. Note position of gerunds, each marking the end of its clause. 'A cat was kept (dhr̥tas) by him (tena), . . reflecting, . . going, . . satisfying, . . bringing.' — māṅsa ādi-āhāra, 'flesh-etc.-food.'

9 end. Uf. tad-bhayāt, 'from fear of it (i.e. the cat).'

10. v̥sr-nis, Epic present, 734. — Uf. asāu.

13. Uf. saṁcaran, 208.

14. See kadā end.

15. See 17^{11N}. — Uf. tadā (correl. of yadā) upayoga-abhāvāt tasya . . : the gen. depends (297a) on -dāne (1316); cf. 30^{8N}.

18. 'A servant, making (=if he made) . . , would be or fare (syāt, 636) like D.'

19. SELECTION VIII. The crows and the serpent. Hitopadeṣa, book ii., fable 10. — It is told by Damanaka to Karaṭaka (see p. 312, § 29), and into it is inserted the story of the lion, the old hare, and the well (selection ix., see 32^{12N}), told by the crow to the crow-hen.

—Selection viii. answers to Pañcatantra, book i., fable 6, which is told in like manner by Damanaka. He makes the crow and crow-hen ask a jackal for advice, and the latter tells them the inserted story of the heron, the fishes, and the crab (=selection xviii.). Damanaka then finishes his story about the crows (=selection viii.), and further enforces its moral by the story of the lion (selection ix.). The motif of selection viii. is analogous to that of selection xvi., cf. 39^{8N}. — A few references for further comparison:

Old Syriac version. Kallig, p. 12, 13.

Arabic. Knatchbull, p. 113, 115. Wolff, i.40, 44.

Later Syriac version, p. 23-26.

Anvār-i Suhaili, book i., story 11.

Directorium, Cap. II., p. 7 and p. 9 of signature c.

Buch der Beispiele, p. 353, 361⁸.

Benfey, i.167f; ii.57. Lancereau, p. 332.

—Uf. kasmin cid tarāu . . . apatyāni

NOTES TO PAGE 32.

1. 'By a tree-hollow-abiding-black-serpent' — see vsthā+ava.

2. tyajyatām, 771.4.

3. Uf. tāvat āvayos (491): see kadā.

4-5. Uf. bhr̥tyas ca ut-. — ca, cf. 21^{20N}. — m̥r̥tyus is predicate. — See eva.

6. etasya = sarpasya.

7. soḍhas, √sah, 954, 222³, 224b. — āha, 801a. — anena, 501.

9. See alam w. instr.: anayā, 501.

10. Knowledge is power. 'Whose is wit, might is his; but of a witless one, whence is the might?' Repeated at the end, 337, as a quod erat demonstrandum.

11. Just as before (23²¹, see N.), this line announces the tale which serves as an "example" to the aphorism of line 10.

12. SELECTION IX. The lion, the old hare, and the well. Hitopadeṣa, book ii., fable 11. — See 31^{19N}.

—Selection ix. answers to Pañcatantra, book i., fable 8. The Buddhist version, the Banyan Deer Jātaka, has deep moral significance as showing the beauty of self-sacrifice and the excellence of loving "all things, both great and small." This Jātaka is mentioned by name and illustrated on the bas-reliefs of the tope or Stūpa of Bharhut, Cunningham, plate xxv, dating from 200 B.C. or earlier. In the Sanskrit forms, the Jātaka has developed into a simple story that shows how the weak animals get the better of a powerful tyrant, not by force, but by cunning. Somadeva gives the story at lx.91-107. Compare further

Pāli. Jātaka, no. 12: translation, i. p. 205.

Old Syriac version. Kallig, p. 14.

Arabic. Kallila. Knatchbull, p. 117. Wolff, i.46.

Later Syriac version, p. 27.

Anvār-i Suhaili, book i., story 14.

Directorium, Cap. II., p. 10 of signature c.

Buch der Beispiele, p. 371.

Benfey, i.179; ii.62. Lancereau, p. 333.

—The first three phrases of this line (12) are specimens of the regular conventional way of introducing the fables. —The myth-

ical mount Mandara was used by the gods as a churning-stick when they churned the ocean to get the drink of immortality — cf. 23^{1N}. In this book, a real hill may be intended, namely Mandara, a little south of Bhāgalpur, on the Ganges, east of Magadha.

14. See *vdhā+viś* and *vas̥s*. — Note that the gerund *kr̥tvā* goes with the logical subject of the sentence.

15. See *vjñā+vi*, *caus.*, and 1042d².

17. 'If that is agreeable to you . . .'

18. *vk̥lp+upa*, *caus.* — See *vas̥s*.

20-21. See *hetu*, *ced*, *lka1*, and *anunaya*. — "I would put on my good behavior, if I thought I had any chance of my life."

NOTES TO PAGE 33.

1. U.f. *apa-rāddhas* (*vrādh*) . . *dhṛtas* . . agree. — See 2antara 4.

2. Note use of acc. w. *caus.*, 'to cause my master to know:' so *mām*, next line.

4. *tam* = *sinham*. — *grh̥tvā*, see *grah1*, and 254³.

5. U.f. "*paçyatu svāmī*" iti *uktvā*. — *tasmin kūpa-jale* = *tasya kūpasya jale*, cf. 24^{14N}. — *tasya* (= *sinhasya*) *eva*, 'his own.'

6. *darç*, 959, from *caus.* — U.f. *asāu* (= *sinhas*) *darpa-ā-dhmātas* (*vdham*) *tasya* (= *pratibimbasya*) *upari* ('upon') . . .

7-8. 'Therefore I say (the proverb) having *yasya buddhir balaṁ tasya* as its beginning,' 32^{10N}. See *ity-ādi*.

9. The main story of the crows and the serpent is here resumed: cf. 31^{10N}.

10. See *vsad+ā*. — *ā-gatya*, 992.

11. *vr̥+ava*, ppl. of *caus.* — U.f. *cañcvā dhṛtvā, āñīya*, . . .

12. *ni-rūpyamāṇe*, loc. absolute, *pass.* ppl. of denom.

13. Gerundives have future force.

14. 'That (plan) was carried out; that being done, that (predicted result of the plan) took place:' see under *vs̥thā+anu2*, and cf. 303b⁴.

16. U.f. *kuryāt* ('one may do'), *yad na* . . .

18. SELECTION X. The birds and the apes. *Hitopadeça*, book iii., fable 2.

— This story corresponds to *Pañcatantra*, book i., fable 18, which is itself only a subsidiary form of fable 17. This latter is given by Somadeva lx. 205-210. Compare *Jātaka*, no. 321 (vol. iii.), and further

Old Syriac version. *Kalilag*, p. 28.

Arabic. *Kalila*. Knatchbull, p. 150. Wolff, i. 91.

Later Syriac version, p. 55.

Anvār-i Subaili, book i., story 24.

Directorium, Cap. II., p. 1, 2 of signature E.

Buch der Beispiele, p. 55¹³.

Benfey, i. 269-271; ii. 112 and 111.

19. 'In the interior of constructed (*vmā+nis*) nests.'

20. 'The sky being covered (*ā-vṛte*) with cloud-veils, as it were with dark-garments, . . .'

NOTES TO PAGE 34.

1-2. U.f. *avasthitān* (203) *çitārtān kampamānān* . . : 'by the birds, seeing . . .', it was said.'

3. 'We have constructed nests with straws brought hither (*-āhṛtāis*) by the beak-merely' (see *mātrā 2*, and references).

4. 'Endowed with hands, feet, and so forth (see *ādi 2*), why are you in distress (*vsad+ava*)?'

6. U.f. *tāvat* (see *tāvant3*) *vṛṣtes upa-çamas*, 'now there is a stopping of the rain.' — Better perhaps, without the punctuation-bar after *bhavatu*: 'So let there be for a while a stopping of the rain,' i.e. 'wait till the rain stops a bit and we'll see about it.'

8. *bhagnās, vbhañj*, 957c. — U.f. *aṇḍāni ca adhas*.

10. U.f. *vidvān eva upa*: caesura; *na avidvān tu*.

11. U.f. . . *upadiçya ajñān* . . , *yayus* (*vyā*, 800c).

12. SELECTION XI. The ass in the tiger-skin. *Hitopadeça*, book iii., fable 3.

— This story corresponds to *Pañcatantra*, book iv., fable 7, which has been worked over by Somadeva, lxii. 19-23. Its oldest Hindu form is the Lion-skin *Jātaka*. It seems to have been lacking in the Pehlevi version. Plato makes Socrates say, "Since I have put on the lion's skin, I must not be faint of heart" — *Kratylos*, 411A. The tale

appears in the Chinese Avadānas, vol. ii., p. 59, no. 91. Compare also

Pāli. Jātaka, no. 189 (vol. ii.); transl., i. p. v.
Fab. Aesop., 'Ὀνός λεοντήν φέρων, no. 336, ed. Lucian, Piscator, § 32. [Halm.
La Fontaine, book v., no. 21; Regnier, i. p. 431.
Benfey, i.462-3; ii.308.

13-14. 'By the washerman, covering (him) with a tiger-skin, that one (asāu=gardabhas) was let loose . . .' —pracchādyā, see √chad +pra, and 227. —See √muc, and 1051³.

15. See buddhi².

16. See √car³. —16-18. The instr. is logical subject of the impers. pass. sthitam: see sthita² end, and 999. —'Having a-gray-blanket-made body-cover (1293), i.e. having covered himself with a gray blanket.' —U.f. sajji-kṛtya (992), avanata-kāyena (√nam), ekānte.

18-19. 'The ass, seeing . . ', thinking "gardabhī iyam," making (714, ppl.) . . ', ran . . '.

20. See iti 2a end.

NOTES TO PAGE 35.

1-2. See √car³. —See greyāns and 464. —paricchannas, √chad, 957d.

3. SELECTION XII. The elephant, the hares, and the moon. Hitopadeṣa, book iii., fable 4.

—This story corresponds to Pañcatantra, book iii., fable 1, and is given by Somadeva at lxii.29-44. It is unquestionably of Hindu rather than Greek origin, since it turns on the Hindu belief that there is a hare in the moon (36³N.). Compare

Old Syriac version. Kalilag, p. 63-65.
Arabic. Knatchbull, p. 223. Wolff, i.192.
Later Syriac version, p. 135-137.
Anvār-i Suhaili, book iv., story 4.
Directorium, Cap. V., p. 10-11 of signature H.
Buch der Beispiele, p. 104³³.
Benfey, i.348; ii.226. Lancereau, p. 337.

—U.f. varṣāsu api, vṛṣṭes abhāvāt, tṛṣā-ārtas . . āha.

5-6. 'And we, who from want of bathing are almost blind, —where shall we go, or . . ?'

7-8. U.f. tattira-avasthitās . . āhatibhis bahavas cūrṇitās, 'were crushed in great numbers by the (blows, i.e.) tread of . . '

9-10. ā-hūya, gerund. —See √akulaya.

—U.f. eva atra āgant-, see √gam+ā end.

—vinañkṣyati, see √lñaç.

11. viṣidata, see √sad, and 185.

13. 'How shall I speak . . ?' —See yūthapa.

14. sprṇann, etc., 210. —See √ghrā.

16-17. See √las³ and √sthā+anu, end.

19. ucyatām, 769.

20-21. 'Even when the weapons are raised (udyateṣu, √yam), an envoy speaks not falsely; always, because he is inviolable (sadā eva avadhya-), he is, surely, the speaker of pure-truth.'

NOTES TO PAGE 36.

1-2. The moon-god's message goes from yad ete to prasiddhis. —See yad². —'As for the fact that these hares, . . ', by thee have been driven away (√ar+nis, caus. pass.), therein not rightly (see √yuj⁵) hast thou done.'

3. See prasiddhi, and cf. çaça, çaçāṅka, and çaçin. The Jātaka tells how the rabbit offered up its own life for Çakra and how Çakra in grateful recognition placed the hare's image in the moon's disk as an enduring memorial of the self-sacrifice — see Jātaka, no. 316, vol. iii., p. 51, and S. Beal, *Si-yu-ki*, ii. p. 60.

4. U.f. bhayāt idam (= τάδε, see idam) āha: idam (= 'my misdeed, just mentioned') . . .

5-6. See atra¹. —pra-ṇamya, 192a. —See √gam 1.

6-7. tena (çaçakena), . . nītvā, etc. See √lkr, caus. —Here the elephant is made to worship the moon; but Pliny, *Nat. Hist.* viii.1, gives a curious belief about the voluntary moon-worship and religious ablutions of elephants. Fa-hian, the Chinese Buddhist pilgrim, chap. xxiii., records a like story, Beal, *Si-yu-ki*, i. p. li.

8-9. The rabbit is the elephant's spokesman: deva, 'O (moon-)god.' —U.f. ajñānāt eva anena (= gajena) . . ; tad kṣamyatām. —pra-sthāpitas, 1042d, 1051³.

12. SELECTION XIII. The blue jackal. Hitopadeṣa, book iii., fable 7.

—This story corresponds to Pañcatantra,

book i., fable 10. It is not found in the Arabic version nor in Somadeva, and so was probably not a part of the Indian original—Benfey, i. p. 223. But cf. *Jātaka*, no. 188. The *motif* is similar to that of the fable of the whitewashed jackdaw among the doves, *Κολοῖδς καὶ περιστέραι*, *Fabulae Aesopicae collectae*, ed. C. Halm, no. 201^b. See La Fontaine, book iv., fable 9, Regnier, i.298f.

—*svecchayā* . . *bhraman*: same phrase, w. the other form (763), at 23⁵.

13. *tatas* (= *bhāṇḍāt*, 1098), see *tatas* 1.

13-14. 'Kept pretending to be dead:' see *√dṛç+sam*, caus., and *sthita* 4.

14-15. U.f. *-svāminā asāu* (= *sṛgālas*) *utthāpya* (1051⁵, 1042d). The two gerunds go with the logical subject, *-svāminā*.

15-16. Note how the gerunds, *gatvā*, *avalokya*, mark each the end of its little clause.

16. *uttama-varṇas*, w. double *mg*, 'of the best color' (royal purple), and 'of the highest caste' (cf. 28¹⁸). —See *ātman* 2, and note how it is used as reflexive of all three persons—here '*myself*.'

17-19. Construe: *aham* (*asmi*) *abhiṣik-tas* (*√sic*) *-devatayā aranya-rāḷye sarva-ṣadhi-rasena*.

19-20. U.f. *adya ārabhya* (see *√rabh+ā3*) *asmad-ājñayā asmin* . . . 'By our command conduct must be made—you must do as I command.'

20. *viçīṣṭa-varṇam*, 1299.

21. U.f. *pra-nāmya* (192a) *ūcus* (800e). —*yathā ājñāpayati devas*, 'as the king commands' (sc. so will we do), is a common response in the drama.

NOTES TO PAGE 37.

1. U.f. *aranya-vāsiṣu*. —*tasya*, pred. poss. gen., see *√bhū*.

1-3. Construe: *svajñātayas dūrīkṛtās avajñayā tena*, . . (see *-ādi*) *prāpya*, . . *avalokya*, . . .

3. *vi-ṣaṇṇān*, *√sad*, 185, 189.

4-6. U.f. *evam ced anena anitijñena* . . , *tad yathā ayam* . . , 'if thus by this . . (we're treated with contempt), then that this one . . .': see *√ldhā+vi5* end. —*naçyati*: for mode, see 581c² and cf. *yathā6*.

6. *amī*, 501. —*varṇamātra-vipralabdhas*, 'fooled by (his) mere color,' see *mātrā2*, and *√labh+vi-pra*.

7. *amum*, 501. —See *√3ci+pari* and 770a.

6-8. *yatas* . . *kuruta*: the sentence is constructed like the sentence *evam* . . *vidheyam*, lines 4-6.

8. See *√sthā+anu2*.

9-10. *tatas* . . *tena api çabdas karta-vyas*, 'Then he too will raise a howl.'

11. U.f. *syāt, tasya asāu* (= *svabhāvas*). —'What inherent-nature anyone (*yasya*) may have, that (nature—*asāu*) of him is hard to overcome:' see *ya6*.

12. U.f. *tad kim na açnāti*. 'If a dog (427) is made well-fed, i.e. put on good rations, will he not then gnaw a shoe?'

13. 'He'll be killed by (some) tiger, recognizing (him) by his howl.' —*tathā* etc., cf. 33¹⁴ and *n.* and references: for *sati*, see *√las3*.

16. 'And (consumes) destroys, as (does) a hidden fire (*antargatas analas*) a dry tree.'

18-19. *ca*, used loosely to connect *ratas* with the logically, but not grammatically, coordinate *parityajya*. —See *√ram3*. —*mūḍhas*, see 223⁴. —*vat*, see 1107.

20. SELECTION XIV. The two geese and the tortoise. *Hitopadeça*, book iv., fable 2.

—This story appears in the *Pañcatantra*, book i., fable 13, and is given by Somadeva, ix.169-177. The Pāli form of the fable is probably the oldest, and corresponds in moral and incident with the Chinese form, *Avadānas*, vol. i., no. xiv. The Aesopian form, *Χελώνη καὶ ἀετός*, Babrius, no. 115 of Schneidewin's ed. (cf. no. 419 of Halm's collection), differs in both these respects. Compare

Pāli. *Jātaka*, no. 215 (vol. ii.); transl., i. p. viii.

Old Syriac version. *Kallilag*, p. 24.

Arabic. *Knatchbull*, p. 146. Wolff, i.85.

Later Syriac version, p. 49.

Anvār-i Suhaili, book i., story 23.

Directorium, Cap. II., p. 10 of signature D.

Buch der Beispiele, p. 527.

Benfey, i.239; ii.90. Lancereau, p. 340.

La Fontaine, book x., fable 2. Regnier, iii. p. 12f.

21. *mitram*, nom. neuter: the name-adj., *kamb-*, agrees in gender with *kūrmās*.

NOTES TO PAGE 38.

1-2. *yad*, untranslatable, like *ῥτι*, introducing a direct quotation: cf. *οἱ δὲ εἰπὼν ῥτι ἱκανοὶ ἔσμεν*; so St. Luke viii.49, etc. —U.f. *adya asmābhis atra uṣitvā* (see √3vas). —Lit. 'Now once by fishers, going there, it was said, "By us, staying (over night to-day=) over this night here, to-morrow the tortoises, fishes, and so forth shall be killed."''

4. *āhatus*, 801a. —See *tāvānt* 3b. 'Let the facts be ascertained first; afterwards, what is fitting (*yad ucitam*, √uc), . . .'

5. U.f. *mā evam*. —'For I (am) having a seen disaster here = (1308) have seen a . . .'

7-8. For the three names, see vocab. The third is of a kind with which Bühler compares the early Christian name 'Quod-vult-dea,' and the Puritan 'Fight-the-battle-of-faith,' etc. —U.f. *dvāu . . edhete* (√edh). —'Both Forethought and who (is) Readywit, these two . . .' the *yas* merely fills out the metre, see *ya*3.

9. SELECTION XV. The three fishes. *Hitopadeṣa*, book iv., fable 3.

—This story corresponds to *Pañcatantra*, book i., fable 14; see Benfey, ii. p. 137 and 91. Very similar is book v., fable 6. *Somadeva* gives a version at lx.179. An excellent version occurs in the MBh. xii.137. 1=4889. Cf. also

Pāli. *Jātaka*, no. 114, vol. i.
Old Syriac version. *Kalilag*, p. 15.
Arabic. *Knatchbull*, p. 121. *Wolff*, i. 54.
Later Syriac version, p. 31.
Anvār-i Suhail, book i., story 15.
Directorium, Cap. II., p. 12 of signature c.
Buch der Beispiele, p. 39⁹⁷.

9-10. U.f. *purā etasmin eva . . evam-vidheṣu . . upasthiteṣu* (303b) -*trayeṇa*.

11. *tatra = teṣu matsyeṣu*, see *tatra* 1.

12. See *2antara*4.

13-14. See √1dhā+abhi. —'In a matter (still) future, from lack of anything to judge by, where shall I go?' = since the danger is vague and uncertain, I'll keep still for the present. —See √pad+ud.

16-17. Explained in notes to p. 18, lines 9-10.

18. See √dṛ+sam. and cf. 361⁸⁻¹⁴.

19. U.f. *apa-sāritas* (pass. of *caus.*) . . ut-plutya.

21. U.f. -*ityādi* refers to lines 7 and 8 above. Cf. note to 33⁷⁻⁸.

22. SELECTION XIV., continued. 'Therefore (*tad*), this to-day (*tad adya*) must be brought about, that I reach (*yathā prāp-nomi*) . . . ' cf. passages cited under *yathā*6 end.

23. *prāpte*, 'reached = in reaching,' see 171^{8N}. Similarly *gacchatas te*, 'of you, going = of your going.'

NOTES TO PAGE 39.

1. U.f. *bhavadbhyāmsaha*. See *vartman*.

3. *kāṣṭham* is subject of *avalamb*.

5. 'That is an expedient; but —.'

6. 'A wise man should consider the (expedient or) advantage (of a certain course), and likewise the (inexpedient or) disadvantage of it he should consider.' Note the etymology of *upāya* and *apāya*, and the contrast.

7^a. Gen. absolute, 300².

8. SELECTION XVI. The herons, the serpent, and the ichneumons. *Hitopadeṣa*, book iv., fable 5.

—This story corresponds to *Pañcatantra*, book i., fable 20. Cf. also introduction to selection viii., 31¹⁹. *Somadeva* gives the story very briefly at lx.235. Cf. also

Old Syriac version. *Kalilag*, p. 30.
Anvār-i Suhail, book i., story 26.
Buch der Beispiele, p. 57⁹⁴.

9. Since this Vulture-peak is placed near the *Nerbudda*, we can hardly identify it with the one famed in Buddhist story (27^{6N}), which was near the *Ganges*.

13-14. U.f. . . *āniya*, . . *ārabhya* (see √rabh+ā 3), . . *yāvat* (see *yāvānt* 3), *pañkti-krameṇa . . dhatta* (668).

15. *svabhāva-dveṣāt*: the enmity of ichneumons and serpents was proverbial: "They fight like cats and dogs;" cf. *Pañcatantra*, p. 110^{22f}, ed. *Kosegarten*, = book ii., p. 711^f, ed. *Bombay*; and selection xxi.

15-16. *tathā* etc. = 37¹³: cf. 331^{4N}.

17. U.f. *tāis* (= *nakulāis*) . . *āruhya*, . .

18. āvām, 491. —Cf. 337^{6N}.

19. SELECTION XIV., concluded. —See eva2 near mid.

20. uttarām dā: cf. uttara-dāyaka, 32⁴.

21. U.f. sarvathā atra eva. —See kim3.

22. U.f. evam anuṣṭhite sati, 303b⁴.

NOTES TO PAGE 40.

1. sam-uhyate, √vāh, 769, 252. —āha, 801a.

2. U.f. tadā, atra eva paktvā, khād-, 'Then he shall be eaten, with a cooking (of him) right here' = we'll cook and eat him on the spot. Note that the gerund, as simple instr. of accompaniment of an action-noun, is generally the adjunct of the logical subject of the clause, although the latter (as here) is not always expressed.

4. vismṛta-saṃskāras, 1299.

5. vadann eva, cf. cintayann eva, s.v. eva2.

7-8. Construe: yas na karoti iha vacas suhrdām ·, sas etc. —bhraṣṭas, √bhrañc. —With line 7, cf. 25¹⁴.

9. SELECTION XVII. The hermit, and the mouse that was changed to a tiger. Hitopadeṣa, book iv., fable 6.

—This story, and the one at MBh. xii.116. 1 = 4254, are ultimately identical with Pañcatantra, book iii., fable 12 (Benfey, ii. p. 262, 281), although very different from their prototype and inferior to it. Benfey traces the connection in a most interesting way, i. p. 373. To his references, add Somadeva, lxii.125, Kalilag, p. 72, Later Syriac, p. 149, Beispiele, p. 116.

9-10. U.f. tena āg- · · · drṣṭas, 'he saw.'

11-12. khāditum (981³) anu-dhāvan: inf. hantum used similarly, 40²⁰, 41².

12. tapah-prabhāvāt: the austerities of the holy men gave them supernatural powers, cf. 16^{11N}.

13. bidālas, predicate. See √lkr9. —kukkurāt, 292a: so vyāghrāt, next line. —See √bhi and 643b.

15. 'Looks upon even the tiger as a mouse.'

17-18. See √ni. —yāvat etc. see 990.

19. U.f. svarūpa-ākhyānam, 'report about my true-nature.'

20. See √yam+sam-ud. —See √lkr, desid.

20-21. U.f. "punar mūṣikas bhava" iti uktvā. —See eva.

NOTES TO PAGE 41.

3. SELECTION XVIII. The heron, the fishes, and the crab. Hitopadeṣa, book iv., fable 7. —See note to 31¹⁹.

—The story occurs in the Pañcatantra, book i., fable 7. Somadeva has it at lx.79. The Buddhist form appears in the Jātaka. A hypocrite is called 'one who acts like a heron,' Manu iv.196 (cf. 20^{8N}).

Pāli. Jātaka, no. 38; translation, i. p. 317.

Old Syriac version. Kalilag, p. 12.

Arabic. Kalila. Knatchbull, p. 113. Wolff, i.41

Later Syriac version, p. 24.

Anvār-i Suhaili, book i., story 12.

Directorium, Cap. II., p. 8 of signature c.

Buch der Beispiele, p. 35¹⁶.

Benfey, i.174; ii.58. Lancereau, p. 344.

La Fontaine, book x., fable 3. Regnier, iii. p. 18.

Arabian Nights: Night 717 (Weil, iii.914).

4. U.f. tathā ud-vignam iva, 'so, as if terrified.' See √dṛc, caus., and cf. sthita⁴.

5. prṣṭas, 220. —See iti 2b.

7-8. U.f. te ca atra avaḡyam eva. 'And these here very surely · · will be killed: I heard (vākaraṇaya) a plan to that effect (iti).'

8-9. See itas3. —U.f. -abhāvāt asmad-maraṇam. —kṛtas, 'am made = have become.'

10-11. See iha and tāvant⁴. —'This (heron, ayam) appears to be actually (eva) our benefactor; therefore let him be asked (√prach, 768) · · ·'

13-14. U.f. upakartrā ariṇā saṃdhis. 'Alliance (is proper — cf. 22^{20N}.) with a foe who does us a service, not with a friend who injures us (apakāriṇā — cf. 39^{6N}.); surely service and injury are to be considered as the essential characteristic of these two.' The fact that one is called foe and the other friend is of no account. —lakṣyam agrees with predicate.

18-19. U.f. kasmin cid deḡe, 'in a certain place.' —sthāpitās, 1051³, 1042d.

20-21. U.f. bakas api apūrva-kulīra-māṇsa-arthi · · kulīras api: the api's may

be rendered by 'and' or 'but,' as the sense requires — cf. *apiś*.

NOTES TO PAGE 42.

1. *-ākīrṇām*, √3kr + ā.

3. 'One should fear danger (*bhayāt*, 292a) so long (only) as the danger is future.'

5-6. U.f. *paçyet na kim cid hitam* (163). — *mriyate*, 773. — 'Surely, if one sees not any salvation for himself (in a non-fight =) without a fight, then ...'

9^b is one copulative cpd adj., *utta-*, 1257.

11. SELECTION XIX. The Brahman and his jar. *Hitopadeça*, book iv., fable 8. Count not your chickens before they be hatched.

— This story corresponds to *Pañcatantra*, book v., fable 9. The history and literature of the fable are treated at length by Max Müller, *Chips*, iv. 145-209.

— The tale recurs in the *Arabian Nights*, Night 716 (Weil, iii. 910): and the Barber's story of his fifth brother, Night 166 (Weil, i. 540: Lane, chap. V.) is essentially similar. Ultimately dependent on the Indian original are Grimm's *Lazy Heinz* and *Haggard Liese*, *Märchen*, no's 164 and 168. Compare also

Old Syriac version. Kallag, p. 53.

Arabic. Kalila. Knatchbull, p. 269. Wolff, ii. 3. Later Syriac version, p. 170.

Anvār-i Suhaili, book vi., story 2.

Directorium, Cap. VII., p. 7 of signature κ.

Buch der Beispiele, p. 130¹⁴.

Benfey, i. 499; ii. 345. Lancereau, p. 345.

La Fontaine, b'k vii., fable 10. Regnier, ii. 145, 495.

— For *-çarman* in names, see 591¹³ and n., and see *viṣṇuçarman* in vocab.

11-12. The feasts of the winter and summer solstices (corresponding to Christmas and Midsummer), originated in the worship of the sun at his 'entrance' (*saṃkrānti*) upon his 'north-course' and his 'south-course' respectively, and were celebrated with lavish alms-giving, as appears from the *Pañcatantra*, book ii., fable 2 (where Kosegarten, 119¹, reads *uttarāyana*, and the Bombay ed., 142¹, reads *dakṣināyana*: see this last in vocab.).

— The vernal equinox was also the occasion of great festivities, whence, doubtless, the fulness of the Brahman's jar. This feast survives as the *Holi* or Indian Carnival — described by H. H. Wilson, *Works*, ii. 222-43.

12-14. U.f. *tatastam* (= *çarāvam*) *-ā-dāya*, *asāu* (*devaçarṃā*), *çayyā-nikṣipta* + *dehas* (1297) *san* (redundant, √las3), *rātrāu acin-tayat*. — The long cpd: 'in a dish-filled-pot-maker's-shed-part (*ekadeçe*).'

14-17. Construe: *yadi aham*, *imam* . . *vikriya*, . . *prāpnomi*, *tadā* (introduces verb of apodosis, *karomi*) *tāis* (= *kapardakāis*) . . *çarāvān tatas ghaṭa ādin upakriya vikriya*, *anekadhā vṛddhāis* . . . *-ādikam upakriya*, . . *utpādyā*, . . *karomi*. As a help to the correct phrasing, note that the interjected adverbial clauses end each with its gerund. — *tatas*, line 15, 'then,' equiv. to 'and': 'dishes and jars and so forth.'

17-18. U.f. *tāsu* . . *yā adh-*, *tasyām* . . : 'who among those wives (is) most beautiful, on her I bestow ...'

18-20. 'Thereupon, when her co-wives (*tat-sapatnyas*), jealous, quarrel, then I (will) beat them so' (*ittham*, said while he throws the cudgel to show how). — U.f. *abhidhāya utthāya*.

NOTES TO PAGE 43.

1-2. 'By the potter, (who came =) who was brought by the noise of the breaking of the pots, seeing that, the Brahman, scolded (see *tiras*), was expelled (*bahiṣ-*) ...'

5. SELECTION XX. The Brahman with the goat, and the three rogues. *Hitopadeça*, book iv., fable 10.

— This story occurs in the *Pañcatantra*, book iii., fable 3, and, as usual, in a more elaborate and better form. *Somadeva* has it at lxii. 62. Of the frequent imitations, *Gesta Romanorum*, Cap. 132 = 124 (see ed. of H. Oesterley, p. 486 and 733) may be mentioned. Compare also

Old Syriac version. Kallag, p. 67.

Arabic. Kalila. Knatchbull, p. 233. Wolff, i. 205.

Later Syriac version, p. 141.

Anvār-i Suhaili, book iv., story 7.

Directorium, Cap. V., p. 2 of signature i.

Buch der Beispiele, 109²¹.

Benfey, i. 355; ii. 238. Lancereau, p. 363.

6. U.f. *grāma antarāt* (202) . . *gacchan*.

7-9. U.f. . . *dhūrtās* 'yadi eṣas (176a) *chāgas* (227) supply *asmābhis*, *kena api upāyena* (*tam chāgam*) *prāpya*, *khādyate*,

tadā . . bhavati" iti ālocya, . . upaviṣya, sthitās (see sthita⁴).

10-11. abhi-hitas, see vldhā. — See iti 2b. — U.f. skandhena uhyate, 769 and 252.

12. tad eva, 'just that' = 'the same thing.'

14. dolāyamāna-: Grierson, Bihār Peasant Life, p. 45, gives a good picture of the dooly.

16. U.f. "niṣcitam eva ayam k-" iti matvā.

17. snātvā, to remove the supposed impurity arising from touching a dog. — yayāu, 800c. — Read cchāgas for -go.

19-20. See vldid⁴. — vañcyate, pass. of caus. — chāgatas, see 1098c³.

NOTES TO PAGE 44.

1. SELECTION XXI. The Brahman and his faithful ichneumon. Hitopadeṣa, book iv., fable 13.

— This story corresponds to Pañcatantra, book v., fable 2. It is undoubtedly of Buddhist origin — Beal, *Academy*, Nov. 1882, p. 331. It is discussed by Benfey, i.479, who gives a Mongol version and a Tamil imitation. Somadeva has the story at lxiv.3. Lancereau mentions numerous versions and imitations, p. 384. Especially famous is a parallel story, which is told of Llewellyn the Great and his faithful hound Gellert, and goes back to 1205. It is familiar to English readers through the well-known ballad of Wm. R. Spencer. A highly interesting English version is found in *Ye Seven Wyse Maysters of Rome*, printed by Wynkyn

de Worde, in 1520, reprinted London 1885, ed. G. L. Gomme, p. 28. Compare also

Old Syriac version. Kalilag, p. 54.

Arabic. Kalila. Knatchbull, p. 268. Wolff, ii.1.

Later Syriac version, p. 169.

Anvār-i Suhaili, book vi., story 1.

Directorium, Cap. VII., p. 8 of signature x.

Buch der Beispiele, p. 131¹⁴.

Benfey, i.479; ii.326. Lancereau, p. 384.

— Through ujjayinī ran the prime meridian of Hindu astronomers.

2-3. 'For (see krte) the Br., from the king, a call to offer a grādḍha came.'

— grādḍha, see p. 402.

4. sahaja-dāridryāt, 'from connate poverty = a born beggar as he was.'

6-7. 'Of receiving, . . ., quickly, (if it is) not done, Time drinks the juice of it:' i.e. if you have anything to receive or give or a deed to do, do it quickly or it'll not be worth doing.

9. U.f. cira-kāla-pālitam . . rakṣārtham.

11. Natural enemies — cf. 391^{5N}.

12-13. U.f. asāu . . āyāntam. — 'Having blood-smeared snout-and-paws.'

14. See vdhṛ+ava: his conclusion was "mama . . bhakṣitas:" anena = nakulena.

15-16. U.f. asāu upasṛtya. — See vsthā⁴.

16-17. 'Finding out that the ichneumon was his benefactor, (and) possessing a discovered (vbhū+vi) deed (krtyā), i.e. discovering what he had done, with a pained heart (418) . . .'

19-20. 'Who, without . . (a-vijnāya), goes to or gets under (gatas) the power of passion . . .'

SELECTIONS XXII.-XXVII.

EXTRACTS FROM THE KATHĀ-SARIT-SĀGARA.

§ 45. The work from which the following extracts are taken holds a rather exceptional place in Hindu literary history, inasmuch as its date and authorship are quite definitely known. According to the author's fancy, it unites in itself all stories as does the ocean all rivers, and he therefore calls it the 'Ocean of the Streams of Story' or Kathā-sarit-sāgara. Following out the metaphor, he divides the work into one hundred and twenty-four chapters, called taraṅgas or 'billows.' By another division, independent of the one just mentioned, the work is broken into eighteen books, called lambakas, which Brockhaus, without authority, conjectured to mean 'surges.' The work contains about 22,000 distichs, that is, about one-

quarter as much as the Mahā-bhārata, and not quite twice as much as the Iliad and Odyssey together. An analysis of its contents is given by H. H. Wilson, *Works*, vol. iv. 109-159.

§ 46. BIBLIOGRAPHY. The following discussions connected with the literary history of this work should be mentioned.

Fitzedward Hall, the Vāsavadatā, Calcutta, 1859, Introduction, pages 22, 23.

George Bühler, On the Vṛhatkathā of Kshemen-dra, *Indian Antiquary*, i.302f, Bombay, 1872. Cf. Weber's Remarks, *ibidem*, ii.57.

George Bühler, Detailed Report of a tour in search of Sanskrit MSS. made [in 1875] in Kaçmir etc., published at Bombay in 1877 as an Extra Number of the *Journal* of the Bombay Branch of the Royal Asiatic Society, with vol. xii. Preliminary reports had appeared in the *Ind. Ant.*, v.27f, and vi.264f.

George Bühler, Ueber das Zeitalter des Kaçmirischen Dichters Somadeva, *Sitzungsberichte der phil.-hist. Classe der Kais. Akademie der Wiss.*, cx.545f, Vienna, 1885.

Sylvain Lévi, La Brīhatkathāmañjarī de Kshemen-dra, *Journal Asiatique*, 8.vi.397f, vii.178f. Vol. vi. contains chapters 1-8 in text and translation.

The text has been edited by H. Brockhaus, Leipsic, 1839, 1862, and 1866. A complete translation has been given by C. H. Tawney, Calcutta, 1880-84.

§ 47. The concluding verses of the work were printed from new and trustworthy manuscript material by Bühler.¹ From them it appears that the author was named Soma, i.e. Somadeva, and was the son of the virtuous Brahman Rāma. Somadeva says that he made this collection of stories to please the queen Sūryavati, and gives some of the facts relating to the royal house of Kaçmir then regnant. These facts are supplemented and confirmed by the Rājatarāngini or 'Chronicles of Kaçmir,' written by Kalhaṇa, about 1148-1157 A.D.² Combining these sources, Bühler reaches conclusions which may here be summarized briefly.

§ 48. In the year 79, i.e. 4079, of loka-kāla,³ Saṅgrāmarāja, a descendant of Sātavāhana (or Çāta-), succeeded to the throne of Kaçmir. This was A.D. 1003. He was followed in 1028 by his son Ananta. Anantadeva is described as weak minded, rash, and impetuous, but as brave even to fool-hardiness. He married Sūryavati, daughter of the king of Jālandhar (jālaṁdhara). She brought him entirely under her power, and induced him, in 1063, to abdicate in favor of his son Kalaçaadeva. He soon repented his hasty step and got control of the government again. Mean-time, Kalaça abandoned himself to every vice, and, in rage, his parents determined to punish him, and give over the kingdom to his eldest son Harṣa. In fact, Ananta retired with his court to Vijayakṣetra, the modern Bijbahār, in [41]55 = A.D. 1079, and after two years of feud with Kalaça, took his own life in 1081, leaving the power in the hands of Kalaça, who held it till 1089, when he was succeeded by Harṣa. Sūryavati burned herself on the funeral pile of her husband Ananta. Now since, according to Somadeva, Kalaça was king when the work was finished, and since it was written for Sūryavati, the date of the composition must fall between Ananta's first abdication and his wife's death, i.e. between 1063 and 1081 A.D.

§ 49. The real source of the Kathā-sarit-sāgarā is stated by Somadeva⁴ to be the Br̥hat-kathā or 'Great Narration' of Guṇādhya. This work, according to Bühler,⁵ goes back to the first or second century of the Christian era; but no manuscript of it has yet been published. On the other hand, important evidence of its general character and contents is afforded by the two works that have flowed from

¹ Ueber das Zeitalter etc., pages 547-549.

² Bühler's Report, p. 52f; Zeitalter, p. 554, 557.

³ The popular calendar (loka-kāla) of Kaçmir is counted from a date corresponding to 3076 B.C. The era is connected—in some real or fanciful way—with Urša Major (saptarṣayas—see ṛṣi2), and so

is called the Saptarshi era. It is still in use. In giving a date, the hundreds and thousands are usually omitted. See Report, pages 59-60.

⁴ See Kathā-sarit-sāgarā, i.3 and cxiv.250, and Reader 565.

⁵ Report, p. 47. Cf. Wilson, l.c., p. 119f.

it, the Bṛhat-kathā-mañjarī and the Kathā-sarit-sāgara. Each is a recast of Guṇāḍhya's original. The former was made by Kṣemendra Vyāsa-dāsa, a contemporary of Somadeva. Its date is not far from the year 1037 A.D., and it is therefore some thirty or forty years prior to Somadeva's work.¹ Both Kṣemendra and Somadeva distinctly assert that they translated from an original in the pāiçācī bhāṣā or 'Goblin dialect'; and internal evidence² confirms their assertions, and, further, makes it certain that each worked independently of the other. But Somadeva seems to have been well aware of the faults of his predecessor, and his work is a decided improvement upon that of Kṣemendra, whose recast is only about one-third as long as Somadeva's, and sacrifices poetic merit in the effort to be brief.

§ 50. Although Somadeva was a Brahman, there are yet many remaining traces of the Buddhist character of his original, and even direct allusions³ to the Buddhist Birth Stories occur. Indeed, Weber maintained⁴ that Guṇāḍhya was a Buddhist. The name pāiçācī bhāṣā seems to have covered a number of Low Prākṛit dialects⁵ spoken by the most ignorant and degraded classes in many different parts of India. In one of these dialects the Bṛhat-kathā is actually written.

§ 51. It remains — partly by way of introduction to selection xxvii. — to complete and summarize the half-mythical account there given of the origin of the stories.

In a retired spot on the Himālayan peak Kāilāsa, the god Çiva, to please his wife Pārvati, was telling her (Kathā-sarit-sāgara, i.48) the adventures of the Seven Fairy Kings. Unfortunately, he was overheard by his Gaṇa or attendant (see gaṇa), Puṣpadanta. Puṣpadanta foolishly told the tale to his wife, and she recited it in turn to Pārvati. This made it appear that Çiva had palmed off upon her an old story. Even on learning the truth, she was still exceedingly enraged, and cursed Puṣpadanta to be born as a mortal. She also inflicted the same curse on the Gaṇa Mālyavant who interceded for him.

At their entreaty, however, she set a limit (anta) to the curse of each, speaking (i.59) to this effect: "There is a Yakṣa named Supratika, who, cursed to become a mortal, is living in the Vindhya as a Piçāca, under the name of Kāṇabhūti. When thou, Puṣpadanta, shalt see him, and tell him the tale which thou overheardest Çiva telling me, then thou shalt be released from thy curse. When Kāṇabhūti shall have told it to thee, Mālyavant, he shall be released. And when thou, Mālyavant, shalt have published it to the world, thou shalt be free also."

§ 52. Puṣpadanta, accordingly, is born as Vararuci or Kātyāyana, meets Kāṇabhūti, narrates to him the seven stories of adventure in seven hundred thousand stanzas (ii.26), and is released.

Kāṇabhūti, meantime, remained in the Vindhya, waiting the coming of Mālyavant. The latter is duly born as a Brahman (vi.19, 20), with the name Guṇāḍhya, at Supratīṣṭhita (vi.8) in Pratiṣṭhāna.⁶ This is identified with Paiṭhān on the Godāvarī (vi.72), about 150 miles from Bombay, east by north. After travelling in the Deccan, Guṇāḍhya returns to the splendid royal city of Supratīṣṭhita (vi.24) and is appointed a minister (vi.70) of Śātavāhana, the king of whom the story in selec-

¹ Lévi, *Journ. As.*, 8.vii.218-220.

² *Ind. Ant.*, i.308-309. *Journ. As.*, 8.vi.413.

³ E.g., at lxxii.120, to the Boar Jātaka. See Weber, *Indische Streifen*, ii.367.

⁴ *Ind. Ant.*, ii.57.

⁵ For the views of the Hindus and others concerning these dialects, see Muir, *Orig. Sanskrit Texts*,

ii.3.43f, esp. p. 48 and 50. Cf. also Jacobi, *Ausgewählte Erzählungen in Māhārāṣṭrī*, Einl. § 2, § 15.

⁶ Its Prākṛit form is Paiṭhāna; this is the ΠΑΙΘΑΝΑ of the Περικλῆους and the Βαθβα of Ptolemy. See McCrindle, *Ancient India as described by Ptolemy*, pages 175-6, and J. Burgess, *Arch. Survey of Western India*, iii. (Bidar, etc.) p. 55.

tion xxvi. is related. In consequence of a wager with his colleague Āravavarman (52³), Guṇāḍhya forswears the use of Sanskrit, Prākṛit, and the local vernacular. Since he knows no other language, he is forced to keep silence, and so to give up his position as minister. With two pupils he retires to the Vindhya, and, falling in with a host of Piṇḍas (vii.26), learns their dialect. In this he addresses Kāṇabhūti, who exists himself at the time as a Piṇḍa. Kāṇabhūti tells the tales in 'his own dialect' (svabhāṣayā, 53⁴), i.e. Pāṇḍi, to Guṇāḍhya. The hearer writes them down in Pāṇḍi, and with his own blood, since he had no ink by him. Kāṇabhūti is then released.

Guṇāḍhya, in order to "publish the stories to the world," sends the manuscript to Sātavāhana. The king, puffed up by his newly-acquired knowledge of Sanskrit grammar (52²³), rejects the stories on account of their dialect. Guṇāḍhya, overcome with grief, reads aloud to his two pupils six hundred thousand distichs and casts the manuscript, leaf by leaf, into the fire, while the beasts stand about in a circle and listen with tears in their eyes.¹ One hundred thousand couplets Guṇāḍhya keeps, because they especially pleased his pupils. At last the king hears of the strange proceeding, comes, and takes what is left,¹ namely the Bṛhat-kathā. The pupils expounded the poem to the king and he composed the first book or lambaka, called Kathāpiṭha (56¹⁰N.), to serve as a general introduction to the rest, after Guṇāḍhya had ascended to heaven (56⁴), released.²

¹ Compare the stories of Orpheus and of the Sibyl.

² According, then, to Somadeva (and to Kṣemendra, as well, *Ind. Ant.*, i.307), the *parādoxis* of the stories is, in turn, from

1. Īva, to
2. Puṣṇadanta (= Vararuci, Kātyāyana),
3. Supratika (= Kāṇabhūti),
4. Mālyavānt (= Guṇāḍhya),
5. Sātavāhana, and
6. The world.

NOTES TO PAGE 45.

LINE 2. SELECTION XXII. King Putraka and the seven-league boots. Kathā-sarit-sāgara, Taraṅga iii.45. — Kṣemendra gives the tale in his Bṛhat-kathā-mañjarī, at ii.48. Tawney, i.14, adduces many parallels, among them, Grimm's Fairy Tales, no. 197, The Crystal Ball. See also Jātaka, no. 186 (vol. ii.); transl., i. p. xvi.f.

2-3. See atra 1. — King Putraka's uncles had bribed assassins to kill him. By a greater bribe and a promise to go far away, the king induces the murderers to spare his life: this in explanation of the "meantime," the "promise," the "Vindhya," and the "disgust." — For Putraka, see 17⁹N. — See vṛaj+vi.

4-5. The sense-divisions do not correspond with the metrical divisions here as they do in the Epos. U.f. bhraman ava_āpa asāu -ekatatparāu puruṣāu dvāu; tatas tāu etc. — see iti2.

² U.f. mava_asura-sutāu āvām sc. svas.

8. 'On account of this (is) our fighting Who (is) mighty (= proves to be the stronger), he may take it.' — Brockhaus reads tannimittam — against the metre.

9. U.f. etad tad-vacanam .. pra_uvāca.
10. U.f. .. pumsas (394)? tatas sam-avocatām (see vvac, and 854 and 841 end).

11. U.f. pari-dhāya ('by putting on') .. ava_āpyate.

12. U.f. yad (162) likhyate: see ya5.

13. See ya5. — 'Is thought of.'

14. avādīt, vṛad, 898, 899c. Aorists are not very uncommon in this poem, though very few have been met before in this Reader. See 826. — U.f. kim yuddhena? astu ayam paṇas. See lka 1.

15. U.f. sas eva etad (= dhanam) haret (163).

16. See under iti2. — mūdha, 223⁴.

17. U.f. adhy-āśya, ud-apatat vyoma.

18. vṛt+ava, with abl.

NOTES TO PAGE 46.

1. SELECTION XXIII. Story of Mousey, the thrifty merchant. Kathā-sarit-sāgara, Taraṅga, vi.28. — It is introduced as a story which Guṇāḍhya hears on his return to Supraṭiṣṭhita — see p. 333, § 52. It may be called a kind of pendant to selection xix. It is identical with the Cullaka-seṭṭhi Jātaka, no. 4 (vol. i.), transl., i.p.168.

2. 'By me, utterly without (vinā eva) capital, wealth was gained' (vsad+ā, caus.).

4. man-māṭus, abl., 'from my mother: 'man-, 161, 494.

5. tad-bhayāt: tad- (494) = tebhyas, i.e. gotrajebhyas. — See garbha3.

7. 'And there was I born, (as the=) to be the means of support of that excellent woman.'

8. See √vr̥dh, caus. — kurvatī, 714⁵.

9-10. U.f. atha abhy-arthya. — See ṣṣak B1. — Lit., 'And then by her, the sad one, having entreated a teacher, I was gradually made to learn writing and ciphering somewhat.'

13. For gen. w. ṽdā, 297a.

15-16. agamam, 846. — so 'pi marks beg. of new clause and is little more than a ḍ ḍ with viṣākḥilāḥ. — 'Thus (i.e. as follows, lines 17-20) spake (854) to a certain . . '

17-18. See lidam, near end. — paṇyena, appositive to etena.

19. punar: the antithesis is between a dead mouse and good hard cash.

— The Roman *dēnārius* had long been known to the Hindus. The borrowed word appears, e.g., in an inscription of the time of Kumāra Gupta (ca. 430 A.D., *Ind. Ant.* xv.192), given by Gen. Cunningham, *Arch. Survey of India Reports*, iii. 54-56.

20. See √sthā7. — te 'pi (sc. *dinārās*), 'even the principal.'

22. tvattas, 1098a.

NOTES TO PAGE 47.

1-2. Construe: asya sampuṭe (see this) tam (= 'mouse') likhitvā, gato 'bhūvam (829) aham, so 'pi ahasat.

3-4. -yugmena, instr. of price, 281b: mūl-, appositive. — mārj- depends on kṛte; and the other genitives go w. dattas, 297a.

7-8. Construe: aham grāntāgatāya -saṅghāya adām (829) ambhas, etc.

9-10. dve dve, see dva: 'two apiece,' 1260. — U.f. vikrītavān (960) āpane.

11-12. See tatas5: the second is a mere stop-gap. — See vhr+ā.

13-14. mayā, logical subject of kṛitam: tebhyas, abl.

15-16. Loc. absolute. — The rains made the roads impassable for the wood-men. — paṇ-, 486b. — ṣṣatāis, 281b.

19-20. 'A golden mouse was sent (1042d) by me, making (it), to that V.; and he gave (adāt) . . '

21-22. See √sidh+pra. — U.f. lakṣmīs iyam. — satā, 'being.'

NOTES TO PAGE 48.

1. SELECTION XXIV. King Čibi, the falcon, and the dove. Kathā-sarit-sāgara, Tar. vii.88. — This story is famous, old, and wide-spread. It is of distinctly Buddhist origin and character — see S. Beal, *Si-yu-ki*, i. p. 125 and note. Benfey, *Pañcatantra*, i. p. 388 f, gives a great many Buddhist and other parallels. It occurs in the Jātaka as no. 499 (vol. iv.). It is frequently figured on Buddhist sculptures: so on the tope of Amarāvati — see James Fergusson, *Tree and Serpent Worship*,² plate lxxxiii. 1, and p. 225, and plate lx. left, and p. 194; also on the great Javan temple of Bōrō Boudour. The Amarāvati tope dates from about the beginning of our era — see J. Burgess, *Arch. Survey of Southern India* (Amarāvati, etc.), p. 12, 101.

— In the Cariyā-piṭaka, Pāli text, ed. Morris, p. 77, Čibi appears as an incarnation of the Future Buddha. Sakka, in the form of a blind old beggar, asks him for one of his eyes, and he gladly gives up both of them. This is represented in a mural painting of a cave at Ajaṇṭā — J. Burgess, *Cave Temples of India*, p. 315. Beal gives a Chinese version of the story in his *Buddhist Literature in China*, p. 31-41. And the tale occurs in Mohammedan forms with Moses in place of Čibi, and Michael and Gabriel in place of Indra and Dharma (or Agni).

— In Sanskrit works the Čibi-story is common. We find it in the Southern Pāli-

catantra, French version by J.-A. Dubois, p. 173. It occurs three times in the MBh. It is told at iii.130.21=10557, of Uçinara, the father of Çibi (translated by P. E. Foucaux, *Le MBh., Onze épisodes*, p. 231); at iii.197.1=13274, of Çibi himself; and at xiii.32.3=2046, of Vṛṣadarbha, the son of Çibi.

—Çibi Āuçinara is the traditional author of RV. x.179.1, and seems to be the heros eponymos of a clan that dwelt between the Indus and Akesines. See Zimmer, *Altindisches Leben*, p. 130, 431.

1. King Suçarman, having been deceived by a Gaṇa in the form of a Brahman, says, "This is no Brahman, but a god come to deceive me; for such things are constantly happening in this world; and so (tathā ca — introducing the following story as a similar instance), in old times, there was (abhūt) a king, etc."

2. U.f. sarva-sattva-abhaya-pradas, 'giving a feeling of safety to all creatures:' see 29^N.

3-4. The inf. denotes purpose: cf. 987 w. 982. — 'Indra himself, having taken on . . . , pursued (anv-apatat) Dharma' — see dharmā3.

5. U.f. aṅkam açiçriyat: see vçri3; for aorist, 859³, 804.

7. 'This (is my) proper food. Surrender (758) to me (297a) . . .'

8. For Indra and the reader, who know the secret of the dove's real nature, there is a play upon the word dharma.

9-10. U.f. enam (274b) . . a-tyājyas; tad ('therefore') dadāmi anyad . . tava (297a).

11. See evam. —ātma, see 18^{16N}. —See 747.

13. See yathā5. —vkr̥t+ud. —aropayat, 1042e end.

15-16. See vruh+adhi. —U.f. " . . tu etad" divyā vāk ud-abhūt. "That indeed is equal", referring to the promise contained in line 10, etat-samam.

18-19. U.f. tuṣṭāu akṣ- (pred. adj.) . . dattvā (991, 955c) ca . . anyān tāu . . iyatus (783b²).

20. SELECTION XXV. Story of Ahalyā.

Kathā-sarit-sāgara, Tar. xvii.137. —Çacī is a pattern of wifely virtue, but Indra does not requite her with equal fidelity. His amours are as notorious as those of Zeus. Indra is invoked with the words ahalyāyāi jara, as early as the ÇB. (iii.3.4¹⁸). He is reproached for his affair with Ahalyā, at MBh. v.12.6=373; and this is narrated at length in the Rāmāyaṇa, i.48 Schlegel, or i.49 Gorresio. His attempt upon Ruci is told at MBh. xiii.40.16=2262, excerpted by Muir, *Texts*, i².466. Later books smooth over these immoralities by interpreting them allegorically — see Müller, *Ancient Skt. Lit.*, p. 529. — So Holtzmann, ZDMG. xxxii.302 (cf. 294); Muir, *Texts*, iv².48.

NOTES TO PAGE 49.

2. U.f. -lubdhas (v lubh) tām. — See varthaya+pra, 959 and 960.

3. Construe: matis pra-, vibhūti-andhā, dhāvati aviṣaye.

4-5. U.f. sā anu-mene (794e) . . ; tad ('that occurrence') ca prabhāvatās (1098, 291²) buddhvā (160), tatra agāt . .

6-7. See vkr̥3. —See sthita4.

8-9. 'She answered her husband with a speech, (provincially ambiguous, i.e.) ambiguous on account of its dialect, (but yet) having some regard for (verbal) truth, "This is, of course, a cat or my lover"' — see majjāo. Gāutama takes it in the latter sense and replies tvaj-jāra.

11. 'He caused to fall on her a curse, truth-regard-limited' (-klptāntam), i.e. not an endless curse, but one with a definite limit, because she did not lie outright.

12. The curse. —ava-āpnuhi, 703.

13. The limit — cf. p. 333, § 51. —See ā 4 and 293c. —See 2antara 1. —'Until forest-interior-wandering-Rāghava-sight, i.e. till thou seest R. wandering in the wood.' "Rāma removed the guilt of Ahalyā by merely looking at her," says the Viṣṇu-purāṇa, iv.4.42.

14. datta-çāpas, 1299, 1308. —yayāu, 800c.

16. SELECTION XXVI. The king who didn't know his Sanskrit grammar. Kathā-

sarīt-sāgara, Tar. vi.108-164, omitting 111-112, 124-133a, 154-158, 161-162. — Kṣemendra gives this story in brief at vi.35-52, *Journ. As.*, 8.vi.446. The king is called Sātavāhana; but this is merely the family name of a dynasty that reigned in the north-west of the Deccan in the first and second centuries of our era. See Oldenberg, *Ind. Ant.*, x.225 f. Čarvavarman was a protégé of this family — p. 334, § 52. Somadeva, as we saw, makes Harṣa a descendant of Čātavāhana; and for the last, he adds (vii.13), Čarvavarman wrote the easy grammar called Kātantra — Bühler, *Report*, p. 74.

16-17. Guṇāḍhya, who had been interrupted by Kāṇabhūti, resumes his story here with tatas. — adhy-āsta, 620. — tad, 'that' (garden), whose creation by Durgā (see deva2c), Guṇāḍhya had narrated a little before (vi.84). It was just outside of the capital of Pratiṣṭhāna (p. 333).

19. √tr+ava, 957b. — Inf. of purpose.

NOTES TO PAGE 50.

2. 'Čirīṣa-delicate-limbed, i.e. having limbs as delicate as a Č. blossom.' — U.f. abhy-agāt.

4. 'She said "Don't with water (mā udakāis — cf. line 8) pelt me."' He understands it as "With comfits (modakāis) pelt me."

5. ānāyayat, √nī+ā, caus. impf.

7. rājann, 210. — See 2antara 1.

8. The order of the words is inverted to remove the ambiguity. — iti uktam . . tava (297a), 'Thus I said to thee.'

9. 'Knowest thou not the mere (mātrā2) euphonic combination of the mā-word and the udaka-word?'

12. hasati, present ppl., loc. absolute. — ākrāntas, 955a. — See jhaṭ-iti.

13. 'Having abandoned-water-play,' 1308.

14-15. U.f. pra-aviṣat . . muhyan āhārādi.

17-18. Construe: "čaraṇam me ('sti) p- vā, mrtyus vā" iti . . — 'Having bed-thrown-limbs,' √2as+pari-ni.

19-20. Construe: parijanas, . . drṣṭvā, abhavat sambhrāntas, "kim etad" iti ('saying "What's that?").

21-23. aham, i.e. Guṇāḍhya. — tām, i.e. avasthām. — pary-ahiyata, 770b. — prātar āvām ('I. and Č.').

NOTES TO PAGE 51.

1-2. sarvasya, subjective gen. w. praveṣe, which is loc. absol. w. ruddhe. — See ka-tham. — mama begins new clause. — See paṣca.

3-4. Construe: nr̥pas vijñaptas (1042d2) mayā, upaviṣya . . — See √vrt7.

5-6. 'S., tho' he heard it, kept silent (just so, tathā eva, i.e.) nevertheless.' See √las4. — U.f. tatas ca idam.

7-8. U.f. . . kuru" iti prāk . . tena . . adya . . niḡ — see adya.

9-10. See svapna. — U.f. nabhasas cyutam (nom.) — see √cyu4. — See √kas+vi.

11-12. tasmāt = ambujāt. — dhavala, ambarā, like the one Socrates sees, *Crito* 44.

13. iyat (451) drṣṭvā. — See √man 1.

15-16. 'Č. having thus announced his vision' — see √lvid+ni and 1308. — U.f. asta-māunas . . avadat.

17-18. The question goes to pāṇḍityam. — See √ṣak B1, pass. of caus. of desid. — kālena: for instr., 281c. Similarly var-ṣais, line 21.

19. tena = pāṇḍityena. — eṣā, 'this' that you see about me. — na pratibhāsate = 'sordet.'

20. Observe caesura, and see lka 1. 'What pray has a fool to do with power, as it were a block with ornaments?' i.e. he has no more to do . . than a block . .

21-22. In the introduction to the Pañcatantra, also, the time needed for learning Sanskrit grammar is put at twelve years. — See mukha4.

23. See √ṣak B1, caus. — tad = grammar.

NOTES TO PAGE 52.

2. kuryāt, √kṛ 1.

5-7. Protasis ends w. ced: tatas begins apodosis; 'then by me are renounced (tyaktam) these three languages which pass current' (√bhū+sam3). See p. 334, § 52. — See tadvat. — Kṣemendra (vi.52) has apabhraṇṣa for Somadeva's deṣabhāṣā. Both of these terms denote indeed a Prākṛit

dialect; but, in contrast with the word *prākṛtam* in this connection, they denote a vernacular of a lower order than *prākṛtam*.

8-9. U.f. *na ced evam* · ·, -*abdān* (276) *vahāmi eṣas* · ·: *eṣas*, emphatic, 'I, this one,' 'I, Ç. here, (will) carry · ·.'

10-11. *tasminn* = Ç. — *agamam*, 846. — See *vman* 1.

12. *ca vihaṣtaḥ* is Boehtlingk's emendation for *cavihaṣtaḥ*.

15. 'Without S., no other way of escape appears.' She is led to look to S. or Kumāra for help, because a *kumāra* (see this) opened the lotus (51¹⁰). — Tawney. Weber conjectured that the war-god Skanda owed his name and existence to Alexander the Great.

18. *Caesura*. — 19. *prāpa*, 783c².

21. 'Showed (√*lkr* 1) favor to him (*tasya*, 297a), i.e. to Ç.'

22-23. 'Having magic power by K.'s gift.'

— See *cintitop* ·: for a like magic, see 45¹³.

NOTES TO PAGE 53.

1-2. U.f. *prāḍus āsan ca tās* (sciences) *tasya* (= dat.) · · *tatkṣaṇam*. · · · *hi* (163).

3. SELECTION XXVII. The pathetic history of the stories. *Kathā-sarit-sāgara*, Tar. viii. — It forms Kṣemendra's eighth chapter (of only 16 couplets), *Jour. As.*, 8.vi.449. For a general explanation of the *Taraṅga*, see p. 333, § 51f.

3-4. 'So, by G's request (vii.113), that tale was told by K. in his own (*piṣāca*) dialect.'

5-6. 'And by G., likewise in (lit. with) that dialect, in (lit. with, 281c) seven years (*varṣāis*), it (*sā*) was written down as seven couplet-lacs' (appositively).

7-8. U.f. *mā* (580) · · *hārṣus* (882) *iti*: 'Thinking "Let them not steal it," i.e. Fearing lest they might.'

— Both Somadeva and Kṣemendra state that the stories were written down in blood: S. gives the lack of ink as a reason; K. gives none. But the statement may rest on a popular superstition like the Germanic one which ascribes peculiar virtues to pure spittle (cf. also St. Mark viii.23) and to blood. Life rests in the blood, the "vital

fluid"; from it a drink of immortality is made; and with it pacts are made or subscribed (cf. Faust, l. 1383).

— At present (1878), all available information points to a Phoenician-Aramaic origin of the Indian alphabets. Writing was probably introduced not earlier than 400 B.C., and was, certainly, little used in India before 250 B.C. So says Burnell, *Palaeography*,² p. 9. See also Whitney, § 2. The material was the palm-leaf, and in Kaçmīr, birch-bark. Paper was introduced by the Mohammedans, i.e. not till after 1000 A.D. For ink, see *maṣi* in vocab.

9-10. 'The sky (*ambaram*) became filled (*nirantaram*) with S. etc., who came (*āyātāis*) to listen, [became filled or covered] as if (*iva*) with a canopy.'

12. See *ḡam* 4. K. was orig. a *yakṣa*, see p. 333, § 51. — *çāpa-muktas* would be better.

15-16. 'I must make my B. famous on earth; and this business (of making it so) was enjoined on (lit. announced to, *ud-īritas*) me by Durgā when she told how my curse would end (lit. in the declaration, -*uktaū*, of the end, -*anta*).' See p. 333, § 51.

19-20. The two nominatives in l. 19 are in partitive apposition to *çaiyāu* · · *ubhāu*, the subject of *ūcatus*.

NOTES TO PAGE 54.

1. Explained under *sthāna* 6.

4. *pra-ahiṇot*, 192c. — *dattvā*: cf. 991 w. 955c.

6. The garden mentioned at 49¹⁷ — see *x*.

7-8. 'That MS. was shown to S. (genitive, 297a²) with the words "This is G's work."' — The gender of the pred. determines that of the subject, *eṣā*.

11. See *pramāṇa*. "The length of the poem (700,000 distichs) is a weighty argument in its favor, but —" This is quite in accord with later Hindu taste. As if the 100,000 distichs of the extant MBh. were not enough, the preface (MBh. i.1.106a = 104c) tells us that there was a version of 3,000,000 couplets for the use of the gods. Fortunately their years were lengthened out so as to give them plenty of time to hear it — see

58ⁿ. The Manes had to get along with a version of 1,500,000. Guṇādhyā is said (54²², 56¹) to keep only one-seventh of his poem; but even this is an exaggeration (it contains less than 22,000 couplets — p. 331). Similarly Manu is said to have been abridged from 100,000 to 12,000 and then to 4,000. It contains less than 3,000 — strictly, 2685, cf. p. 341, § 56.

18. vivikta-ramya-, 1257: √vic+vi. — bhūbhāgam, in appos. w. ḡil-.

19-20. √ikṣ+vi. — √vac and ḡru, caus.

23. U.f. tasmin . . paṭhati, loc. absol.

NOTES TO PAGE 55.

1-3. These three lines and the preceding line make one sentence; the last word is the subject. — pari-tyakta-, 'having abandoned grass-food, quitting their pasturage.' — U.f. āsan abhyetya (vi+abhy-ā, 992): cf. sametya, line 10.

— Compare the story of Orpheus. In the MBh., iv.39.6 = 1290, horses shed tears. The horses of Achilles lament the death of Patroklos, II. 17.426: cf. Pliny, *Nat. Hist.*, viii. 42 = 64.

5. See √vad4. — See ja.

8-9. U.f. ūcus . . girāu . . ko 'pi . .

14-15. 'He saw him completely (abhitas) overspread (√3kr) with tangled locks, (that were) like (iva) the smoke of what was left of the fire of his curse, which was [practically] extinguished' [but still smouldering; for G. was almost, but not quite, released from his ban — p. 334].

— Lit., 'as it were, the smoke-of-extinguished-remaining-curse-fire.' The long cpd receives a fem. pl. ending to conform w. jaṭābhis; but it is a genitively dependent subst. (1264 — not adj.) cpd, whose prior member, praçānta-çesaçāpāgni, is a descriptive noun cpd (1280); çesa-çāpāgni, again, is a descriptive noun cpd (1280); and çāpa-agni, finally, is a descriptive noun cpd (1280b), with a bold metaphor. Cf. Kathā-sarit-sāgara, xix.104.

18^a. 'The adventures) of himself as P.': there is no objection to this grammatically (cf. τῆ ἐμῇ χειρὶ Παύλου); but G. and P. were never identical — see p. 334. The reading puṣpadantasya ca svañ ca would be correct in sense and metre.

19. kathā-avatāram tam is in apposition w. -ceṣṭitam; 'the adventures (which were that coming down, i.e.) which were the occasion of that coming down of the divine story from heaven to earth.'

20. See gaṇa2. — 'Recognizing him as . . .' — U.f. pāda-ānatas, vnam. — See p. 333, § 51.

NOTES TO PAGE 56.

1. See lidam, end. 'But here are 100,000 (making) one story; take that.' Compare the story of the Sibyl.

3-4. See vmantraya+ā, and pada4.

5-6. Metre, āryā, p. 316, § 44. — U.f. ādāya . . agāt (830) nija-. The long cpd (q.v.) goes w. kathām.

7-8. Metre, as before. — The dual cpd is in the accusative — see vbhaj+sañ-vi 2. For the long cpd, see 1263a.

9-10. Metre, as before. — 'And with (the help of) those two, King S., having comforted that Kathā, in order to narrate (vaktum) her or its descent-to-earth in that (pāiçācī) dialect, composed (cakre) the Kathāpiṭha.' This is the name of the prefatory lambaka; but there is a double mg, 'he made the pedestal of Kathā (personified), the next book being called 'head of K.,' Kathāmukha. He consoles (√ḡvas+ā, gerund of caus.) Kathā or Story, by studying it, and so atoning for the indignity he had offered it, 54¹².

11-12. Metre, rathoddhata, p. 316, § 43. — 'And that Story, full of varied beauties, made men forget the stories of the gods [lit. (was) possessing forgotten god-stories], by reason of its interest (kutūhalāt, 291²). Then (atra3), after accomplishing that in the city, it attained to uninterrupted fame in the three worlds.'

SELECTION XXVIII.

EXTRACTS FROM THE MĀNAVA-DHARMA-ĀSTRĀ.

§ 53. BIBLIOGRAPHICAL. The Manu literature is now very extensive. Only several of the most important and recent works need be mentioned here.

Arthur C. Burnell and Edward W. Hopkins. The ordinances of Manu. Translated from the Sanskrit. With an introduction. London, Trübner & Co. 1884. 8°. Price 12 shillings.

George Bühler. The laws of Manu. Translated with extracts from seven commentaries. [=SBE. vol. xxv.] Oxford, at the Clarendon Press. 1886. 8°. Price 21 shillings. The volume contains an elaborate and valuable introduction.

Julius Jolly. Mānava Dharma-āstra, the code of Manu. Original Sanskrit text, with critical notes. London, Trübner & Co. May, 1887. 8°. Price 10 shillings 6 pence.

Burnell's introduction contains an argument on the date of our Manu text. Professor Hopkins has summed up and criticised this argument (JAOS. xiii. p. xxviii=PAOS. May, 1885), and concludes that it brings us not one step nearer a solution of the problem.

Bühler's introduction (p. civ-cxviii) gives a learned discussion of the date. Of this, Hopkins makes a résumé (JAOS. xiii. p. cxviii=PAOS. May, 1887). He finds Bühler's conclusions probable, but does not think them absolutely proved by the proofs adduced.

The text-edition of Loiseleur Deslongchamps (Paris, 1830) is hardly obtainable now. It is safe

to say that Jolly's robs all preceding ones of their value, inasmuch as it is the result of far-reaching critical studies. The principal places in which Jolly's text varies from that of the Reader are i.97; ii.11,76, 125; xii.23,37,42,45,90,95,96.

The general theory of the origin of the Laws of Manu was summed up and criticised by Whitney (JAOS. xiii. p. xxx=PAOS. May, 1885). Meantime, however, Bühler's Introduction has put the question in a new light.

The relations of our text to the Mahā-bhārata are ably discussed by Hopkins, JAOS. xi.239-275 (cf. PAOS. Oct., 1883). Here may be found, conveniently assembled, quotations from Manu in the Sūtras and inscriptions, the legendary material about him in the Epic, and a careful discussion of the passages in the Epic which profess to be the declarations of a personal Manu.

By way of calling attention to the interesting subject of the knowledge of the Greeks concerning India, occasional citations are given. The references to Strabo's *Γεωγραφικά* (of which book xv., chap. 1, §§ 1-73 describe India) follow Casaubon's paging.

The following introduction is in the main a brief abstract of some of the more important points of Bühler's introduction.

§ 54. The native tradition respecting the origin of the Mānava-dharma-āstra takes the book to be the work of an individual law-giver. In accordance with this tradition, until quite recently, it has been usual for English writers to call the treatise 'The Laws of Manu.' And this designation may still be used, provided only it be used with an intelligent mental reservation, which takes due account of the results of modern criticism. For in the light of critical study, the figure of Manu, as a historical person, fades away; but, on the other hand, we find that Manu as a name is one of the greatest and most reverend of the Hindu antiquity. Questions thus arise: Whence the greatness of this name? What was the real origin of this law-book, and how came it to be called Mānavan?

§ 55. The word mānu originally means simply 'man' (see vocabulary). As we speak of human beings as the 'children of men,' so the Rig-veda speaks of them as the 'offspring of man' (mānu); and in this way arose the conception of a personal Mānu, the father of mankind. He is, in fact, the heros eponymos of the human race.

In the Veda¹ he appears as 'Father Manu, child of the Sun,' as a holy seer, the originator of prayer, praise, and sacrifice, and as the object of the special favor of the gods. In the Brāhmaṇas, Manu is the progenitor of the new race after the flood. That he was regarded as a type of wisdom, is evidenced by the ancient saw, 'Whatever Manu said, that is medicine' (TS.ii.2.10²). And again, that he was an eminent type of goodness appears from the fact that his actions came to be looked upon as

¹ For the Vedic legend of his birth, see 85¹⁶N. The ancillary books make Manu the author of RV. viii. 27-31. For ancient legends about Manu, see Bühler's *Manu*, p. lvii f; Muir, i².161f, and esp. 181f.

examples highly worthy of imitation. Thus the Veda says (TS.iii.1.94), 'Manu divided his property among his sons'; and this is quoted by Bāudhāyana in his Dharma-sūtra as such an example. Such simple beginnings are entirely natural; but they are also sufficient to show how, with the growth of legal literature, the authors of law-books came to cite all kinds of (supposititious) sayings and doings of Manu as authoritative precedent. For, after the custom of referring to Manu as authority was once started, the oftener he was thus cited, the greater his factitious authority and the temptation to cite him would become. Accordingly, if we examine the four oldest Dharma-sūtras, we find much more frequent reference to Manu in Vasiṣṭha, the latest of them, than in Gāutama, the oldest. And thus, at last, what had been a mere name, a part of the traditional inheritance of the mythical past, attained to greatness as a personal authority and actual law-giver.

§ 56. Before proceeding to our other questions, let us rehearse briefly the native account of the origin of the work. In Sanskrit, the book is entitled *mānava*; and this may mean either 'of Manu' or 'of the Mānavans.' The Hindus say, 'of Manu'; and accordingly the opening stanzas represent the great sages as approaching 'Manu, the son of the Self-existent,' and asking him to declare unto them the law. He accedes; but deems it necessary to go back to a time before the Creation, in order to show how he derives his lineage (Manu i.33), and hence also his authority, directly from the Supreme One, Brahman. 'He,' says Manu (i.58-60), 'composed this law-book, and taught it to me alone in the beginning; I taught it to Bhṛgu; and Bhṛgu will recite it to you.'

Bhṛgu accordingly takes up Manu's cosmogonical discourse, continues with an account of the Four Ages and of other matters, dwells on the excellence of Manu's Laws, and ends book first with a table of contents of the twelve books of which the treatise consists. And in order that we may not forget that it is all (or all but i. 1-60) put into the mouth of Bhṛgu, we are frequently reminded of the situation by an 'I will next declare' or the like, especially at the beginning of books v. and xii., where Bhṛgu is mentioned by name as the promulgator of the laws in question. In accordance with all this, the work is entitled the *Bhṛgu-saṁhitā* of the *Mānava-dharma-āstra*, and it may conveniently be so designated. It contains 2685 śloka and 5370 lines; compare 54¹¹N.

§ 57. For the incredibility of this native account the reasons are near at hand. First, all the passages involving Bhṛgu as promulgator of the work can be separated from the rest as easily as a picture-frame from the canvas which it surrounds. Indeed, the entire first book is a most palpable later addition. And, more than this, Bhṛgu himself is cited (at iii.16), with three others, as an authority on a disputed point. Clearly, the later editors of the work were nodding here; else they would have expunged this stanza. And who knows how many more of a like sort they may have expunged?

Moreover, against the claim that Manu (to say nothing of the Supreme Spirit), was the author and the first law-giver, the case is equally plain. For the work appeals to the authority of Manu here and there, just as the other works of its class do, thus showing that its earlier editors at least did not pretend that Manu was the author of the whole. Nor was he a law-giver without predecessors or rivals; else we should not find, as we do, divergent opinions of other ancient sages cited along with what purports to be his. Moreover, the work itself (ii.6 = 58¹⁴f) admits that

the law is based on the Veda, the usage of virtuous men, etc.; and it plainly mentions (at iii.232) Dharma-āstras, which must be either contemporaneous, or else earlier than itself.

§ 58. Secondly, then, What was the real origin of the work? The first half of the answer is as follows. The Vedic works, as explained below, fall into the three classes of Sāṃhitā, Brāhmaṇa, and Sūtra. Chief among the works of the last class is the Kalpa-sūtra, or 'Ceremony-rules.' No Kalpa work had catholic validity among all Brahman families. On the contrary, many of the most important old families had each its own Kalpa-sūtra. In these clannish differences, doubtless, originated the Carakas or 'Schools,' in which Brahman science was cultivated and sacred tradition handed down from generation to generation. Thus among the adherents of the Black Yajur-veda, we find the family of Āpastamba; and, bearing his name, we find not only a Brāhmaṇa, but also a complete Kalpa-sūtra in its three subdivisions of Ṛāuta-sūtra or 'Rules for the fire-sacrifices,' Ḡṛhya-sūtra or 'Domestic usages,' and Dharma-sūtra or 'Sacred law.' The Kalpa-sūtra of Bāudhāyana doubtless had a similar make-up. Good editions of various Ḡṛhya- and Dharma-sūtras are now accessible in text and translation. They treat¹ of the sacraments, of the duties of a Brahman in the various stages of his life, as student, householder, hermit, beggar, of the duties of a king, of the law of inheritance, and so on.

Now these are the very subjects treated also in the Dharma-āstras. But there is one great difference, the difference of form. The Sūtras are in mingled prose and verse, the latter including both triṣṭubh and anuṣṭubh stanzas; while the Āstras are in the ordinary epic *gloka*. To a mind acquainted with the veriest rudiments of criticism it is quite clear from their form and language alone that the Āstras are later than the Sūtras—a view which is in entire accord with the stanza ii.6=58¹⁴, cited above. The conclusion, then, that the Dharma-āstras, in general, as shown by their contents and form, are the outgrowth, by a very natural process of evolution, from the Dharma-sūtras, is unimpeached.

§ 59. The other half of our answer is that the Mānava-dharma-āstra, in particular, is a later metrical recast of a lost Mānava-dharma-sūtra: in other words, that it is the 'Law-book of the Mānavans.' This is a particular thesis, quite different from the general conclusion just stated; and, although very widely accepted, it is not universally so. The theory² of this connection proceeds as follows. Among the schools of the Black Yajur-veda, especially among those of the Māitrayāṇiya branch thereof, we find the school of the Mānavans.³ According to the investigations of Dr. von Schröder,⁴ the Māitrayāṇiya seems to have been one of the oldest and most important of all the schools of the Yajus-period.⁵ Of these Māitrayāṇiyas there are still some representatives surviving in Western India; and their Sūtras are entitled Mānava-sūtras. Manuscripts of the Mānava-ṛāuta-sūtra and the Mānava-Ḡṛhya-sūtra are still extant.⁶

§ 60. Unfortunately, the Mānava-dharma-sūtra, the link most important to connect our Bhṛgu-sāṃhitā with the Vedic schools, is still missing. The researches

¹ Compare p. 358, § 96f, below.

² This theory was broached by Weber (Ist. i.69) and Müller (see SBE, ii. p. xi) in 1849. It was confirmed or elaborated by Johāntgen in 1863, *Das Gesetzbuch des Manu*, p. 100f; by West and Bühler in 1867, see *Digest*², p. 27; by Schröder in 1879, *Monatsberichte der Berliner Akad.* for 1879, p. 700, and

in 1881, ed. of *Māitrayāṇi-sāṃhitā*, i. p. XVIII; and finally by Bühler in 1887, in his *Manu*, p. xviii-xiv.

³ See Caraka-vyūha, Ist. iii.258.

⁴ In the places just cited.

⁵ Compare p. 356, § 90, below.

⁶ See ZDMG. xxxvi.442-48, where von Bradke describes some of them, and states their contents.

of von Bradke,¹ too, failed to show any striking correspondences between the Mānava-gr̥hya-sūtra and our treatise. But, on the other hand, Bühler has discovered² important correspondences between it and the Mānava-çrāddha-kalpa. Moreover, as has been repeatedly pointed out,³ the Dharma-sūtra of Vasiṣṭha contains a quotation (iv.5-8) which has every appearance of being a veritable fragment of the original Mānava-dharma-sūtra. In this quotation we have, first, the prose rule (5); next, the stanzas which support it (6, 7), and which agree entirely or nearly with Manu v. 41 and 48; and, last, a Vedic passage (8) to support both rule and stanzas. This is the arrangement usual in the Dharma-sūtras. And the prose rule (5) is characterized by the words *iti mānavam* as a quotation from the Sūtra of a special school; for works valid for all Aryans are not so cited.⁴

§ 61. Other quotations⁵ are found in Vasiṣṭha at iii.2, xiii.16, xix.37, and xx.18, in close correspondence respectively with Manu ii.168, iv.117, x.120, and xi.152 of our text, and introduced by the formula, 'And on this point they quote a Mānavan stanza.' From this, one might think that Vasiṣṭha was quoting from our Bhṛgu-saṁhitā. But this inference is barred by the evident posteriority of our text, as shown by its form and by other general considerations, and in particular by the fact that the stanza at xix.37 is in the *triṣṭubh* metre. We conclude, then, that the Mānava-dharma-sūtra known to Vasiṣṭha closely resembled our text, but was not identical with it.

§ 62. Now granting all that precedes, there is a very strong inherent probability in the conclusion that our Bhṛgu-saṁhitā is a metrical recast of the Dharma-sūtra of the Mānavan school. More than this cannot be said; for it is not a necessary conclusion. Its probability, however, has been greatly increased by the considerations respecting the occasion and method of the recast adduced by Bühler.

§ 63. The occasion was the development (beside the sectarian schools which studied exclusively a single branch of the Veda and the rudimentary works ancillary thereto) of the non-sectarian schools of special sciences, whose teachings claimed validity for all Aryans. In the old Vedic schools, the pupils had to learn the texts of the Mantras and Brāhmaṇas of their sect, and the short ancillary treatises, on ritual, etymology, metre, etc., called *Aṅgas* or 'Limbs' of the Veda. With the development of these subjects to elaborate disciplines, it became impossible for a student to master them all. He must either content himself with a thorough verbal but unintelligent acquaintance with the texts and short treatises of his own sect; or else he must become a specialist in the ritual, the law, or some other subject, and renounce an extensive knowledge of the sacred texts.

§ 64. That this truly describes the course of things is shown by the present state of learning in India. A good Vaidik is able to recite all the texts of his branch of the Veda. But in order to have an elaborate sacrifice performed, there is need of a *Ācārya* specialist, who, though ignorant of the other *Aṅgas*, is yet a master of the ritual. In the case of two of the *Aṅgas*, grammar and astronomy, the Vedic schools possess no sectarian text-books of their own. These subjects, it would seem, had been abandoned to the specialists at an early period. For a good while longer the sacred law was cultivated in the Vedic schools, as appears from the existence of

¹ In the ZDMG. xxxvi. 417-77 (1882).

² Bühler's *Manu*, p. xlf.

³ See Bühler, SBE. xiv. p. xviii f and esp. 26; *Manu*, p. xxxi.

⁴ See Bühler's *Manu*, p. xxxvii.

⁵ See Hopkins, JAOS. xi.242-43; and cf. Bühler, SBE. xiv. p. xviii-xx.

the numerous sectarian manuals on the subject. But even in these (see Bühler, *Manu*, p. lii, p. xxv, N.3) we find mention of persons who know several different law-books, that is, who were specialists in the law. And this fact alone would lead us to infer the existence of special law-schools.

§ 65. Granting the existence of these schools, we have precisely the combination of circumstances which would lead to the production of such a work as our *Manu-text*. The schools had before them plenty of *Sūtra-material*, sectarian, of only local validity, unsystematic, and incomplete. In the very nature of things, the schools would tend to be non-sectarian, to widen their influence, and to systematize and complete the work of their predecessors. And this is exactly what they have done in our *Manu-text*. It is absolutely non-sectarian. As contrasted with its forerunners, it emphasizes the practical rather than the moral side of the law, treating strictly legal topics at much greater length. It shows the signs of being a school-book. And finally, it aims at general validity among all Aryans. This explains the fact that our *Manu* shows so little correspondence with the texts of the Vedic Mānavan schools. The recast was the work of men whose interest in their subject exceeded their interest in a sect.

§ 66. Finally, the greatness of the name of the legendary and semi-divine *Manu* suggests the reason why a special law-school should have chosen the Mānavan *Dharma-sūtra* rather than any other as the basis of their new manual. In constructing a treatise that aspired to universal acceptance, they must *ipso facto* withdraw any claim thereto which rested on the high standing of the *Sūtra-original* as a sectarian work. The problem then was, in accomplishing this task, to avoid too violent a break with tradition. Had they taken the *Gāutama-sūtra*, and recast it, waiving for it all claim to general validity on the score of *Gāutama's* authority, it would indeed have been a bold proceeding to father it upon *Vyāsa* or *Manu* or any of the great sages of yore. By choosing the *Mānava-sūtra*, after their silent waiver on the one hand, they had only, on the other, to interpret its title expressly as meaning 'of *Manu*,' when,—presto—without the smallest offense to tradition or grammar, they had a name of unsurpassed authority to commend their work to the Aryan world.

§ 67. A great deal of the recast—Bühler, p. lxxiii, thinks one half—cannot have been derived from the *Sūtra-original*. The entire first book is most clearly such a later addition; and such is likewise the twelfth book, whose classification of actions and existences according to the three *guṇas* (66^f) is based on the teachings of the *Sāṃkhya*, *Yoga*, and *Vedānta* systems of philosophy.

What now is the source of these later additions? The *Mahā-bhārata* offers very many correspondences with our *Manu-text*. A comparative study of the two works shows that the editors of the latter have not drawn on the former, but rather that both works have drawn upon a common stock of popular metrical maxims (Hopkins, *JAOS.* xi.268), which embodied much of the traditional legal lore, and were ascribed (as is attested by extant inscriptions) now to one and now to another of the ancient mythical sages—*Vyāsa*, *Manu*, and the rest.

§ 68. As for the method of conversion of the *Sūtra* into our *Manu-text*, Professor Bühler is of opinion (p. xcii) that it took place at one time, and that our text is not the result of many successive recasts.

§ 69. Coming, finally, to the date of the recast, Professor Bühler concludes

(p. cxiv, cxvii) that it existed in the second century A.D., and was made between that time and circa 100 B.C. General considerations make this conclusion seem far from improbable. Our Manu-text is doubtless the oldest of the class of secondary law-books, like those of Yājñavalkya and Nārada, to which it belongs (p. civ). And again, while it is doubtless posterior to the older portions of the Mahā-bhārata, our Manu-text—in some form or other—is probably prior to the later portions of the great Epic, books xii. and xiii. But we do not know the time of Yājñavalkya nor of the Epic; and at present it seems quite vain to seek for an accurate date.

SYNOPSIS.

Darkness. The Self-existent	56 ¹⁵
Creation of light and of water	56 ¹⁸
Mundane egg. The Vedas. The castes	57 ²
Divisions of time for men; for Manes; for gods	57 ¹⁷
The four ages of the world	58 ²
Age of the gods. Day of Brahman	58 ⁹
Praise of Brahmans	58 ¹⁰
Foundations of the Law	58 ¹⁴
The Sacraments (see Note)	59 ¹
Name-giving. Names	59 ⁹
The Brahman's staff. Begging	59 ²³
The student. Om. Sāvitrī	60 ⁴
Etiquette of salutations	60 ¹⁶
Dignity of Veda-teacher. Story of Kavi	61 ¹⁵
Terms of study. Marriage	61 ²³
The householder. Precepts and prohibitions	62 ⁸
Virtue is the only true friend	63 ⁷
The struggle for existence	63 ²¹
Wanton life-taking. Etymology of māṇsa	64 ²
Women. The faithful widow	64 ⁸
The forest-hermit. Self-castigation	64 ¹⁶
The pious mendicant	64 ²²
The four orders	65 ³
The lunar penance	65 ⁵
Classification of actions	65 ⁹
Rewards and punishments	65 ¹⁹
The three guṇas. Acts classed thereby	66 ⁸
Triple orders of transmigration	67 ¹
Transmigrations entailed by special sins	67 ¹⁹
Means of gaining bliss	68 ⁶
Warning against heterodoxy	68 ¹⁰

NOTES TO PAGE 56.

15. This account of Creation (çloka 5-13), with others, is given and translated by Muir, iv². 30f. —See idam. —'Darkness'—cf. RV. x.129.3.

16. adhyā-1, i.e. prathamō 'dhyāyaḥ.

17-18. 'He, (himself) not-manifest, making manifest (vy-añjayann) this (universe), the grosser elements and so forth, 'revealed himself' (u.f. prāḍus āsit).

19-20. U.f. yas asāu atī- etc., sas . . . ud-babhāu.

NOTES TO PAGE 57.

1-2. Join the ablatives w. sisṛkṣus. — U.f. apas . . . ādāu. Primeval waters: cf. Muir, iv². 24f; also Strabo, xv.59, p. 713.

3-4. 'That (seed) became a golden (u.f. hāimam) egg, having sun-like splendor

(prabhā). —Brahman is conceived as too distant to be a father; cf. ZDMG.xxxii.295.

—The idea of the mundane egg may be traced to the Veda—cf. 91¹⁶. It plays a part in divers Indian cosmogonies: see ÇB. xi.1.6¹; Chāndogya Upaniṣad, iii.19 (SBE. i.54); Viṣṇu Purāṇa, i.2.52f (see esp. Wilson's Transl.², i.39f and notes); these passages are given by Muir, iv².24f, 41f. Cf. also Preller, Griech. Mythol., i³.35f; and Pott's Anti-Kaulen, 68f.

5-6. 'The waters are called "nārās," (because) the waters are indeed the offspring of the Primal Spirit (nara). Since these were his ancient place of motion (ayana), therefore is he called Nārāyaṇa' ('having the nāra = nārās as his ayana,' 1302). This oft-recurring etymology, as found in MBh. and Purāṇas, is discussed at length by Wilson and Hall in notes to Viṣṇu Purāṇa, i.4.6, Transl.², i.56-8. Cf. Lassen, IA. i².769. For correct derivation, see nārāyaṇa.

7-8. 'What (was) that cause (etc.—see sadasadātmaka), thence-created (was) the Puruṣa, (and) in the world he is called "Brahman." Cf. ZDMG. xxxviii.193-4, 206.

9-10. ātmano dhyānāt, 'by his meditation' (291²). —See v1kr 10.

11-12. See v1mā+nis. —See dīç.

13-14. U.f. -ravibhyas. —See brāhman 3. —U.f. yajña-siddhi-artham ṛc-yajus-sāman-lakṣaṇam. —Cf. AB. v.32.

15-16. The -tas puts the whole aggregative cpd in an ablative relation (1098 b). —The older designation of the second caste was rājanya, which term is used at RV. x.90.12, of which stanza this çloka is a paraphrase. For many other mythical accounts of the origin of the castes, see Muir, i².7-160, esp. p. 10 and p. 159.

18^b. 'Day (is) for performance of works.'

19-20. The dark and light lunar fortnights (= one human month) form respectively the day and night of the Manes; for with them everything is reversed. See QB. ii.4.2 or AJP. iii.403. They are fed once a month. —The older Greek division of the month was in two fortnights (cf. Hesiod, *Works and Days*, 780): *çukla* = *μὴν ἱστέμενος*; *kṛṣṇa* = *μὴν φθίνων*.

21-22. U.f. *ahas tatra* (= *rātry-ahnos*) *udag-ayanam*.

23 f. Lit. 'Attend ye to that (tan) which is the extent both of a night-and-day of Brahman and of the ages.'

NOTES TO PAGE 58.

1. See tu 4. —Respecting the ages, see Roth, *Ueber den Mythos von den fünf Menschengeschlechtern bei Hesiod und die indische Lehre von den vier Weltaltern*, Tübingen, 1860. The conception of a past golden age is common. The scheme of ages as here presented is post-Vedic (see Roth, p. 24f), and based on the simple descending arithmetical progression, 4, 3, 2, 1. Description of the four ages, MBh. iii.149.11 = 11234, f. Criticism and numerical details: Whitney, JAOS. vi. 152f; Viṣṇu Purāṇa, i.3.10f, Transl.², i.49f; Monier Williams, *Indian Wisdom*, 333. Golden age described by the Brahman *Kálanos*, Strabo, xv.64, p. 715.

2-3. 'Four thousand of years, they say, (is) the *kṛta yuga* (see *kṛtá*). Its morning twilight has just as many hundreds; and its evening twilight is similar.' 400+4000+400 = 4800.

4-5. *itareṣu*, sc. *yugeṣu*, i.e. the Tretā, Dwāpara, and Kali, which last respectively 3600, 2400, and 1200. Total of all four, 12,000. —See √rt2.

6-7. See ādi 1. —'What is that quadruple-age, just now reckoned up completely, that, consisting of 12,000 (years), is called an age of the gods.' Cf. Whitney, l.c., 154 top.

8-9. *sahasram* etc., cf. Psalm xc.4; II. Peter iii.8. —*brāhmam ekam ahar*: here they are distinguished periods of Brahman's repose (universal death) and of his activity ("new heavens and a new earth"); see ZDMG. xxxviii.191, § 25.

10-13 = MBh. v.6.1-2 = 109-110, with variants.

14-15. No real difference between *çīla* and *ācāra*. See also Bühler's *Manu*, p. lxvii. —*tad-vidām* = *veda-vidām*. —*ātmanas tuṣṭis* may decide in cases where no rule of morals and no usage is involved. —L. 14 agrees exactly with Gāutama's *Dharma-çāstra*, i.1-2, except that it is in metrical form.

16-17. -*uditam*, √vad. —See vi+pra.

18-19. Observe that *çruti* and *smṛti* (see these) or 'revelation' and 'tradition' have come to be important technical terms. Concerning their significance, see M. Müller, *Ancient Sanskrit Literature*, 86f. —*dharma-çāstram*, collectively: see Bühler's *Manu*, p. xxv. —U.f. *sarva artheṣu am*.

20-21. *mūle*: Jolly reads *tu ubhe*. —U.f. *hetuçāstra-āçrayāt*, 'from support of or relying on *hetuçāstras*.' Such treatises on dialectics are mentioned a number of times in the *Sī-yu-ki* (Beal), e.g. ii.218f.

22-23. 'What is agreeable to one's own self' —same as *ātmanas tuṣṭis*. —See *lakṣaṇa* 1 end.

NOTES TO PAGE 59.

1-2. 'The body-consecration, having the *niṣeka* as its first (rite), is to be performed etc.' *Saṃskāra* (see this) is here collective, including the various single sacraments.

—Observe that there are rites for all stages of a Brahman's existence from before his birth till after death. Megasthenes gives an interesting account of the Brahmins (preserved by Strabo, xv.59, p. 712f), and notes that even from the time of conception in the womb (*ἡδὲ εὐθὺς καὶ κομμένους*) they are under the care of wise men.

—The *saṃskāras* or 'sacraments.'

1. *garbha-ādhāna*, 'conception.'
2. *pun-savana*, 'male-ceremony.'
3. *śimanta-unṇayana*, 'hair-parting.'
4. *jāta-karman*, 'birth-ceremony.'
5. *nāma-dheya*, 'name-giving.'
6. *niṣkramaṇa*, 'going out.'
7. *anna-prāçana*, 'rice-feeding.'
8. *cūdā-karman*, 'tonsure of scalp.'
9. *upanāyana*, 'investiture.'
10. *keçānta*, 'tonsure of beard.'
11. *saṃāvartana*, 'return from study.'
12. *vivāha*, 'marriage.'

Most of these are described at length, AGS. i.13f or SBE. xxix.179f or 46f or M. Williams, *Indian Wisdom*, 246, 201. Number 2 is done to bring it about that the child prove a male. No. 3 is a consecration of the pregnant woman by the parting of her hair.

3-4. gārbhāis homāis: 'the oblations relating to pregnancy' are involved in sacraments 2 and 3. —The ligation of the girdle accompanies investiture (9). —U.f. enas apa-mrjyate.

5-6. See vrata⁴. —U.f. iḥyayā, 'offering' to Gods, Rishis, and Manes, while he is a student. —sutāis: procreation of sons is a duty. 'A Brahman is born laden with three debts. He owes Veda-study to the Rishis; sacrifice to the Gods; and sons to the Manes.' TS. vi.3.10⁵. —The 'great sacrifices' are five, to the Gods, Beings, Manes, Brāhman, and men: enumerated ÇB. xi.5.6¹ or AGS. iii.1 (=SBE. xxix.217) or Manu iii.69f. —yajñāis, such as a certain Soma-ceremony called jyotiṣṭoma, says a Scholiast. —U.f. brāhmī, 'holy, fit for union with Brāhman.'

7-8. See prāñc³. —'Feeding of gold-rubbings, honey, and ghee.' See AGS. i.15.1.

9. kārayet: note that in Manu the prescriptive use of the optative with indefinite subject ('a man' or 'one') is very common.

10. Here the vā's are =eva and mean 'just.' —Scholiast.

11-12. Subject, nāma. —See ṽnyuj+sam. —See ṽgup. —"Nomen, omen." This is an old belief: cf. ÇB. iii.6.2²⁴. The ÇGS., i.24.4-6, mentions two names, one of which is kept secret by the parents to protect the child from witchcraft. See Stenzler's note to AGS. i.15.8. Cf. Weber's 2d Nakṣatra essay, *Abh. der Berliner Akad.*, 1861, p. 316f.

13-14. The scholiast Kullūka gives as examples: Çubha-çarman; Bala-varman; Vasu-bhūti; Dīna-dāsa.

15-16. Sc. nāma syāt. —See āçirv.

17-18. U.f. yad vā iṣṭam (see ṽl iṣ) etc., 'or what passes for auspicious in the family,' sc. tat kartavyam. The rules allow some latitude for diversities of customs in families, villages, etc. See 98¹⁶ and note. Cf. Manu viii.46.

21-22. See garbha 1. —garbhāṣṭame = garbhād aṣṭame. —upanāyanam. this most important ceremony is described AGS. i.19-22 or SBE. xxix.187f.

NOTES TO PAGE 60.

1. prad-, see 99^{1N}. —U.f. pari_itya (992).

2-3. bhavatpūrvam, see vocab. The formulae are: bhavati, bhikṣām dehi; bhikṣām, bhavati, dehi; bhikṣām dehi, bhavati. Similar distinctions, 61^{7N}.

4-5. vyatyasta-pāṇinā (√2as), 'by (sc. the pupil) having crossed hands.'

6-7. adhy-eṣyamāṇam (vi, 939) etc., 'To (the pupil) about to recite, the teacher should say, "Ho, recite (617)!" and should stop (ā-ramet) him with the words . . .'

—India presents a thousand striking and interesting contrasts with the Occident. So especially in her way of handing down lore from age to age. This is described by the RV. Prātiçākhyā, chap. xv.; and reported by Weber, *IST.* x.128f; Zimmer, 210; Kaegi, *Fleckeisen's Jahrbücher*, 1880, p. 451. Or see SBE. xxix.112f, 119f.

8-9. brahmaṇas (see brāhman 2) limits ādāu and ante. —See ṽlkr⁷. —sraṇati, subject brāhma. —ṽlgr+vi.

10-11. a+u+m=om. —Prajāpati belongs to the period succeeding the RV., and is later supplanted by Brahman. —nir-aduhat, 635. —See iti 4. —Compare 57¹⁸.

12-13. adūduhat (856) —see ṽduh, caus. —'Extracted one verse of the stanza beginning with "tad" (74¹⁴) from each of the three Vedas.' U.f. tad iti ṛcas.

14. etām, sc. ṛcam.

16. hi, 'for,' has pertinence only as connecting this śloka with 119. —U.f. sthavire ā-yati (619), loc. absol.

19. Hiatus, without combination, at caesura: cf. 12^{6N}.

20-21. See param. —'Saying "I am so-and-so by name," he should announce his name.' —The older one or the one superior in station speaks or salutes first. Thus, when the great Yayāti is falling from heaven and meets in mid-air Aṣṭaka and others, Aṣṭaka asks him, "Who art thou?" but not without excusing himself, as the inferior, for bold

incivility in speaking first.—MBh. i.88.10 = 3573. So Od. 3.24:

αἰδώς δ' αὖ νέον ἄνδρα γεραίτερον ἐξέρεσθαι.

22-23. See *abhivāda*. — *na jānate*, from ignorance of Sanskrit. Cf. Burnell, Introduction, p. xxvii. — *striyas*: thus in the prologue to act iv. of the *Çakuntalā*, *Durvāsa*, behind the stage, cries out to the women, *ayam aham*, *bhoḥ*, 'Ho there, it is I.'

NOTES TO PAGE 61.

1-2. 'The word *bhos* one should repeat (at the end of =) after one's name in salutation. For the use of *bhos* instead of a person's real name is declared by the Rishis (to be the same as) the use of the true form of a person's name.' See *bhobhāva* and *svarūpabhāva*. The *bhos* is of course in lieu of the name of the *person addressed*.

4. 'And the vowel *a* must be pronounced (added) at the end of his name, with the previous syllable protracted' — reading *pūrvākṣaraplutaḥ* (see Bühler). Thus *Devadatta* and *Harabhūte* are to be pronounced *Devadattā3a* and *Harabhūtā3ya* — see Whitney, 78.

7-8. This rule is observed, e.g. in the drama, by the Rishis and the king, *Çakuntalā*, mid. of act v. For other differences in the modes of address used for or by the different castes, see 602n.; QB. i.1.4¹² (or SBE. xii.28 or Weber's *Ind. Streifen*, i.49). The rule is disregarded in the Epos, e.g. at MBh. i.71.5 = 2899.

Analogous distinctions: E. W. Hopkins, *Mutual relations of the four castes*, 6f; Weber, *Ist.* x.11f; Manu, viii.88 and 113.

9-10. 'A *d-* is not to be addressed by name even if he is younger (cf. n. to 60²⁰); but with *bhos* or (some case-form from the stem) *bhavant* a *dh-* should speak to him (*enam*).' Thus, *bho dikṣita! idam kuru!* or, *bhavatā yajamānena! idam kriyatām!* For the long adverb, see vocab.

11-12. U.f. "*bhavati*" iti *evam*: see *iti4*.

13-14. U.f. *ṛtvijas*. 'One should say [to those in line 13] "asāu aham," rising up to meet (them, even if they are) the younger.'

15-16. The 'second' or 'spiritual birth'

of the 'twice-born' (see *dvija*) is the *upanāyana*. The teacher is the spiritual father. See SBE. ii.3,174; xiv.9.

17-18. U.f. *adhy-āpāyām āsa* (1042e, 1045) *pitṛn* (see *pitṛ 2*) *çigus*. — See *ha*.

19-20. 'They, (having arrived-anger =) getting angry, asked the gods about the matter. And the gods, assembling (*sametya*), said (*ūcus*) to them *etc.*'

22. See *iti2f* and *1102a²* near end.

23. See *ṣaṭtriṅcat* and *ābdika*. The Brahmanical school-term lasted 4½ months, began with the *upākarma* and ended with the *utsarga* — see Bühler's *Manu*, p. xlii, and note to iv.95. — See *guru4*. — 'The course (*vrata*) in the three Vedas is to be followed, (lasting 36 =) for 36 years.' Twelve years for each Veda (see *vēda2*), AGS. i.22.3. This is sober earnest for a Hindu. The idea would make a Greek laugh — cf., e.g., Lucian's *Ἐρμώτιμος*, chap. i.f, and esp. vi.

— Not even mighty Indra can absolve those who fain would know the Veda from the necessity of studying it. See the charming tale of Yavakrita, MBh. iii.135.15-42 = 10706f, outlined at ZDMG. xxxii.318.

— Caesar's account of the Druids (B.G. vi.14) comes near the truth for the Brahmins in several respects. *Magnum ibi numerum versuum ediscere dicuntur. Itaque annos nonnulli vicenos in disciplina permanent. Etc.* Cf. also Roth, KZ. xxvi.53.

NOTES TO PAGE 62.

1. See *2antika*: adjectives go w. *vrataṃ*.

2-3. *vedān* (as contrasted w. dual and sing.) = '3 Vedas.' AV. not included. — *yathākramam*, first the Mantras, then the *Brāhmaṇas*, in order. — Two principal elements characterize the 'course' or *vrata*, viz., study (*adhy-ayana*) and holy living (*brahma-carya*). — *adhi-itya* . . . *ā-vaset*: cf. Megasthenes, in Strabo, xv.59, p. 712, *ἐτη δ' ἐπὶ τὰ (1) καὶ τριῶντα οὕτως ζήσαντα ἀναχωρεῖν εἰς τὴν ἐαυτοῦ κτῆσιν ἑκαστον* etc.

4-5. 'Him (= the student), approved (on account of [280] his =) for doing his duty, . . . he (= the "father," sc. *pitā*) should present with a cow.' — *pitus*, 'from his father,'

meaning his spiritual "father," i.e. (61¹⁵N.) his teacher, who may also be his natural father.

6-7. See √man+anu. —snātvā, technical, see √snā. He thereby becomes a snātaka. —sam-ā-vṛttas, technical — see sacrament no. 11, p. 346. —savarnām: οὐκ ἔστι γαμῆν ἐξ ἄλλου γένους, Strabo, xv.49, p. 707. —lakṣaṇa, cf. 98^{7,8}.

8-9. 'Let him give up all affairs which hinder his study (296b), but (be) teaching anyhow (see yathāḥ); for that is the condition of having done his duty or of having attained his end.' —'Teaching anyhow,' i.e. 'maintaining himself as best he can while teaching.'

10-11. guklāmbaras: Ἰνδοὺς ἐσθῆτι λευκῇ χρῆσθαι καὶ σινδόσι λευκαῖς καὶ καρπῶσιν etc., Strabo, xv.71, p. 719. The castes wore clothes of different colors. The priests regularly wore white during religious ceremonies. —See yuj2.

12-13. There is so frequent need of water for ceremonial purification that a Brahman should never be without it (see Bāudhāyana, i.6 and 7, esp. i.7.1, or SBE. xiv.160f); hence the jar. —See vedā— not vēda. —'Gold ear-rings': χρυσοφοροῦντα μετρίως ἐν τοῖς ὤσι, Strabo, xv.59, p. 712.

14-15. Uf. na ikṣeta ud-yantam. —See √srj+upa and 23¹N. —See gata4.

16-17. See √vr̥ṣ. —See rūpa 1.

18-19. 'Let him make . . . (to be) standing on the right' — see 99¹N. Prad- is an adj.; and is neuter, since sexless things are among the substantives. —Places where four ways meet have been the object of awe and of many superstitions: cf. W. Menzel, *Die vorchristliche Unsterblichkeitslehre*, i.145, 163. —vanaspatīn: for an instance of tree-worship, see Kathā-sarit-sāgara, xx.26. Cf. also J. Fergusson, *Tree and Serpent Worship*, passim.

20. Uf. vāyu-agni-vipram. —apas: a similar respect for the waters (which are divinities — 83¹) was shown by the Persians (Hdt. i.138; Strabo, xv.3.16, p. 733) and the Greeks (Hesiod, *Works and Days*, 757). —paçyaṇs, 'facing.'

22-23. If the earth be regarded as a flat

surface, under which the sun passes by night in the same plane of motion as by day, the sun will be to the north of the dwellers of Northern India at night, just as it is to the south of them in the day.

The point of the prohibitions is that the parts of shame be not turned to the Sun-god or (as at 62²⁰) any other sacred or venerable thing. The prohibition recurs in very many Sanskrit books (e.g. MBh. xiii.104.75=5029,f; VP. iii.11.10f; for other parallel passages, see SBE. vii.194), and may be traced, with similar ones, back to the AV. (xiii.1.56).

—Entirely identical is the Pythagorean πρὸς ἥλιον τετραμμένος μὴ οὔρει—Frag. philos. Graec., ed. Müllach, i. p. 506. This coincidence, with others, is discussed by L. von Schröder, *Pythagoras und die Inder* (Leipzig, 1884), 31-39. But Weber points out that the same thing occurs in Hesiod, *Works and Days*, 727. Cf. Pliny, *Nat. Hist.* xxviii.6 end=19.

NOTES TO PAGE 63.

1-2. ā-cakṣita, 616. 'Nor let him tell (the fact that she is drinking—√2dhā) to any body' (297a). —Uf. divi in.

3-4. Uf. -dhvanāu ('at the sound of') ṛg-yajusī (1253a) na adhi-iyita (616) . . . adhi-itya vā api antam etc. See vā 1 end. —Respecting this and the next śloka (SV. impure), see Muir, iii².25f, Aufrecht, *Rig-veda*², i. p. xxxviii, and Hopkins's note to Burnell's *Manu*, iv.124.

7-8. See go3. 'Like the earth, iniquity done in the world does not bear fruit at once; but etc.' —See √vr̥t+ā. —mūlāni: same figure at Proverbs xii.3. —√kr̥t. —Cf. MBh. i.80.2=3333,f.

9-10. 'If (punishment falls) not on (the doer) himself, (it falls) on his sons, etc.' Cf. the second command of the Mosaic decalogue. —See tu3.

13. Lines 13-20: these and 29^{5,6} (= Manu viii.17) are translated by Muir, i².380; and (with classical parallels) in the same author's *Metrical Translations from Skt. Writers*, p. 26.

17-18. See 2sama2. —vimukhās, very naturally! but the rules also forbid looking around (103¹⁷).

21-22. See idam.

23 f. See api 2 beg. — "Thus gazelles eat herbs; tigers eat gazelles; men eat fish; lions eat elephants." — Scholiast.

NOTES TO PAGE 64.

2-3. U.f. kuryāt, 59ⁿ. — See saṅga2. — See tu 3.

6-7. U.f. bhakṣayitā (1050, cf. 944) . . . iha admi aham. — 'Me eat in t'other world will he, whose meat in this world eat do I. That the wise declare to be the meatness of meat = That is why meat is called meat.' An example of Hindu etymologies, which are often little better than mere puns — as here, mām sa and māṁsam. Hopkins notes that this is given in varied form, MBh. xiii. 116.35 = 5714. Cf. Whitney, AJP. iii.402; also 94¹⁶.

8-9. See upoṣita. — See v̐gru, desid. — See yena2. — Cf. Strabo, xv.69, p. 712: ταῖς δὲ γυναιξὶ ταῖς γαμεταῖς μὴ συμφιλοσοφεῖν τοὺς Βραχμῶνας etc. Notable exceptions to this statement are found in the ancient legends of Māitreyī and Gārgī — SBE. xv. 108,130,136.

10-11. 'Any thing disliked of her husband (296b), displeasing to him.' — It is noteworthy that widow-burning (see p. 382) is quite ignored here. It is not mentioned anywhere in Manu; and the same is true of Yājñavalkya, Nārada, Gāutama, Āpastamba, and most of the others. — Jolly, *Sitzungsberichte der Bairischen Akad.*, 1876, p. 447. He thinks it originated among the lower classes.

12-13. See kāmam, adv. — v̐2kṣi, caus. — See v̐grah5. — parasya limits nāma.

14-15. U.f. āsita (616) ā maraṇāt. — v̐kṣam.

16-17. evam, 'so,' as described in book iii.

18-19. Prescriptions quite the reverse of those at 62¹⁰.

20-21. U.f. pañcatapās (see vocab.) . . . varṣāsu abhrā-. Compare, e.g., the penances of Yayāti after he retires to the forest, MBh. i.86.11 = 3544,f; and those exhibited to Alexander, Strabo, xv.61, p. 714; and see xv.63, p. 715.

22. vihr̥tya, v̐hr̥ + vi 2.

NOTES TO PAGE 65.

2. pra-vrajan, technical (see vocab.), describing the pravrajaka.

3. THE ORDERS. See ācrama. Perhaps the best English names are: 1. 'Student,' for brahmacārin; 2. 'Householder,' for gr̥hastha; 3. 'Forest-hermit,' for vānaprastha; and 4. 'Ascetic' or 'Pious mendicant,' for yati.

The last is often called 'Beggar' (bhikṣu) or 'Wanderer' (pra- or pari-vrajaka).

5-6. Lit. 'One should diminish one mouthful at a time in the dark fortnight etc.,' i.e. 'diminish one's food by one mouthful etc.' — See triṣavaṇa. — This, the diminuendo-crescendo form of the lunar fast, is called pipilikā-madhyā or 'ant-middled.'

7-8. 'One should follow the same rule entire, in (case of) the yava-madhyama (see this), intent, performing (caraṇṣ) the lunar penance with the bright fortnight first.'

— These are fully described, e.g. by Gāutama, xxvii. (transl. SBE. ii.296f), and by Bāudhāyana, iii.8 (SBE. xiv.303f).

9 f. Cf. below, p. 357, § 90. — For a summary of this schematic exposition of the doctrine of metempsychosis, see *Indian Wisdom*, 280.

9-10. 'Resulting in weal or woe (is our) karman, which originates in mind, voice, and body.' Thus qualified, karman comprehends 'virtuous and sinful thoughts, words, and deeds.' — See gati4.

11-12. tasya, sc. karmaṇas. — See api2 beg. — See dehin. — 'One should know that the mind is the prompter in this world (iha) of this (action) which is three-fold [viz. best, worst, and middling, cf. 65¹⁰] and has three manifestations [viz. as thoughts, words, and deeds, 65⁹], is connected with the body, (and) has ten kinds [3+4+3 kinds, enumerated in śloka 5, 6, 7].'

17. avidhānatas: hereby are excluded from this category injuries to sacrificial victims when required by the ritual, or to a man when inflicted as a lawful penalty.

19. U.f. manasā eva ayam (lit. 'this one' = 'a man') upa-bhūṅkte. See v̐2bhuj + upa2.

NOTES TO PAGE 66.

1. 'And (ca) he [if he does right for the most part and wrong a little] enjoys bliss in heaven, invested (√līṛ+ā) with those very elements (see bhūta5), i.e. with a corporeal body.' — 'Those very' before-mentioned at Manu xii.16.

3. 'Deserted by the elements' = 'after death.' — Scholiast.

4-5. See jīva. — See the mention of the five elements, Strabo, xv.59 end, p.713. — The spirit, after purgation, takes on a human form again. The purgatorial idea is prominent in book xviii. of the MBh.

6-7. 'Considering (dr̥ṣṭvā) these gatis (which result) from right-doing and from wrong-doing' (1098). — See √lḥā3.

8-9. See sattva2, rajas4, tamas3, and esp. guṇa3, and also ātman5, and mahant2, all technical terms here. — 'One should know goodness, passion, and darkness as the ātman's three qualities, with which the mahant constantly pervades all these existent things without exception.' See p. 344, § 67. Line 9 is explained under sthita4.

10-11. ca . . ca: the sense requires 'or . . or.' — 'As having the quality of darkness as its attribute:' tāmasam modifies only the prior member, guṇa-; the verbally strict phrase would be tamo-guṇa-lakṣaṇam (cf. line 15).

14-15. 'What (deed) one wishes (to be) known by everybody etc.' — jñātam: conjecture of BR. at vi.489. — lajjati, metri gratia, for -te.

18-19. See ya6 and sarva2c. — 'But the transmigrations which (a man) enters upon by reason of any (quality of them =) of these qualities, these (of all, i.e.) through all this world in order I will briefly state.'

20-23. A summary of the scheme following.

NOTES TO PAGE 67.

1-18, ḡlokas 42-50. Scheme of the nine sets of gatis. On him who is governed by it, each guṇa entails a gati: to wit,

I. tamas, the gati of a beast (42-44);

II. rajas, the gati of a man (45-47);

III. sattva, the gati of a god (48-50).

Each gati is of three kinds:

a. lowest; b. middling; c. highest.

The scheme is not strictly adhered to. In line 1, for instance, 'plants' are put among the beasts; and in 15, the 'Vedas,' among the gods. But we are not surprised to find 'Çūdras' (line 3) among the beasts, and 'Brahmans' (line 13) among the gods (see 94¹⁸).

6. U.f. tāmasiṣu (sc. gatiṣu) uttamā.

7-8. See jhalla. — √sañj+pra.

11-12. ye merely fills out the verse — see ya3 beg. — 'Likewise all Apsarases.' On the Apsarases, see Holtzmann, ZDMG. xxxiii.631f.

17. Technically used words — see vocab.

19-20. 'A Brahman-slayer enters the womb of dogs (çvan), swine, asses, camels, cows, goats (aja), sheep (avi), etc.,' in order to be born therefrom as dog, etc.

22-23. U.f. pretāsantyastri-: pronounce, pretāntyastri-, in violation of 177. — 'By stealing grain, one becomes a mouse; . . (by stealing) water, (one becomes) a duck; etc.' The same construction runs on to 68³. Note that some of the gatis have a special appropriateness.

NOTES TO PAGE 68.

4-5. 'Women also in like manner (see kalpa) by stealing would incur guilt. They become mates of these very creatures (mentioned above).'

8-9. See pravṛtta and nivṛtta. — eti, 'one attains to.' — aty-eti etc., 'gets rid of the five elements,' i.e. 'obtains final liberation.'

10-11. 'And whatsoever heterodox philosophies (there are).' See 1 ka2b: the first ca = 'and.'

12-13. 'Whatsoever doctrines (yāni kāni cid, sc. çāstrāṇi), differing (anyāni) from this (atas = vedāt), spring up and come to nought, — these (tāni) etc.'

14-15. See çreṣṭha and 2vara: and for abl., 292b. — vyava-, 'the resolute' who practice what they learn.

16. SELECTIONS XXIX. and XXX. Two specimens of vakrokti, 'play on words' or

'Calembourg.' Both come from the Subhā-
ṣītārṇava, and are taken by me from Böht-
lingk's *Indische Sprüche*, 2d ed., no's 1428
and 6846. Other specimens are no's 4042
and 6389.

16-17. 'Nineteen wives went to the wood
to play. Twenty came home. The rest were

eaten by a tiger.' —Solution: ekonā viṅcatir
nāryaḥ = 'wives twenty lacking one' (477a);
or, dividing eko nā (stem nr), 'one man (and)
twenty wives.'

18-19. U.f. mama āññayā. —Solution:
na tena, 'not by him,' when joined, gives
natena (vnam), 'by him bending over.'

SELECTIONS XXXI.-LXXV.

EXTRACTS FROM THE VEDIC LITERATURE.

§ 70. Selections xxxi. to lxxv. comprise Mantra
(or "Veda" in its narrower sense), Brāhmaṇa, and
Sūtra. They are taken for the most part from the
Rigvedic literature (or "Rigveda" in its broader
sense). Professor Kaegi's little work, entitled *Der
Rigveda* (2d ed.), and described above, *Brief List*,
p. xx, no. 23, is recommended as a most useful intro-
duction to Vedic study, on account of its general
excellence, and, in particular, on account of the ful-
ness of its bibliographical details. It is, moreover,
now easily accessible in an English version by Dr.
Robert Arrowsmith, published by Ginn and Co.,
Boston, 1886, price \$1.65. Kaegi's book will be fre-
quently cited in the sequel, as "Kaegi," with the
page-number of the translation first, followed by that

of the original in parenthesis. The Note-numbers
are alike in both.

§ 71. For grammatical forms peculiar to the Veda,
reference to Whitney will be made when needful;
but the student should read systematically the sec-
tions that describe Vedic noun-inflection and verb-
conjugation. For the former subject, the small-print
lines of 330, 340, and 342 are important; and for the
latter, the paragraphs on the subjunctive, 557-563,
736, 700, and those on the mode-forms of the different
aorists, chap. xi. The accent, explained by Whitney,
80-86, is important for the exegesis and otherwise.
The accent-rules are given at 92-97, 314-320, 591-598,
1082-86. The notation of the accent is explained at
87-90.

§ 72. The Vedic literature is based on the songs of the early Aryan tribes
immigrant into India. These tribes were life-loving, brave, and warlike, and show
their nature clearly in their songs. But they were remarkable above all for the
strength of their religious instinct. This is a cardinal fact — the prime determinant
of the character of the early Indian literature; for that literature is one of prevail-
ingly religious content. The Veda is thus distinguished from the later literature
of the Epic and the Classical periods by its contents, and also — no less — by its
language and style. But within itself, the Vedic literature (or "Veda" in the
broader sense of the word) shows differences which serve to divide it into three
great groups.

§ 73. To assign a definite chronological period for each of these groups is
neither feasible nor necessary.¹ But it is interesting and quite possible to establish
an inner chronologic sequence among the groups themselves and the sub-groups, and
even among individual books and parts of books. To the first group belong the
ancient songs themselves, which are in metrical form and are known as the Vedic
hymns or Mantras. The term "Veda" is often used in a narrower sense to denote
them. To the second belong the Brāhmaṇas, the oldest Indo-European prose extant,
which presuppose and are dependent on the Mantra-literature. The third group
comprehends the Sūtras, collections of brief rules upon liturgical and other subjects,
which, in turn, presuppose both of the foregoing groups.

¹ Indeed, to do so would give a very false impres-
sion. The periods overlap; and the styles of litera-
ture shade off from one into another — so, for
example, in the Yajurveda.

§ 74. A great mass of Mantra-material originated and was handed down by memorial tradition orally from generation to generation long before the existence of any such collections of Mantras as have come down to us.¹ The Mantras fall into several different classes. To one belongs the hymn-stanza (ṛc); to another, the sacrificial formula (yájus); and to another, the magic charm (bráhmaṇ). From the stock of Mantras of one class—for example, the yájus—a certain collection with definite arrangement became established by popular usage in a certain community, and thus arose a Veda, for example, a Yajurveda—not a certain definite book, but some one of many possible and probable collections of Mantras of a certain definite class. From the same stock of the same class another collection was formed in another community, and thus arose another Veda, for example, another Yajurveda. The period in which the oldest hymns of the Rigveda originated may be set back into the second pre-Christian millennium;² but this only on certain general considerations—not as a matter of precise argumentation. Geographically, the early Vedic Aryans may be referred to Kābul and the Panjāb.³

§ 75. The Mantras have come down to us, for the most part, in several collections, diverse in form and purpose. There was, besides, more or less Mantra-material which was never embodied in any collection,⁴ but of which we find remnants scattered about in various books. The great collections of Mantras are the Rigveda, the Sāmaveda, the Yajurveda, and the Atharvaveda. The text of the Mantras forms what is often called a Saṁhitā. To each Saṁhitā is attached a body of dependent or ancillary works of the Brāhmaṇa and Sūtra groups: so that the oldest Indian books are classed, first, according to the Veda to which they belong; and, secondly, according to their character as Mantra, Brāhmaṇa, or Sūtra. It is to be remembered that “Veda” has a narrower and a broader sense, and that “Rigveda,” for instance, may mean either the Rigveda-saṁhitā or also the entire body of works belonging to that Veda.

§ 76. The Saṁhitā of the Rigveda is a historical⁵ collection. It consists of 1017 hymns, each containing on an average about ten double lines,⁶ so that the text is in volume somewhat less than that of the two Homeric poems together. There is a purely external and mechanical division of the text into ‘Eighths,’ ‘Lessons,’⁷ ‘Groups,’ and ‘Stanzas’ (aṣṭaka, adhyāya, varga, ṛc); but this need not specially concern us now. Of deep historical significance is the other division into ‘Books,’ ‘Chapters,’ ‘Hymns,’ and ‘Stanzas’ (maṇḍala, anuvāka, sūkta, ṛc).

§ 77. There are ten ‘Books’ (literally, ‘Circles’). And of these, books ii. to viii. are the so-called “Family-books”—that is, they contain each the hymns ascribed to a single family or clan, in which they doubtless originated, and by which they were handed down as a sacred inheritance. Thus, book ii. contains the hymns of Gr̥tsamada and his clan. Those of Viçvāmitra and his tribe follow in book iii.; and then in order those of Vāmadeva (book iv.), Atri (book v.), Bharadvāja (book vi.), Vasiṣṭha (book vii.), and Kaṇva (book viii.). The ninth book is made up of

¹ See Roth's *Atharvaveda in Kaschmir*, p. 9-10.

² See Whitney in *The Century Magazine*, 1887, xxxiii. 921; or Kaegi, note 38. Cf. Ludwig, iii. 178f.

³ See Whitney, l.c., p. 913; Kaegi, note 39; Ludwig, iii. 198f.

⁴ The Hindus say that the Vedas are infinite. See Ludwig, iii. 15; Muir, iii. 2. 17.

⁵ As distinguished from a liturgical collection—see § 86. Respecting the purpose of the RV. collection, see Roth, KZ. xxvi. 56.

⁶ For the number of stanzas, words, and syllables, and for some convenient tabular statements, see Müller, ASL. p. 220f.

⁷ There are eight ‘Lessons’ in each ‘Eighth.’

hymns addressed to the deified drink Soma. The tenth comprises hymns ascribed to very different authors;¹ while the first consists of fifteen² minor groups, each attributed to some ancient poet-sage.

§ 78. The general history of the text of the Rigveda was touched upon by Professor Roth in a very instructive little essay³ entitled *Vedische Studien*. Some of his conclusions may be briefly stated. The assembling of the Mantras into a collection was accomplished by the aid of writing.⁴ The first Rik collections were probably single books and parts of books, each an aggregation of material of such moderate compass as to be easily handled by a single collector. The small collections were later united into one large collection, which, completed by the addition of books ix. and x., and uniformly edited, constitutes our RV. Saṁhitā.

§ 79. Roth recognizes three stages in the tradition: 1. the oral transmission from the authors to the time of the collectors; 2. the reduction from the oral form to the written form; and 3. the transmission of the written text to us. We may admit that in the last stage the text—carefully preserved as it was, see § 98—has suffered no very important corruptions. The collectors themselves, however, did not by any means write down the texts precisely as they heard them. The reciters from memory must have recited rhythmically. The collectors (writers—redactors or diaskeuasts) have often destroyed the rhythm by putting the texts into the strait-jacket of the rules of grammar, and especially by writing the words according to the later rules of saṁdhi. To the first stage are to be referred the many mistakes which are ascribable to carelessness in listening,⁵ and which may be called blunders of the ear rather than of the eye.

§ 80. That the hymns themselves are of diverse origin, both in respect of place and of time, is probable *a priori* and is shown by internal evidence.⁶ Accordingly, if we find, for example, two hymns involving inconsistent conceptions of the same deity or of different deities, this is to be deemed quite natural, inasmuch as they originated among clans dwelling in diverse regions. Moreover, after the aggregation of the small collections into the large one, interpolations and later additions were still made. To discriminate between the different elements that now make up the canonical Vedic text is therefore an important problem.

§ 81. Again, in the course of time, and in part as a result of the wrangling pedantry of narrow teachers, the stock collections became ramified into slightly divergent recensions. These were called *çākhās* or 'branches,' because so related to each other as are different branches from the same tree-stock. The *Çākhās* often supply to criticism the various readings for which the classical philologist looks to good and independent manuscripts. The community in which such a *Çākhā* attained definitive authority was called a *carāṇa* or 'school.' There once existed, presumably, many branches and schools⁷ of the RV. The school of the *Çākalas*,⁸ however, seems

¹ The orthodox Hindu conception of the hymns is that they had existed from eternity; it recognizes no human authors. The Hindus do not call Atri, for example, the "author" of a given hymn, but rather the "Rishi," i.e. the "seer," who was so fortunate as to "see" it the last time it was revealed. —Müller, *ASL*. p. 95.

² Bergaigne, *J.A.* viii. 8.263 (= 71).

³ Published, 1883, in *KZ.* xxi. 45-68. See especially p. 52-62.

⁴ This is entirely consistent with the facts that the

tradition in the schools was oral and by memory, and that the open use of a written text was disgraceful. Compare, e.g., *Sarva-sammata Çikshā*, ed. A. O. Franke, rule 36. But this thesis of Roth is denied by some scholars.

⁵ Such as *nāmasā* for *mānasā*, etc., Roth, *l.c.*, p. 62.

⁶ Cf. Ludwig, *ill.* p. IX.

⁷ See Müller, *ASL*. p. 368.

⁸ See Müller, *RV. Prātiçakhya*, *Einleitung*, p. 7.

to have gained exclusive predominance, and the extant recension of the RV. *Samhitā* bears their name. The *Çākḥā* of the *Baṣkalas* is also mentioned.

§ 82. The manuscripts of the RV. *Samhitā* exhibit almost no diversities of reading; so that, in the absence of *çākḥā*-differences, the criticism of the text has to rest on intrinsic evidence, and on a comparison of the other *Samhitās*, and on a study of the RV. citations in the RV. *Brāhmaṇas* and *Sūtras*. Other criteria have been brought to light by the study of the arrangement of the collection. Thus, within each of the books ii.-vii., the hymns addressed to the same deity are grouped together and arranged according to the decreasing number of stanzas of each hymn. The same simple principle goes farther, governing, for example, the order of the groups within a book.¹ Violations of the principle may arouse suspicion as to the originality or genuineness of the passages concerned.

§ 83. The first written form of the text would seem to have been the *saṁhitā-pāṭha* or 'combined reading,' wherein the words are combined according to the more or less artificial rules of grammar.² These combinations often admit of several different resolutions. To obviate the resulting uncertainties, there was constructed the *pada-pāṭha* or 'word-reading,' which aims to give each word in its true independent form without reference to any rules of combination. The *Pada*-text of the published RV. is attributed to *Çakalya*,³ and is the oldest conscious exegetical work upon the Veda now known. It is far from infallible.⁴ For its secondary use, see § 98N.

§ 84. The *Sāmaveda* is a Veda of *sāmans*. A *sāman* is properly a 'tune'—not a text; but in this connection the word means an *ṛc* so modified⁵ as to be better adapted for chanting, especially during the ceremonies of the Soma-sacrifice. Of the 1549 stanzas of the *Sāmaveda*, 1474 occur also in the *Rigveda*.⁶ The SV. exhibits many variations from the readings of the RV. *Samhitā*, some of which are of value for the criticism of the latter text.⁷ In general, the relations of the SV. to the RV. still present many difficult problems.⁸

§ 85. The *Samhitā* of the *Atharvaveda*, as compared with that of the RV., represents a lower plane of life and thought, as it is also later in respect of form and language. It contains magic incantations for the warding off of the most diverse malign influences, and prayers and charms for success in the various affairs of life, as love, gaming, quarrels, journeys, and the like. It has a high degree of interest for the student of popular superstitions. The *Samhitā* has come down to us in at least two recensions. The one is called the *Paippalāda Çākḥā*.⁹ The other was published in 1856 by Roth and Whitney.¹⁰ About a sixteenth part of the RV. stanzas occur also—with more or less interesting variants—in books i. to xix. of this text. Shankar P. Pandit of Bombay is now editing the AV. with *Sāyaṇa*'s comment.

§ 86. The *Yajurveda* belongs to the period¹¹ of the highly developed ritual, and originated in the sacred and famous *Madhyadeça*.¹² The *Samhitās* contain the

¹ For details see A. Bergaigne, *Recherches sur l'histoire de la samhitā du RV.*, JA. 8.viii.193f (esp. p. 199), and 8.ix.191f. Cf. also Oldenberg, ZDMG. xli.508f; and Bergaigne, JA. 8.x.488f.

² This is the text given in the Reader.

³ See Weber, HIL. p. 32f.

⁴ A critical estimate of its exegetical value is given by Roth in the afore-mentioned essay, KZ. xxvi.45-52.

⁵ By protraction of vowels, insertion of sundry sounds, repetitions, etc.—Whitney, OLSt. i.13-15.

⁶ See Whitney, IST. ii.347-63.

⁷ Whitney, JAOS. xi. p. clxxxiv=PAOS. Oct. 1883.

⁸ See Oldenberg's interesting discussion, ZDMG. xxxviii.439-80, and esp. 464-65.

⁹ Described by Roth, *Der Atharvaveda in Kaschmir*, Tübingen, 1875.

¹⁰ See *Brief List*, p. xix, no. 18. For bibliography of translations, see Kaegi, note 13.

¹¹ The civilization of this period is treated with especial fulness in Schröder's *Indiens Literatur und Cultur*—see below, § 100.

¹² Cf. p. 297, § 2; also Schröder, ILuC. p. 163.

formulas (see *yajus* in vocab.) which accompanied the sacrificial ceremonials, and are, as it were, the hand-books of the *adhvaryus* or priests who did the actual manual labor of the sacrifices.¹ With the growth of ritualism and its spread over a wide extent of territory² there naturally grew up many differing usages in connection with the sacrifice, and many centres of ritualistic study.³ In this wise it happened that the sectarian schools of the *Yajurveda* were especially numerous and flourishing.

§ 87. The Black *Yajurveda*. The various schools of this, the older *Yajurveda*, bear the names of men reputed to be the pupils — directly or indirectly — of *Vaiçam-pāyana*, a name great in the Epos. At least five schools⁴ possessed special *Saṁhitās*, of which four are still extant: to wit, the *Saṁhitā* of the *Kaṭhas* (*Καθαῖοι*) or the *Kaṭhaka*; that of the *Kaṣīṭhala-Kaṭhas* (*Καμβίσθολοι*); that of the *Māitrāyaṇi*yas; and that of the school of *Āpastamba*, a subdivision of the *Tāittiriya*s. The one last mentioned, the *Tāittiriya Saṁhitā*, was the first to be printed in a scholarly edition.⁵ The *Māitrāyaṇi Saṁhitā* has recently been published by Dr. L. von Schröder, Leipzig, 1881–86. The others are still unedited. In all these texts of the old *Yajus Saṁhitās*, the sacred formulas are commingled with prose passages, explanatory and prescriptive. A single such passage is a *Brāhmaṇa*,⁶ ‘the dictum of a *brahmān* or priest,’ ‘a priestly discourse.’

§ 88. The White *Yajurveda*. To remedy this confusion, a new school of *Adhvaryus*, called the *Vājasaneyins*, arranged a *Saṁhitā* of ‘clear formulas’ (*ṣuklāni yajūṅṣi*), i.e. a text in which the formulas or Mantras were separated from the priestly discourses or *Brāhmaṇas*.⁷ Not without some little animus, doubtless, they turned to account the double meaning of *ṣukla*, ‘clear’ or ‘white,’ and fixed the name of “Dark” (*kṛṣṇa*, ‘dark’ or ‘black’) upon the mingled or uncleared texts of their older rivals. The *Saṁhitā* of the White *Yajurveda* or *Vājasaneyi Saṁhitā* has come down to us in the recension of the *Kānvas* and in that of the *Madhyamīdinas*,⁸ and was published by Weber, Berlin, 1849–52.

§ 89. The separate collections of the formulas naturally suggested a similar treatment of the priestly discourses. In the school of the *Vājasaneyins*, the result of this treatment was a collection of the formerly detached *Brāhmaṇas*, which collection is itself also called a *Brāhmaṇa*,⁹ and is practically an encyclopedic digest of the wisdom of their school.¹⁰

§ 90. The oldest collection of Mantras, the *Rigveda*, is in the main the reflex of the life of a vigorous, active, and healthy people — a people that prayed most for length of days, for sturdy sons, abundant cattle, doughty retainers, and victory over their enemies; a people whose religion was a simple worship of the deified powers of nature. But even during the Vedic period, there comes a profound change. The *Yajurveda* represents a turning-point in the development of the Hindu character. The centre of Vedic life is shifted to *Madhyadeça*; and here were made the first

¹ Ludwig, iii. 27.² Schröder, ILuC. p. 164–65.³ Cf. Schröder, ILuC. p. 88–89: also Eggeling, SBE. xii. p. xxv f.⁴ Schröder, *Einleitung* to his ed. of MS., book i. p. IX f. Cf. ILuC. p. 89.⁵ By Weber, as vol's xi. and xii. of ISt., 1871–72.⁶ See this in vocab. and cf. it with *brāhmaṇa*.⁷ See Eggeling, SBE. xii., p. xxvii; also ÇB. xiv. 9.4³³ or SBE. xv. 226.⁸ Or *Μαδιανδρινοί*: see HIL. p. 106.⁹ Specifically, the *Çatapatha Brāhmaṇa*. It was published by Weber, Berlin, 1855. Books i.–iv. have been translated by Eggeling, SBE. xii. and xxvi.¹⁰ Eggeling, SBE. xii. p. xxi f.

great advances in the arts and institutions of civilization, in trade, and in science. Here also priestly families and warrior-families attained to such importance as to assert their independence of the people, and so bring about the strongly marked class-distinctions that grew into the rigid system of caste. And here, with the waxing power of the priesthood, the old Vedic religion was converted into an infinitely complex system of sacrifices and ceremonies. To this period belongs the belief in metempsychosis—a dreadful and universal reality to the Hindu mind. With the growing tendency of the Hindu character towards introspection comes the system of hermit-life and the asceticism which are so prominent in the Hindu Middle Age, and which in turn led naturally to the habit of theosophic speculation. The sultry air of Ganges-land has relaxed both the physical and the mental fibre of the Hindu, and he has become a Quietist.

§ 91. The Hindu character has been transformed almost beyond recognition. The change is wonderful. It would be also incomprehensible, but for the literature of the Brāhmaṇas.¹ As a whole and by themselves, they are puerile, arid, inane. But as the sole and faithful reflex of an immensely important phase in the development of an ethnic type, they have a great interest—an interest heightened by the fact that the annals of human evolution hardly present another type whose history can be studied through so many centuries in unbroken continuity.

§ 92. The sacerdotal class, ever magnifying its office, has invested the sacrifice with a most exaggerated importance and sanctity. The sacrifice has become the central point of the Brahman's life and thought. About it he has spun a flimsy web of mystery, and in each of its events he sees a hidden symbolism.² Everything is not only that which it *is* but also that which it *signifies*. So lost is the Brahman in these esoteric vagaries that to him the line of demarcation between “is” and “signifies” becomes almost wholly obliterated.³ What we deem the realities of life are as pale shadows. The sacrifice and its events are the real facts, and to fathom their mysteries⁴ is omnipotence and salvation.

§ 93. It must not be forgotten that the phases of development represented by the Mantras and Brāhmaṇas are not separated by hard and fast lines. The oldest Yajus texts are of the transition type. They are called Sainhitās, and contain indeed Mantras in abundance; but the Mantras are mingled with prose passages which are the first Brāhmaṇas. Descriptions of the sacrificial ceremonies, attributions to them of hidden meanings, accounts of their origin, legends to illustrate their efficacy—such are the contents of the older Brāhmaṇas. Conscious philosophic speculation plays a subordinate part: its beginnings we can trace to the RV. Sainhitā;⁵ but the great mass of it is contained in the later Brāhmaṇa literature.

§ 94. In this, the later Brāhmaṇa period, the descriptions of the ritual are relegated to systematic treatises (§ 95); and the theosophic and philosophic passages become more lengthy and important, and receive—as containing material appropriate for the meditations of the ἰλόβιοι or Forest-hermits—the special names of Aranyakas⁶ or ‘Forest-treatises’ and Upaniṣads.⁷ Some of the best of these have

¹ Characterized by Eggeling, SBE. xii. p. ix f, esp. p. xxii-xxv. Enumerated by Kaegi, note 14 a.

² See Oldenberg, *Buddha*, 19(20)f.

³ A point of prime importance in reading the endless identifications of the Brāhmaṇas.

⁴ Hence the constant refrain, *ya evam veda*—cf. 97¹N.

⁵ See selection lxii. and N.

⁶ See Deussen, *System des Vedānta*, p. 8; Müller, ASL, 313f; or Kaegi, note 16.

⁷ Upaniṣad: lit. ‘a sitting at the feet of another,’ and then ‘the hidden doctrine taught at such a session.’

been handed down by tradition as separate works with separate names; and other tracts of the same general style and contents have been written; but it must be remembered that the original Āraṇyakas and Upaniṣads were integral parts of the digested Brāhmaṇas.¹

Brahmanical speculation culminates in pessimistic Pantheism, in the doctrine of the misery of all earthly existence, from which we can hope for redemption only through reabsorption into the universal All-in-One. This is the result of Brahmanical thought, on which as a foundation was built up the doctrine and order of Buddha; this the link that unites the Brahmanic and the Buddhistic chains of development.²

§ 95. The Brāhmaṇas presuppose a thorough acquaintance with the course and details of the sacrifice, and do not undertake a systematic exposition thereof. But when the ceremonies had grown to tremendous length and complexity, it became necessary to have manuals giving full and orderly directions for the use of the celebrant. Such works are the 'Rules for the sacrifices' or Çrāuta-sūtras, so called because they stand in most intimate relation to the Veda or 'sacred texts' (ṛuti), and continually cite these texts, and prescribe the manner and the occasions of their employment with the various ceremonies.

§ 96. Usage and observance, crystallized into sacred ceremony, invest the whole life of an Aryan Hindu — nay, even his pre-natal and post-mortem existence. These usages differed considerably in different localities, and in the lesser details among the different families of the same locality. In part, perhaps, to counteract the tendency to diversity, books were made describing the observances recognized as normal in a certain school or community. They are called Gṛhya-sūtras, or 'Rules of domestic usages.' Here, too, as well as in the sacrifice, everything proceeds with the recitation of Mantras; so that these books also attach themselves to certain Vedas or Vedic schools. The legitimate subjects of these Rules are the 'Sacraments' (saṁskāras), and the 'Simple-sacrifices' (pāka-yajñas) of the householder.

§ 97. There is also a third class of Sūtras, called Dharma-sūtras, which prescribe rules for the every-day life of those who would conform to the example of the virtuous. Since they have to do with 'agreement-conduct,' i.e. the 'conduct' (ācāra) which has for its norm the 'agreement' (sam-aya, lit. 'con-vention') of those who know the law, they are also called Sāmāyācārika-sūtras. The matters belonging more properly to the Gṛhya-sūtras are sometimes treated also in the Dharma-sūtras. But the legitimate subjects of the latter are far more varied than those of the former. They embrace all sorts of injunctions and restrictions relating to etiquette, to eating and sleeping, to purification and penance, and to the details of the daily life of the student and householder and hermit, and even extend to the duties of the king and to the beginnings of civil and criminal law. In the order of development they are plainly posterior to the Gṛhya-sūtras.

§ 98. As the sacred texts of the Mantras grew in sanctity, their dialect and style of thought became obsolescent. For the transmission of the sacred lore, a learned apparatus became necessary. To preserve the written text of a given 'branch' (çākhā) of the Veda from any change in "one jot or one tittle," by establishing the relations of the saṁhitā and pada pāṭhas (§ 83) of that branch, there were composed the phonetic treatises, which, because attaching each 'to a

¹ See Whitney, AJP. vii.1-2.

² The genetic relationship of Buddhism to Brahmanism is admirably sketched by Oldenberg, *Buddha*, Introd., chap's ii.-iii.

(certain) branch' (prati-çākham), are called Prātiçākhyas.¹ These give with the utmost minuteness of detail the rules for the retroversion of the pada to the saṁhitā readings, and thus enable us to establish with great accuracy the text as it was in their day.²

§ 99. To preserve the knowledge of the sense of obsolescent words, there were made collections of synonyms and of hard words (γλῶσσαι), called the Nighaṇṭavas, the oldest Vedic Glossary. Upon the Glossary there was written, by the ancient sage Yāska, a comment called Nirukta, which is the oldest extant work of formal Vedic exegesis, but which itself acknowledges a number of predecessors. Among its successors, the most famous is the great commentary of Sāyaṇa³ Ācārya, ca. 1350 A.D. The Anukramanīs are little works which give the divinity, the "seer," and the metre of each hymn of a Saṁhitā.

¹ See Whitney, JAOS. vii. 339-40; iv. 259-60.

² The word-texts were thus converted "from instruments more especially of exegesis, into a com-

plete and efficient apparatus for securing the preservation of textual purity."—L.c. iv. 260.

³ Weber, HIL. p. 41-42.

§ 100. It remains to give a brief bibliography of the literature of the Rīgveda Saṁhitā with mention of the principal ancillary works appertaining to it. For the bibliography of the other Saṁhitās, reference may be made to Kaegi, notes 8-26, or to Weber's *History of Indian Literature*.

1. **Rīgveda. Saṁhitā.** a. Text-editions. The first complete edition was issued by Aufrecht, 1861-63, as vol's vi. and vii. of the IST. Müller's great six-volumed quarto, with the full Saṁhitā and Pada texts, Sāyaṇa's commentary, an index, etc., was begun in 1849 and completed in 1874. Then came the editions mentioned at the beginning of this Reader, in the *Brief List*, no's 11 and 12.

b. Exegesis. The greatest achievements in Vedic exegesis must be ascribed to Roth. They are contained principally in the St. Petersburg Lexicon, *Brief List*, no. 5. Grassmann's Dictionary and his Translation are described in the *List*, no's 13 and 14. Professor Alfred Ludwig of Prague has published a large work in five volumes (Prag, Tempsky, 1876-83), entitled *Der Rīgveda*. Vol's i. and ii. contain a translation of the hymns arranged according to deities and subjects. Vol. iii. contains an introduction to the translation, entitled *Die Mantra-litteratur und das alte Indien*. Vol's iv. and v. contain a commentary on the translation.

c. General Works. Abel Bergaigne's work entitled *La religion védique* (Paris, Vieweg, 1878-83. 3 vol's) is a systematic and encyclopedic exposition of the religious and mythological conceptions of the RV. The work of Geldner and Kaegi (*List*, no. 15), and those of Weber, Zimmer, and the rest (no's 21-26), all bear more or less directly on the study of the Veda. Whitney's *Oriental and Linguistic Studies* (New York, Scribner, Armstrong, & Co. 1st series, 1873) contain among other things valuable essays on the history, interpretation, and contents of the RV. Very recently has appeared a book by L. von Schröder, *Indiens Literatur und Cultur in historischer Entwicklung* (Leipzig, 1887), the first third of which is devoted to the Veda, and especially to the period of the Yajurveda.

2. **Rīgveda. Brāhmaṇas etc.** The Āitareya Brāhmaṇa was edited by Aufrecht—see *List*, no. 16.

Haug had already published the text with a translation (Bombay, 1863), criticised and corrected by Weber, IST. ix. 177-380.

The Āitareya Aranyaka is associated with the Brāhmaṇa of the same name. It has five books and was edited with Sāyaṇa's comment by R. Mitra in the *Bibliotheca Indica*, 1876. See SBE. i. p. xcif.

Āitareya Upaniṣad is the name borne by certain parts of the Aranyaka, viz. book ii., chap's 4, 5, 6—see SBE. i. p. xcvi. The text was edited and translated by Röer, BI., 1849-53. Müller gives another translation, SBE. i. 200f.

The Çāṅkhāyana or Kāuṣītaki Brāhmaṇa was edited by Bruno Lindner (Jena, Costenoble, 1887). A translation is soon to follow.

The Kāuṣītaki Brāhmaṇa Upaniṣad was edited (with Çaṅkara's comment) and translated by Cowell, BI., 1861. Another translation, by Müller, SBE. i. 271f; introduction, ibidem, p. xcvi.

3. **Rīgveda. Sūtras etc.** Āçvalāyana's Çrāuta-sūtra was edited by R. Vidyāratna, BI., 1874.

Āçvalāyana's Gṛhya-sūtra was edited (with translation) by Stenzler—see *List*, no. 17. English version by Oldenberg, SBE. xxix.

Çaṅkhāyana's Çrāuta-sūtra was edited by Alfred Hillebrandt, BI., 1886.

Çāṅkhāyana's Gṛhya-sūtra was edited in 1878 by Oldenberg, IST. xv. 1-166, with translation. English version by Oldenberg, SBE. xxix.

No Dharma-sūtra is certainly known to be attached especially to the RV. Saṁhitā.

The RV. Prātiçākhyas was edited by Regnier (JA., 1856-58), and by Müller (Leipzig, 1856-69). Each editor gives a translation.

The Nirukta, with the Nighaṇṭavas, was edited and elucidated by Roth (Göttingen, 1848-52).

The Anukramanī of Kātyāyana was edited with valuable accessories by Arthur A. Macdonell in the *Anecdota Ozoniensia*, Oxford, 1886.

NOTES TO PAGE 69.

Selection XXXI. RV. i. 1. Hymn to Agni, the Fire-god.—Translated by Whitney, *Century Magazine*, 1887, xxxiii. 915. Respecting Agni, see Kaegi, p.35(50)f, and n.119f.

—THE METRE is gāyatrī. Each stanza (ṛc) consists of three octosyllabic pādas with iambic cadence—see Kaegi, p.24(34) and n.85. Observe that, if the stanza be a triple one, the strophe usually consists of three stanzas and the hymn of a multiple thereof.

—In respect of frequency, the order of the metres in the RV. is: first the triṣṭubh (about $\frac{2}{3}$ of RV.); then the gāyatrī (about $\frac{1}{3}$); then the jagatī (about $\frac{1}{3}$)—see Haskell, JAOS. xi.p.lx = PAOS. May, 1881.

LINES 1-2. īle, vīd: accentless, 592: for the new letter, see p. 291 ¶ 8, and Whitney, 5 end. —RV.x.2.5 plays on the etymology of ṛtv-īj thus: agnir ·· devāñ ṛtu-ḡo yajāti. —For superl., 471.

3. pūrvebhis, 330, Vedic instr.: for r final w. initial ṛ, Whitney, 14 end.

4. U.f. devāñ ā ihā. This interesting combination is really the result of a historic survival, and is fully explained at 209. Observe that āñ, though transliterated with two letters, is a simple nasalized vowel, 209 a. —ā ·· vakṣati: position of prefix, 1081; accent of verb-form, 1082; vvañ, aor. sub., 893f.

5-6. aṇavat, 700: use of mode, 576: subject indefinite. —divé-dive, 1260. —yaçasam, 1151.2a.

7-8. āgne, acct, 314³. —āsi, acct, 595 a. —Position of clauses, 512a. —Locative, 304 a.

10. ā gamat, true aor. subjunctive (836²), corresponding to the ind. āgan (833): see 558.

11-12. tvām may be read tuām. Observe that in the Veda, when rhythmically read, hiatus is common—113³. —āgne is at the beg. of a new pāda, 314³. —U.f. tāva id tād satyām. —Lit. 'Just what pleasant thing thou wilt (=willest to) do for the pious man, of thee indeed that (is) real or unfailing'—i.e. 'Whatever blessing thou

dost purpose to grant, that thou never fail-est to bestow.'

13-14. U.f. ūpa tvā (491³) agne (accentless) ·· ā imasi (548¹), vi+upa_ā.

15-16. The accusatives are to be taken w. tvā. —We may pronounce adhvarāṇām (113³), or leave the pāda catalectic. —U.f. gopām. —In pāda c, we must pronounce sué, in order to produce an iambic cadence.

17-18. sá ·· bhava, see ta 2. —U.f. sūnāve āgne: for treatment of the acct in combination, see 135, example 4.

—Observe that—as the metre here shows—pādas a and b are always independent of each other as regards euphonic combination, and that—as here—the written text, with perverse consistency, always combines them when this is possible.

—sácasvā, pada, sácasva, 248 c. —Pronounce su-astāye.

NOTES TO PAGE 70.

SELECTION XXXII. RV. i. 32. Indra slays the dragon.—Respecting Indra and the natural significance of the myths about his battles, see Kaegi, p. 40(57)f, n.141f; and Perry, JAOS. xi.117f.

—The "hymn" appears to consist of two separate pieces—see n. to 70²⁰. The catenary structure is noticeable in some pairs of stanzas (1-2; 3-4)—see Kaegi, p. 24(34).

—THE METRE is triṣṭubh. The old Vedic triṣṭubh is much more free than that of the classical Sanskrit; but its most important feature, the cadence, is the same—see p. 316, § 43.

For statistics, see Haskell, JAOS. xi.p.lxii = PAOS. May, 1881. For a discussion of its development, see Oldenberg, ZDMG. xxxvii.55f.

1. Pronounce vīrīāṇi and (line 3) svarīam, and see Whitney, 84b. —prā vocam, augmentless aorist (847 end), as improper subjunctive (563), with future mg (576).

2. U.f. āhan (637) āhim; ānu apās tardā. Note juxtaposition of perf. w. impf. and see 823². —prā abhinat, vbhid, 692.

3. *giṅriyānām*, 807. — Indra's special attribute is his "beloved thunderbolt," of which the Epos fables much, ZDMG. xxxii. 296.

4. 'Like lowing kine, — flowing suddenly to a sea, down came the waters.' The point of comparison is the noise. — *samudrām*, perhaps 'to a gathering of water, so as to form one' — not necessarily 'to the ocean.'

5^a. Pronounce *avṛṇīta*, 135⁴ (important): in the AV., ii.5.7, the augment is written. Cf. 70^{17N}. — *sómam*: see Kaegi, p. 72(99), and notes 288-94; also Roth, ZDMG. xxxv. 680f and xxxviii.134f.

5^b. Pronounce *trikadrakeṣu a-*, and observe that final -u is almost never to be pronounced as -v when so written. — Cf. RV. ii.15.1, which seems to consist of reminiscences of the beg. of this hymn.

6. 'The Rewarder took the missile bolt — smóte him, the first-born of dragons.' — *áhan* (593) has for direct object the enclitic *enam*, 'him,' or, more correctly, 'im,' since the English pronoun *him* loses its *h* when enclitic. The *enam* is then explained by an appositive. So 79⁷.

7-8. U.f. *yád indra áhan · ·*, *át māyínām áminās prá utá · ·*. 'When, O Indra, thou smotest · ·, and (utá) thereupon broughtest to nought the wiles of the wily, thereupon bringing forth the sun, the day, the dawn, — 'then soothly foundest thou no enemy.'

— The first *át* continues the force of *yád* through *pāda b*, as the acct (595a) of *áminās* (√2mi) shows. — Position of *prá*, 1081². — Order in *pāda c* is unnatural: expect 'dawn, sun, (full) day.' — Pronounce *súriam*. — *dyám*, 361d: vocab., under *dív*. — *uśásam* and *kílā*: see references in vocab.; the prolongations are in the even syllables of the cadence. — *vivitse*, 798a.

9. Pronounce *vīāśam*: cf. Whitney, 84a.

10. *kúliḡenā*, 248b. — *vī-vṛkṇā*, nom. pl. neut., common in Veda, for -āni: √vraḡc. — *ḡay-a-te*, transition-form (749) from root-class, for *ḡe-te* (629).

11. *á hí juh-v-é* (alternative form for *juhuv-e*), *vhū+ā*: acct, 595d: subject, *Vritra*.

12^a. 'He (*Vritra*) did not escape (√tr, 399a) the shock of his (Indra's) weapons.'

12^b. 'The (cloud-) rifts he crushed together, who had Indra as his conqueror.' That is, the monster, in his retreat or his fall, crushed into a shapeless mass his already riven cloud-castles. This is forced. If we dared emend the *āπ. λ. rujānās* to *rujānās* (840³), we might render, 'Broken, he was (then) completely crushed' (998b).

— *indra-ḡatru*: later books, e.g. *ḡBr. i.6. 31^o*, lay great stress on the correct accentuation of this word; *indra-ḡatru*, 'conqueror of I,' would be blasphemy. See *Indische Studien*, iv.368; or Roth, *Nirukta*, p. xix.

13^b. U.f. *á asya · · jaghāna*, see *vhan+ā*. Subject here is Indra.

14. See *vṛṣan*. — See *vbhū*, desid. — *aḡayat*, 629. — Pronounce *vī-astas*, Whitney, 84a.

15. 'Over him, lying so, crushed like (*ná*) a reed, the waters go, flowing for mankind (lit. the waters of man, flowing, do go).' So Pischel, ZDMG. xxxv.717-24. P. thinks that the original text was *mānorúhānāáti*, i.e. *mānos* (cf. 73¹⁹) *úhānās* (√vah4, pres. mid. ppl., 619³) *áti*, and that the author of the *pāda* text divided it wrongly, *māno rúhānās*, changing, of course, *n* to *ṇ*.

— If *mānas*, like *áñjas*, could pass for an instr., we might render '(With a will, i.e.) Lustily rising, the waters overwhelm him.'

— *amuyá*, 'so,' w. a sneer: cf. *átra*, 89^{aN}.

16. *pari-átisṭhat*, acct, 595a, 1083. — *tāsām* limits only the first member of the foll. cpd.

17. Note relation of acct and mg in *vṛtráputrā*. — U.f. *indras asyās*: observe the accordance between the written and spoken form here — see 135⁴, and cf. 70^{5aN}. — *vádhar*, 'weapon' of V's mother, not of Indra.

18. Translated, 777b. — *dānus*, fem., = V's mother. — *ḡaye*, see 613: similarly *duhe*, 80¹⁶, *ḡce*, 92³.

19-20. 'The waters overwhelm V's hidden body, that was put down in the midst of · ·. In long darkness lay (*á-aḡayat*, 629) he who was vanquished by Indra.'

— Here the narration comes to an end. Stanzas 1-10 form a brief but complete epic. The same general theme is treated again by

stanzas 11-14. Rik 15 seems to be a later addition

21. *dasápatnīs*: after I's victory, the waters are called (x.43.8) *aryá-patnīs*, 'having the Aryans as masters,' or 'having a gracious (god) as master.' — *pañīneva gāvas* (see *gō*): the rain-giving clouds are often called 'cows.' These are pent up by a malicious demon (*Pañi*), and their milk, the refreshing water of heaven, is withheld from man.

Curiously, the natural basis of this simple myth is so far forgotten that the myth itself is here made to furnish a simile for the very phenomenon from which it is the poetic outgrowth.

NOTES TO PAGE 71.

1. 'The orifice of the waters which was closed up—he who slew (805, 209) *Vritra* opened that.' Waters conceived as if pent up in some mighty cask.

2-3. 'A horse's tail becamest thou then, O *Indra*, when on his lance he (V.) impaled thee.—As god alone, thou conqueredst . . . Thou didst let loose the seven streams (but see *saptá*) to flow' (lit. 'for flowing,' *vsr*, 970b, 982).

—In fighting with demons, *Indra* sometimes gets roughly handled for a while (so iv.18.9). Such I conceive to be the situation here. *Pāda a* is the crux. Possibly a magic transformation is intended. V. impales I. on his lance; but straightway the god becomes a great sweeping trail of vapor. Very differently *Bergaigne*, *Rel. Véd.* iii. 61-62.

—It seems unavoidable to join *devā ékas* with *c*: cf. i.33.4 and i.165.6 = 73¹⁴. —Second *ájayas* begins a new clause: hence acct, 593².

4. Explained under *yá4*: *asmāi* means *Vritra*. —*ákirad dh.*, 163. —Cf. what is said of *Yahve* at *Psalm xviii.13,14*.

5. *yuyudhâte*, 800a. —U.f. *utá aparíbhyaś* (see *ápāra*). —*vī jigye*, 787. —'Indra was victor (both for the time) while he and *Ahi* fought and (*utá*) for the future.'

6-7. 'What avenger of *Ahi* sawest thou, *Indra*, when in the heart of thee having slain (him) fear did come — when nine and ninety

streams as an affrighted hawk the skies thou didst cross?' This may refer to a time when — after all the aerial commotion (i.e. *Indra's* battling) — the rain refused to fall and the uncleared heaven signified *Indra's* retreat. Reminiscences of this legend occur at TS. ii.5.3: cf. MBh. v.9.27 = 255 and 10.43 = 334,f. —*jaghnúśas*, 805.

8-9. See *vyā 1* and *vsā*. —U.f. *sās íd u* (176b) 'arān ná'. —Gen., 297c. —Tenses, 823².

SELECTION XXXIII. RV. i.50. To *Sūrya*, the Sun-god. —Respecting *Sūrya*, see *Kaegi*, p. 54(76). The hymn is rubricated at 106³. It is still used in India, at the Midday Service. It was made the text of a linguistic-mythological comment of 225 pages by W. Sonne, KZ. vol's xii.-xv.!

In the *textus receptus*, the hymn has 13 stanzas. I have given only 1-9. In the first strophe, stanzas 1-3, the god is mentioned only in the 3d person. In the second strophe, he is addressed in the 2d person; and so also in the third strophe, excepting — as often — the final stanza (9).

—That stanzas 10-13 are later additions is proved by their contents and language and their (differing) metre. This proof is confirmed by the fact that the corresponding passage of the AV., xiii.2.16-24, has only stanzas 1-9; and also by the fact that only 1-9 are prescribed to be used in the ritual — see *Bezenberger's Beiträge*, viii.198, ZDMG. xxxviii.475, JAOS. xi.p.cxcii = PAOS. May, 1884, and AGS. ii.3.13 and comment, and cf. 87^{10N}. Moreover, the addenda are at the end of an *anuvāka* — cf. JA. 8.viii. 207 = 15.

10. See u2. —*jātāvedasam*, see vocab.: although 'All-possessor' was very likely the primary mg (*Whitney*, AJP. iii.409), yet the mg 'All-knower' also seems to have been associated with the word early and commonly (*Eggeling*, SBE. xxvi.p.xxxi). For analogous cases, see *hótr* and *yamá* in vocab.

In the present — very unusual — application of the epithet to *Sūrya*,

ds pánt' éporā kal pánt' épanoúei,

the latter phase of mg predominates.

11. 'That every man may see the sun, *kī*, for every one for beholding the sun.' See *dh̥c* and read 969, 970a, and 982. — *viçvāya*, 524².

12-13. *tyé* belongs logically with *nák-satrā[ṇi]*, but is conformed in gender to *tāyāvas*. — With this simile, cf. RV. x. 189.2. — See *yathā*4. — *yanti*, no acct, 595a². — *sūrāya*, 'for the sun, i.e. to make way for the sun.' Render:

Off — like as robbers — slink away
Yon constellations with their beams
Before the all-beholding Sun.

14. *ādr̥ḡam* (834b end) · · *vi* (1081²) — passively, 998b: equiv. to *vy-adr̥kṣata*, 882. — *jānān*, 209.

18-19. See *pratyāñc*3. — Pronounce *devānaām*, 113³. — *pratyāñn*, 210. — Pronounce *sūar* (Whitney, 84b): reg. written *sūvar* in TS. — *sūar dh̥cé*, 'a light to behold' (cf. *θαῦμα ἰδέσθαι*), here equiv. to 'a glorious light.'

20 and 72¹. *yēnā*, 509 end. — *pāvaka*: see ref's in vocab.; this word the redactors persist in miswriting; it is a typical mistake belonging to the second stage of the tradition — see p. 354, § 79, and KZ. xxvi.60.

— *jānān ānu*: if joined w. ppl., render 'stirring or busy among (so RV. viii.9.2b) his fellows;' if w. *pāgyasi* (acct, 595a), 'over the peoples thou dost look on busy man.' — Pronounce *tuām*.

— STROPHE 2, stanzas 4, 5, 6. Some join 6 with 7 — possible, but very hard. It is better to regard 6 as a parenthesis in which the poet turns suddenly from *Sūrya* to *Varuṇa*. The latter is the personified vault of heaven, and the sun is naturally his eye (RV. vii.63.1), and to mark the deeds of restless man is his proper function [Kaegi, p. 65(90)]. *Yēnā* then refers to *sūar*, and *cākṣasā* is in explanatory apposition w. *yēnā*. We may render 4, 5, 6 thus:

Thou goest onward, all-beheld.
Thou makest light, god *Sūria*.
Thou shinest to the end of heaven.
Turning thy face upon the folk
Of gods, of men, of all the world,
Thou risest up, thou glorious light —
With which, as eye, bright *Varuṇa*,
Over the peoples thou dost look,
To mark the deeds of restless man.

NOTES TO PAGE 72.

2-3. U.f. *vi dyām* (see *dīv*) *eṣi*, *rājas* (171⁴) *prthū*, *āhā* (425d) *mīmānas* (vīmā4: see 661, 655) *aktūbhis* ('with beams'), *pāgyan* (202²). — 'Beholding (in pregnant sense) the generations, i.e. while generations come and go.'

4-5. J. Burgess, *Arch. Survey of Western India, Kāthiāwād and Kacch*, p. 216, mentions temple-images of *Sūrya* with a halo (cf. *ḡociṣkeṣa*) and borne by 'seven steeds,' see plate lxv.2. Cf. Kaegi, n. 205.

6-7. *áyukta* (834b), 'hath just yoked.' — See 356 and 356⁴. — *sváyuktibhis*, *Sāyaṇa* rightly, *svakiya-yojanena*.

SELECTION XXXIV. RV. i.97. To Agni. See Preface, p. v, note 4. — Rubricated at 106³. Recurs AV. iv.33. The refrain or burden, *pāda c*, of each stanza, is a mere repetition of *pāda a* of stanza 1; it has no necessary connection with the rest of each stanza, although it happens to fadge well enough in the first and in the last three.

Grassmann and Ludwig make *āpa* · · *ḡḡucat* of the refrain a 3d s. subjunctive (1008²) — 'let him drive · ·'; but this would require an accentless *ḡḡucat*.

We may therefore disregard the refrains entirely and group the remaining eight couplets [each consisting of two octosyllabic verses], two and two, into four stanzas of four verses each.

8-11. See *ḡḡuc+apa* and *ḡḡuc+ā*: *āpa* · · *ḡḡucat* is pres. ppl. of intensive conjugation (1012) — no nasal, 444. — U.f. *ḡḡugdhī ā*, perf. impv. of primary conjugation, 813. — Three instrumentals (line 10), 365.1.

STANZA 1 [made by grouping stanzas 1, 2] may be rendered:

Driving away with flames our sin,
Agni, bring welfare with thy light.
[Driving away with flames our sin.]
With prayer for fertile fields, for wealth,
And prayer for good, we sacrifice —
[Driving away with flames our sin.]

12. With *prā*, supply *jāyeta* in *a* and *jāyeran* in *b*. — *bhānd-iṣṭhas* (superl. to *bhad-rā*, *bhand*, 467), 'brightest, luckiest' ? — *asmākāsas*, 330 end.

14. *prá yát* sc. *jáyeraṇ* (760.3), 'that they may be propagated = that offspring may go forth from them'—and so in the other clauses of lines 12 and 14.

—In lines 12 and 14, the *yád*'s seem to introduce final clauses expressing the purpose of *yajāmahe*, line 10. In line 16, Whitney makes *yád* = 'as, just as.' For all the *yád*-clauses, Grassmann seeks principal clauses in the refrains.

STANZAS 3,4 and 5,6. '[We sacrifice,] in order that (offspring may go) forth from the luckiest of them (?); and forth from our patrons; that offspring may go forth from thy patrons, Agni,—forth from us (who are) thine,

'As forth from mighty Agni on all sides go the rays. For thou, O (God) who hast a face on all sides, on all sides dost protect.'

20. 'Bring us across the (stream of) foes as with a boat.' See *nāḍ* and *√2pr+ati*.

NOTES TO PAGE 73.

2. Pronounce *sá naḥ sín dhviva nāváyā*, w. elision of -m and combination: instance of a text-error of the second stage of the tradition—see p. 354, § 79 and KZ. xxvi.61, and cf. 787. — See *tá2* end. — *āti paṛṣā* (248c), *√2pr*, impv. of *s-aor.*, 896.

SELECTION XXXV. RV. i.165. Indra and the Maruts.—Respecting the Maruts and their relations to Indra, see Kaegi, p. 39 (56), and Bergaigne, *La religion védique*, ii. 369f, 392, and esp. the interesting article of Oldenberg, *Ākhyāna-hymnen im RV.*, ZDMG. xxxix.60–65. The hymn is the first of a collection of eight Marut hymns (165–172), concerning whose arrangement, see Oldenberg, l.c. We have here the beginnings of poetry in epic-dramatic form—cf. Preface, p. iv, note 7. This hymn has been admirably translated by Roth, ZDMG. xxiv.302 (or *Siebenzig Lieder*, p. 84); English version by Whitney, *North American Review*, 1871, cxlii.182 = OLSt. i.144. It is also translated with comments by Max Müller, *RV. Saṁhita*, translated, etc., i.162f. I give the "story of the hymn" abridged from Roth-Whitney.

STANZAS 1–2. The poet inquires whither

the Maruts are going and how they are to be detained at the sacrifice. The implicit answer is 'With praise.' This then is accomplished in the dialogue, where, although greatest glory is given to Indra, the god in turn lauds them generously.

STANZAS 3–4. The Maruts ask why Indra is going alone, without them, his usual companions. — Indra answers evasively that he is on the way to a sacrificial feast.

STANZAS 5–6. The Maruts are eager to go with him. — He retorts that they were not so eager when he went, alone, and slew the dragon.

STANZAS 7–8. The Maruts remind him that they *have* helped him do great things and *can* be most useful allies in the future. — Not inclined to share his glory with them, he boasts again of his exploits.

STANZAS 9–12. The Maruts acknowledge his might this time without reserve and to his satisfaction. — Indra, vaunting himself once more (10), thanks them for their homage (11), and declares that the sight of them delights his heart (12).

STANZAS 13–15. The poet (Agastya) turns to the Maruts directly and asks them to recognize and reward his skill and devotion.

4. *√myakṣ+sam*, perf. (785, 794b) as preterito-present. — Lit. 'With what common course (?) have they kept together? i.e. upon what common journey are they together?'

5. *matí*, Classic *matyá*, 340. — U.f. *kútas á itāsas* (vi, 330 end) *eté?* *árcanti* (accent-combination, 135²) *gúṣmam*—acc. as in *ἀγωνίζεσθαι πᾶλην*. — *vasūyá*, as at 72¹⁰.

7. See *mánas*2. — *√ram4*: read 869, 864, and 856.

8. Pronounce *tuám indra*, as 5 syllables. — *māhinaḥ sánn*, 'being (usually) gay': Roth-Whitney, 'though (else so) blithe'; concessive force doubtful: perhaps they mean a gentle reproach for his slighting their company—'Why go'st thou alone, and so merry withal?'

9. 'Thou talkest (usually), when going along with (us) moving onward.' — See *√r+sam*. Both pples are of the root-aorist, 840³. — *vocéś*, 854. — *harivas*, 454b. — *yát te asmé* (loc. 492²), 'which (is) to thee

on our score, lit. on us,' i.e. 'which thou hast against us.'

10^a. *çám*, '(are) a joy,' pred. to all three subst.

10^b. See *çúśma*2. —*iyarti*, *vr̥*, 643c. —*prá-bhṛtas*, '(is) ready,' begins a clause.

11. 'They [men] are making supplication (to me); they are enticing (me) with invocation (*ukthā*, as instr. s.). These two (*imā*, 501 end) coursers here are carrying me (*lit.* us) unto (*áccha*) them' (*tā* = *tāni*, 495 end: the good things mentioned in *pāda* a).

12. *vayám*, 'we,' i.e. the few who are conceived as speaking for the whole troop. —See *vyuj*3: cf. 840³. —Pronounce *tanúah çúmbh-*: notation explained by Whitney, 90b². See *tanū* under *tanú* and see *√çubh*. —The spokesmen designate their 'companions' as 'free' in order to magnify the value of their readiness to follow Indra.

13. U.f. *étān* (not *etān*): the Maruts drive a dappled team of does or mares. —See *vyuj+upa*: *yujmahe* is a root-class present (612a), used with future *mg* (777a). —U.f. *nú* | *indra* (314³). —See *1svadhā*3. —*babhūtha*, 798b.

14. *kvā syā*, Whitney, 90b²: pronounce *kūa siā* · *svadhāsīd*. —*syā*, 'that' (wish for my company), just mentioned, line 13. They did leave him in the lurch once—see 82^{1N}. —U.f. *yád* · *sam-ādhatta*: see *√ldhā+sam* and 668.

15. *Pada*-text *ahām hí ugráh*. —See under *√nam*: for gen., see 297c end, and cf. 77³.

16. *bhūri*, acc. n., may be either pl. (340) or sing. —Pischel shows that *asmé* may be used as instr. (or gen.) also. 'With (=in company of) us combined, (and) by our united prowess.' —Pronounce *yújiebbhis*, *pāúnsiebbhis*.

17. *kr̥nāvāmā* (248c), pres. subjunctive (700) of *√kr̥*, 715. —*krátvā*, Classic *kra-tunā*, 342. —*maruto*, voc.: the spokesmen call on their companions to bear them witness. But the reading *marúto*, nom., has been suggested. —See *yád*4 end. —*vāçāma*, 614.

18. *vádhim*, 904a. —*babhūván*, 802.

19. Compare 701^{5N}.

20. See *á-nutta* and *ánu-tta* in vocab. —See *ā*3. —See *√vid*3 and 619³. —Either, 'Entirely invincible for thee is surely nothing. Not (one) like thee is found among the gods'; or, 'Entirely granted thee is (the fact) that surely no one (*nákis* · *ná*, double neg. = single) like thee etc.' Cf. KZ. xxvi. 611 and JAOS. xiii.p.c = PAOS. May, 1886.

NOTES TO PAGE 74.

1. *náçate*: acct, 596 and 597, cf. 89^{3N}; the object (*tvā*) is to be understood from what precedes. —Roth emends to *kariṣyāh*, see 938.

2. Pronounce *ékasya cin me vibhū astu ójas*. —*yá* = *yāni*. See nú3. 'Whatsoever things (I am) having ventured, (those) I will accomplish (subjunctive = fut. ind., 576) wisely (365.1).'

3. This *vidānas* may be referred to *√lvid*. —*cyávam*, 563, 743. —*īçe*, as 1st pers. here. —'What things I may undertake, just I, Indra, am master of them.'

4. U.f. *ámandat mā marutas st*, 173a: cf. 741^{2N}. —*yád* · *bráhma cakrá*, a subject-clause co-ordinate with *stómas*.

5. *máhyam*, appositive to me. —*sákhye*, 343a. —*tanúe tanúbhis*, 'for myself, by yourselves (*vestra sponte*), i.e. for me, spontaneously or heartily.'

6. See *evá* 1 end. —Roth suggests the emendation *ánedyāh* (*ánediāh*), as nom. pl. m.; or else *anedyaçravāh*. —U.f. *ā* *īças dādhanās*.

7. *sañ-cákṣiā*, 993a. —*áčchānta* (*ech*, 227), for *a-chānt-s-ta*, 883, 233b. See *√chad*. —*chadáyāthā* (248c), subjunctive, 1043.2.

—'In very truth these (are) appearing good unto me, blameless, putting on glory (and) strength. Ye of shining hue have delighted me, upon looking at (you), O Maruts, and delight ye me now.'

8. See *√mah*. —*prá yātana*, 618. —*sákhiñr*, 209.

9. See *√vat*. —*bhūta*, 835. —*návedās*, 415e, as nom. pl. m.

—The accent-rules for the oblique cases of the pron. root *a* (cf. 502) are simple and entirely natural. Thus:

A. If the form is used adjectively, distinguishing 'this' thing from others, it is accented (74⁹; 92⁸, 79¹⁸). B. So also if used as an emphatic substantive pron. (83¹⁵, 103⁴ *asmāt*).

C. But if used as an unemphatic substantive pron., 'his, her, him, their, them,' it is accented (83¹⁶, 70⁸, 71¹⁴, 74³, 88¹⁷, and very often). In this case the form cannot stand at beg. of pāda.

10. The *ā* has pregnant *mg* (cf. *√guc+ā* and *√apa*) and goes w. both *duvasyāt* (562²) and *cakrē*. —Both verbs depend (595) on *yād*. —Pronounce *mānīāśya*. —'When the singer entices (you) hither as to an oblation, (and when) the wisdom of Māna's son has brought us hither —.'

—Roth would expunge one *d* and read *duvasyā*, instr. (365.1) of *duvasyā* (1149⁶), 'with an honoring, i.e. reverently.' The passage is a desperate one.

11. U.f. *ā u sū varṭta* (irreg., 839) · *āccha*. See *sū* 1 and *√ṛt+ā*. —*imā* = *imāni*. —*arcat*, 743.

12. *va stōmo*, u.f. *vas stōmas*, 173a: similar combinations at 79¹⁷, *vīpras st*; 81¹⁷, *ājayas sp*; 87¹; 92⁸; 74⁴; per contra, 47¹¹. —*iyām* here refers back — see 1 *idām*. —See *gīr*.

13. U.f. *ā iṣā yāsiṣṭa* (914³) · *vidyāma* (*√vid*, a pres. opt. of the root-class) *iṣā-m*. —Pronounce *vayāām*? —'Hither with refreshment come ye. For ourselves as a strengthening may we get refreshment (and) a well-watered dwelling-place.'

—It would seem that the poet Agastya was the son of Māna, of the race of Mandāra. This entire final stanza recurs at the end of hymns 166–168. The awkward repetition of 'refreshment' leads Roth to suspect that the original pāda *d* of the stanza is lost and replaced by the one in the text, which is a stock-verse recurring at the very end of twenty subsequent hymns.

SELECTION XXXVI. RV. iii. 62. To Savitar. —Respecting Savitar, see Kaegi, p. 56(79). The last "hymn" (62) of the third *maṇḍala* is really a collection of six short hymns to various divinities. Each hymn

contains three stanzas, and the triad to Savitar is the fourth of the six.

—The first stanza of this triad is the most celebrated stanza of the RV., and is called the *sāvitrī* (sc. *ḥk*), or the *gāyatrī* κατ' ἐξοχήν. It has held, and holds even now, the most important place in the worship of the Hindus. In the Proceedings of the International Congress of Orientalists (1881) at Berlin, ii.2.160–187, and in *Religious Thought and Life in India*, p. 399f, Monier-Williams discusses the place of the RV. in the religious services of the Hindus of the present day.

He says that the worshipper must first bathe, then apply ashes to his limbs and forehead, bind his hair, sip pure water, and inhale pure air and retain it in his lungs for a while. The worshipper then utters RV. iii.62.10, which — like the Lord's Prayer among Christians and like the *Fātiḥah* among Muhammadans — takes precedence of all other forms of supplication. [Cf. *Manu* ii.101f.] Later on, the *gāyatrī* is muttered 108 times with the help of a rosary of Tulsi wood.

—Much has been fabled about the stanza and its virtues. See, for example, *Manu* ii.77–83. And it recurs frequently in the other Vedas; thus, four times in the VS., twice in the TS., and once in the SV. "No good and sufficient explanation of the peculiar sanctity attaching to this verse has ever been given." —Whitney, reprinted in Kaegi, n.222. The stanza has naturally been imitated a great deal: so even in the RV. (v.82) we find verses run in the same mould. And it is interesting to find the RV. stanzas iii.62.10 (*gāyatrī*) and v.82.1 repeated in juxtaposition in the Tāittiriya *āraṇyaka* at i.11.2 and i.11.3. After the pattern of the *gāyatrī* have been made a good many wooden and halting stanzas: so TA. x.1.5,6.

14–15. *dhīmahi*, root-aor. opt. mid. (837) of *√idhā* — see *√idhā* 3. See also Whitney in Kaegi, n.222. —*yó* · *pracodáyāt* (1043.2), and may he inspire.'

16–17. *pūramdhiā*, perhaps 'with exaltation (of spirit).' —*īmahe*, see *vi* and reference.

18. *nāras*, nom. pl. of *nṛ*.

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SELECTION XXXVII. RV. iv. 42. Indra contests the supremacy of Varuṇa. — Respecting Varuṇa, see Hillebrandt, *Varuṇa und Mitra*, 1877, and Kaegi, p. 61(85), notes 241f. This hymn has ten stanzas; but the last three have nothing to do with the rest.

—Varuṇa is by far the noblest and loftiest character of the Vedic pantheon, and seems to have held the most prominent position in the earliest period. Later—as appears if we consider the RV. as a whole—the warlike and national god Indra is plainly most prominent. The gradual supersession of Varuṇa by Indra¹ is reflected in a considerable number of passages—among them, this hymn—and especially in x.124.

—In stanzas 1–4 of this hymn, Varuṇa claims the godhead, supreme and from the beginning, in virtue of his creating and sustaining the world. — Indra responds (5–6) by asserting his irresistible might as god of battle. — And the hymn ends with an acknowledgment on the part of the poet (st. 7) of the claims of Indra. This is essentially the interpretation of most of the authorities.²

—But the general drift of the hymn has been—no less than its details—the subject of very much discussion and difference of opinion. Bergaigne³ considers stanzas 1–6 as a monologue of Indra. Barth⁴ rejects the theory of the decadence of the Varuṇa-cultus and regards RV. x.124 as one of the few survivals of a class of myths in which Varuṇa is not the god of a smiling and gracious heaven, but a malignant divinity. Finally, Whitney urges that this is not a question of supremacy and subordination, but rather of comparative prominence. — This selection, I confess, is out of place in a Reader.

¹ Discussed by Muir, OST. v.116f; and, in connection with RV. x.124, by Hillebrandt, p. 107–111. See also Grassmann's introduction to x.124 and his translation of it.

² So GKR., p. 26; Grassmann, Translation; and Hillebrandt, esp. 72(159), 104–105.

³ La religion védique, iii.142, printed 1877.

⁴ The religions of India, p. 18.

1. *māma*: note that every one of the stanzas 1–6 begins with an emphatic form of the first personal pron. — *dvitā*, if rendered 'equally,' means 'as well as thou, O Indra, who disputest my sovereignty,' or else 'as well over all creatures as over gods;' but Kern defines *dvitā* as 'from everlasting' or 'to everlasting:' the *mg* is uncertain and has been so since the time of the *nighaṇṭavas* (cf. Nirukta, v.3). — Pronounce *rāṣṭrām*. — See *viṣvāyu* in vocab. — Grassmann would emend *yāthā naḥ* to *yātānāḥ*, root-aor. ppl. of *vyat*, 'joining themselves together, united:' 'mine (are) all immortals together.' Otherwise we must take *naḥ* as plural of majesty and equiv. to *māma*.

— 'To me, the ruler, forever (belongs) the sovereignty over all creatures, just as all immortals (are) ours, i.e. our vassals.'

2^b. Taking *vavṛi* in *mg* 1, 'I am king of the folk's highest cover, i.e. king of heaven,' or else 'I am king of the folk of the highest cover, i.e. king of the folk of heaven, or king of the gods.' — GKR. quite otherwise.

3. *rājā* as pred. — *prathamā(ni)*, 'first' in order of time. — See *vdhr̥ṣ*.

5. *īndro*: excellent authorities emend, and read *indra*. — *té urvī* (342) etc. are accusatives dual neuter, object of the verbs in next line. — *mahitvā* (330) 'by might.'

6. *sām āirayam*, *ṽir*, 585. — *dhārayām* ca makes a new clause, hence acct, 593².

7–8. 'I made the dropping rains to stream. I uphold heaven in the place of eternal order. And in accordance with eternal order, the sacred son of Aditi (i.e. Varuṇa) spread out the threefold world.' The sending of rain is a function proper to Varuṇa — cf. Hillebrandt, p. 85–86. In the assignment of *this* stanza the authorities differ and waver most.

9. Pronounce *māam* · *suācāvās*. — *vr̥tās*, 'the chosen ones, *πρόμαχοι*' (*ṽ2vr̥*), or else 'hemmed in, sore beset' (*ṽ1vr̥2*): opinion about equally divided. — *ṽhū*.

10. *maghāvā_ahām* *īndras* may make a sentence by itself or be taken appositively with the subject of *kṛnōmi*. — See *ṽṛ* and reference.

11. *cakaram*, 817, 818². — *nākis* begins

new clause. —*varate*, √*vr̥*3, root-aor. subj. (836).

12. *mamádan*, perf. subj., 810a. —*yád ukthá*(ni) sc. *mā mamádan*. —*rājasī*, 138a.

13. U.f. *vidús* (790a) *te*, 188b: similarly 80¹⁶. — ‘All beings have knowledge of thee as such a one (*tásya*). These things thou proclaimest to *Varuṇa*, O true one.’

14. Pronounce *tuám*, both times. — *gr̥ṇviṣe*, 699² end, see √*gru*2. ‘Tu hostium interfectoꝝ clues.’ —*jagh*, 805: cf. 71¹. —*vṛtán*, √*vr̥*2. —*arinās*, 725.

SELECTION XXXVIII. RV. iv. 52. To *Uṣas*, the Dawn-goddess. — See Kaegi, p. 52(73). The monograph by Brandes, *Ushas og Ushas-hymnerne i Rigveda*, Copenhagen, 1879, gives translations of all the 21 hymns in juxtaposition. Cf. also Easton, JAOS. x.p.lxi = PAOS. Oct. 1873.

—Stanzas 1, 2, 3 (= SV. ii.1075-7) form a strophe. Stanzas 5, 6, 7 seem to form a second. Stanza 4 seems to be an addendum to the prior strophe.

15-16. U.f. *syá*, 188a. —√*ivas*+vi. —*svásus*, cf. RV. i. 113.3. —*práti adar̥ci* (844), note force of *práti*.

17-18. *citrá* as pred. —*mātá*, cf. Hesiod, Theogony, 378-82. —*gávām*, 361c. The ‘kine’ are the fleecy morning-clouds, the children of Dawn — cf. Kaegi, note 197. —See *ṛtávan*: the idea in Job xxxviii.12^b or Psalm civ.19^b is similar. “The sun knoweth his going down.”

Bright as a ruddy steed became
The faithful mother of the kine,
Uṣas, the friend of *Agvins* twain.

19. Note how all three *pādas* of this stanza begin with *utá*. — Pronounce *sá-khāsi*, u.f. *sákhā asi*.

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1. U.f. *utá uṣas* (voc.). —*vásu-as*, 342, 297c. —*iṇiṣe*, 630.

3. *práti* . . *abhutsmahī* (√*budh*), 882 and 155: ‘we have awaked with praises to meet thee (*tvā*)’ — vocab. wrong.

4-5. *práti adṛkṣata* (√*dr̥ṣ*), 879b, 882, 218. — U.f. *á uṣás aprās* (889).

Gladsome before our eyes appear
Her beams — like herds of kine let loose.
The wide expanse of air she fills.

6-7. *āpaprúṣī*, sc. *jr̥áyas*, or with *Sāyana*, *jagat*, ‘the world,’ ‘all’: the stems of this perf. ppl. are *paprivāns-* and *paprús-*, cf. 803 and 459. — Pronounce *vī āvar* (√*vr̥*, 831², 585²). — ‘According to thy wont, be gracious.’

8-9. *dyám*, see div. — U.f. *ā antárik-ṣam*, sc. *tanoṣi* (√*tan*+ā, 698B). — See *priyá3*. — Note the radical connection of the assonant words and render by ‘radiant ray,’ ‘effulgent flame,’ or the like.

SELECTION XXXIX. RV. v. 24. To *Agni*. — The stanzas are *dvipada*, i.e. consist of two *pādas*, one of 8 and one of 11 or 12 syllables. Most nearly like this hymn in metre is RV. x.172; but the stanzas of RV. viii.12,13,15, and 18 are essentially similar (8+8+12).

—It is very worthy of note that three of the stanzas occur in immediate juxtaposition in the other *samhitās*, and as follows: in the order 1, 2, 4, at SV. ii.457,458,459, at VS. xv. 48^a,48^b,48^c, and at VS. iii.25^a,25^b,26^a (here stanza 3 follows as 26^b); and in the order 1,4,2 at TS. i.5.6 and iv.4.4. Finally, to judge from the legend given below, and from the prescriptions of the ritual — of the sacrifice to the Manes, for example — this hymn would appear to be a *tr̥ca* or triad of *riks* (see *Sāyana* to RV. v.24 and to PB. xiii.12.5).

—Tradition (*Kātyāyana*) ascribes this hymn and also x.57-60 to the *Gāupāyana* brothers, *Bandhu*, *Subandhu*, *Ṣṛtabandhu*, and *Viprabandhu*. In his comments to x. 57-60, *Sāyana* gives the pertinent legendary material taken from ancient sources; and this, with other matter, is given in translation, in JRAS. ns.ii.441f, by Max Müller, who discusses the legend at length.

—The *Bṛhaddevatā* says that king *Asa-māti* sent away the four brothers who were his priests, and put in their stead two Brahman wizards. These took shape as doves, bewitched *Subandhu*, and plucked out his soul. In order to cause the spirit to return,

the three remaining brothers recited x.58 etc., and 'praised Agni with the dvipada hymn as it is among the Atris,' i.e. in the book of the family of Atri, the fifth. Then Agni gave back to Subandhu his soul, and the brothers, delighted, sang the rest of x.60 (7-12) and laid their hands (cf. 91²N.) on the one thus resuscitated.

10. *ágne*, acct, 314². — Pronounce *tuám*. — *bhavā*, 248c: so *urusyā* and *ṛudhī*, line 12.

11. *áčchā*, 248a. — *nakṣi*, √2naç, 624. — Superl., 471. — *dās*, 835.

12. *sá*, see *tá2* end. — *nas*, 297b. — *bodhi*, see 839 end: here from √budh, see √budh3. — *ṛudhī* for *ṛudhī*: aorist impv., 839: acct, 593² mid. — *no*, u.f. *nas*, 194. — *aghāyatás*, pres. ppl. ablative, 290: acct, 316, 318a. — See *Isama*.

13. See under *tá2*. — *didivas*, √dī, perf. ppl., voc., 462a. — *īmahe*, see *vi*.

SELECTION XL. RV. v. 40. Indra and Atri, and the sun eclipsed by the demon. — For a critical analysis of the hymn, see Grassmann, Translation, i.190 and esp. 540. Stanzas 6, 7, 8, here given, are quite independent of the rest.

—Ludwig identifies the eclipse here referred to with that of April 20, 1001 B.C., O.S.—see *Sitzungsberichte d. böhmischen Gesell. d. Wiss.*, 1885. His argument is reported by Whitney, JAOS. xiii.p.lxi f = PAOS, Oct. 1885, and by Bergaigne, JA. 8.vi.372f. No fair interpretation of the text furnishes data precise enough for an exact identification.

—Stanzas 6 and 8 are spoken by the poet; stanza 7, by the Sun. The Sun's foe, *Súrabhānu* (accent!), is 'he who has the sun's beams,' and is later identified with *Rāhu*, the demon who 'swallows,' 'devours,' or 'seizes' (√2gr, √gras — cf. 23¹N., √grah) the sun or moon, and so causes eclipses. The Sun is in terror, and implores Atri for help: and the latter rescues the orb by prayer and praise.

—Atri's mythical exploit is often mentioned in the *Brāhmaṇas* (see texts in Lud-

wig, v.508; and cf. SBE. xxvi.346). Thus the PB., at vi.6.8,11, narrates how, at the request of the gods, Atri restored to brightness the sun, which the demon had smitten with darkness. On this account, it continues, a present of gold, the symbol of brightness, is made to a descendant of Atri at a sacrifice now-a-days.

—Interesting are the Greek ideas about the *πάγκοινον τέρας* that bringeth to nought men's strength and wisdom — see Pindar's *Fragments* [74], Bergk⁴ i.411f and notes.

14. *ava áhan* (593), cf. 70⁷ and note.

15. *gūhám*, √guh. — *ápa-vrata*, 'having action off, i.e. baffling,' or, as in vocab. — 'The sun, hidden . . . Atri found (avindat) by the fourth prayer.'

—Ludwig reasons thus: The other priests had a regular liturgy of three prayers for combating eclipses. On this occasion, these proved ineffectual. Atri knew a fourth, and that brought the sun out. Hence the totality must have been very long. This matter is discussed in full by Whitney, l.c., p. lxx (=xxi). Bergaigne, l.c., p. 383 (=14), says it is a mere case of the use of a sacred number plus one — cf. *Rel. védique*, ii.128.

16. *mām* (pronounce *māam*) *imám*, 'me here, i.e. in this plight;' *Sāyana*, *idrg-avas-tham*. — U.f. *atre*: the Sun is addressing Atri. — *irasyā*, 365.1. — *bhiyās-ā*, '(me, who am thine) with fear, i.e. who am thine, (but) sore in terror:' or, the word may be taken actively, as the accent (1151.2c) and *Sāyana's* gloss ('fear-inspiring') suggest, and joined with the subject — 'with a frightening.' — *mā . . ní gārīt*: √2gr; aor., 899a; combination w. *mā*, 579.

17. Pronounce *tuám mitró asi . . táu mehávatam*. — *mitró*, 'friend.' — U.f. *tāu* (see *tá2* end) *mā ihá avatam*: 'so do ye two help me here, (thou) and V.' With the peculiar omission of *tvám* compare that of *ahám*, 79¹⁰N. So RV. viii.1.6.

18 and 77¹. *brahmā* = *átris* of next line. — *yuyjánás* (807), see √yuj2. — *kíri* may rather mean 'praise.' — *upaçikṣan*, see √çak+upa. — U.f. *cákṣus á adhāt* (830). — *ápa aghukṣat*, √guh, 920, 916.

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SELECTION XLI. RV. vii. 55. Magic spells to produce sleep.—Ascribed to Vasiṣṭha. The hymn consists of three parts differing in metre and disconnected in contents. For a general discussion of it, see Colebrooke's *Essays* i.27, and Whitney's note, *ibid.* p. 112; JAOS. iii.336f; and esp. Aufrecht, *IST.* iv.337f. Sāyaṇa reports the native traditions about the hymn. Thus:

Vasiṣṭha came by night to the house of Varuṇa—to sleep, say some; to steal grain, say others. He was assailed by the watchdog, which bayed at him, and fain would have bitten him; but he laid the hound asleep with the stanza beginning,

When, silv'ry Sārameya, thou,

and the one following.—Later superstition uses the hymn to quiet uncanny creatures at night: see *Rigvidhāna*, ii.26.

—FIRST PART. The hymn next preceding this in the RV., vii.54, is to Vāstospati, the Lar familiaris, and consists of three stanzas. The first part of our hymn, vii.55.1, is a mere addition to these three stanzas, and belongs accordingly to vii.54 rather than to vii.55, as appears from the fact that the four stanzas are all recited together in the ceremony of moving into a new house. See ÇGS. iii.4, AGS. ii.9.9, and esp. PGS. iii.4.7—all in SBE. xxix.; and cf. MS. i.5.13.

The joining of this stanza to hymn 55 is a simple misdivision of which the NT. shows many parallel instances. Thus Mark ix.1 belongs to viii.; chap. ix. should begin with the Transfiguration. A converse misdivision is at AV. vi.63–64 as compared with RV. x.191.

—SECOND PART. Stanzas 2–4 are part of a scene at the entrance to Yama's kingdom or the regions of the blessed. Yama's two watch-dogs (cf. 83¹⁷N. and introd.) guard the pathway and keep out the wicked. Here one of them barks at some who would come in; and these, in turn, protest that they are godly men, and so have a right to enter in peace. See Kaegi, n.274; Zimmer, p. 421.

—THIRD PART. Stanzas 5–8 are the incantations by which the entire household is put to sleep. According to Aufrecht, l.c. (or Zimmer, p. 308), it is while a maid is receiving the visit of her lover; but that seems a little doubtful because we have plurals *nas* and *sām hanmas* and *vayām*, lines 12, 13, 15, and not duals.

With stanzas 5, 6, 7, 8 correspond respectively stanzas 6, 5, 1, 3 of AV. iv.5, and the variants are interesting. The third part has nothing to do with the second; but the dia-skeuasts have juxtaposed them because in both a dog is put to sleep.

2–3. *vāstospate*, see above: for *ś*, see 187. —*viṣvā* for *viṣvāni*, 330. —*edhi*, 636. —*Yāska*, *Nirukta* x.17, says *yad yad rūpam kāmāyate devatā, tat tad devatā bhavati*. Sāyaṇa quotes him from memory thus, *yad yad rūpam kāmāyante, tat tad devā viṣanti*.

4–5. See *dānt*. —*vīva*, accent!, 128 end: cf. 83¹⁵. U.f. *vī iva bhrājante ṛṣṭāyas*. —See *ūpa*2. —See *vhas* and 678. —‘They (the teeth) shine like spears, in the jaws of the devouring one.’ —*nī śū* (188a) *svapa* is a refrain.

The dog here addressed is partly white and partly reddish brown, as Sāyaṇa rightly observes; and this is in accord with the adj. *ṣabāla*, ‘brinded,’ applied to both of them at 83¹⁷.

6–7. *punaḥsara*: for the *mg*, see vocab. and cf. Hamlet i.4.51–53. —*kīm*, ‘why?’

8. For the genitives, see 297c end, and cf. 73¹⁸. —See *vīdṛ* and 1010 and 1011. —Probably the swine as a domestic animal is meant here. In that case, this stanza is a later addition to 2 and 3, and is based on a conception of the situation such as the native tradition presents.

10. Quoted at 593², which see.

11. In the Veda, ‘complete’ is *sārva* and ‘all or every’ is *viṣva*. Later, *viṣva* dies out and *sārva* does double duty. In the Veda, the use of *sārva* in the proper *mg* of *viṣva* (as here, 77¹⁷, 85²⁰, 91¹) marks the passage as late. See vocab. under *sārva*.

—*ayām* etc., ‘these here people on all sides, all the people around here.’

5. Lit. 'As to going, the best-going; most adorning themselves with adornment; united with beauty; terrible with strength.' Their abundant ornaments are much spoken of (e.g. v.54.11). Note the radical connection of *ójas* and *ugrá*.

6. 'Terrible is your strength; steadfast your power; therefore (*ádha*) is a troop, with the Maruts (as allies), mighty.'

7. *krúdhmī*, nom. n. pl., 340. — Pronounce *múniva* (cf. 73^{2N}.) or *múnir* 'va. — 'Clear is your whistling. Your hearts are wrathful as the wild onward-rush of a doughty troop.' Otherwise Bergaigne, *Mélanges Renier*, p. 85.

8. *yuyóta*: irreg. impv. (654) of *√yu*; accented, as standing at the beg. of a *pāda* (see above). — *prāṇaṇ* *naḥ*, u.f. *prā-nak* (192a, 161) *nas*: *nak*, for *nak-t*, *√naç*, 833, 218³; augmentless aor. as subjunct., w. *mā*.

9. Classic, *priyāṇi nāmāni* (425d). — *huve*: we should expect *huvé*. — U.f. *ā yád trpán* (3d pl., 848 end: *pada-pāṭha* wrongly *trpát*). — See *yád3* and *√vaç2*. — We have here an unsyncopated verse — see above. Grassmann emends. — 'I invoke the dear names of you the mighty, in order that they (among you) who desire (our praise) may be gladdened, O Maruts.'

SELECTION XLIII. RV. vii. 86. To *Varuṇa*. — Respecting *Varuṇa*, see vocab. and cf. p. 367. The hymn is rendered by GKR., p. 6. The comments of Ludwig, vol. iv. p. 88, deserve careful attention.

— The poet is ill and deems his sickness a punishment sent by *Varuṇa* for some sin. He acknowledges the wisdom of the majestic god; but ventures to approach him with confession of sin and prayer for forgiveness and renewed self-consecration to the divine service. Compare Kaegi, p. 66(92).

10-11. *dhīrā* = *dhīrāṇi*. — See *tū2*. — *mahinā*, poss. like colloquial Eng. 'mightily, i.e. very.' — *urv-ī*, acc. du. f. — *papráthat*, classed doubtfully as an augmentless reduplicated aor., 869³. — Note how the accent or the lack of accent of the verb-forms affects the exegesis.

— 'Wise in sooth is his nature (with

might =) and mighty [[?] or Stable in sooth are the creatures by his might], who propped asunder the two wide worlds, even. He set the great lofty firmament in motion, the stars (collectively) for ever [or the stars as well, cf. 75^{1N}.]; and he stretched out the earth.' — Biblical parallels, Kaegi, p. 62(86).

12-13. Accent-marks, Whitney, 90b²: *tanúā sám* . . *nú antár*. — *bhuvāni*, 836^{1.3}. — See *kím3*. — *abhī khyam*, 847 middle.

— 'And with my (*sváyā*) self I say this (take counsel thus), "When pray am I to be in *Varuṇa*'s presence?" etc.'

14. *tád énas*, τὸ ἀνδρῆνα, 'the (admitted) sin.' — U.f. *didḥksu* | *úpa u emi* — see *u2* end. Ludwig takes *didḥk-su* as loc. pl. m. of *didḥç*, 'seer.' Thus case-form, stem-form (see 1147b), and construction (cf. German *bei Jemand anfragen*) are entirely regular. Others take *didḥksūpa* for *didḥksus úpa* (nom. s. m. with elision and crasis, cf. 78^{17N}.); but the acct is wrong — see vocab.

— 'And unto the wise (*vcit*, 787, 802) I go to find out by inquiry' (*√prach+vi*, 970a, 981³).

15. *kaváyaç cid* — not my conscience only. — U.f. *āhus*, 801a. — *√2hṛ*.

16. 'What was, O *Varuṇa*, the sin most grievous (lit. principal)?' — See *yád3*. — See *ghan* and 1028 e and f.

17. *prá vocas*, 'tell', 848³, 847 end. — U.f. *svadhāvas* | *áva* (135²) *tvā anenāç nāmasā turás iyām* (616³). Pronounce, with elision and combination, *turéyām*.

18-19. See *√srj+ava* 3 and 2. — Note prolongations of finals in *srjá*, *srjá*, and *cakṛmā*. — With the second *áva*, supply *srja tání*: *yá* = *yáni*. — Pronounce *dámāno* (425f end), abl. — *Vasiṣṭha*, the seer to whose family all the hymns of this seventh book are ascribed.

20. 'It was not my own will, it was inatuation . . .' Note how the pronouns conform in gender with the predicates. — 'Liquor, dice' — ancient and perennial sources of crime: cf. Tacitus, *Germania*, xxiv.

NOTES TO PAGE 79.

1. 'The older is in the transgression of the younger. Not even (*caná1*) sleep itself

(*id*) excludes wrong.' I, Vasiṣṭha, have not entirely overcome the sins of my youth. Thoughts of malice or impurity trouble even my sleep. — Interpretation doubtful.

2-3. *āram* (not *arām*) *karāṇi*, 'I will serve,' root-aor. subjunctive (836¹) of √ *kṛ*. — *ānāgās*, now that my sin has been, as I hope, forgiven. — 'Made the unknowing to know.' — 'The wise (man) unto wealth the still wiser (god) doth speed' (√ *jū*).

4-5. *ayām* · · *stomas*, referring back to the hymn just ending — see *idām*. — See √ *cri*+*upa*. — See *kṣéma*2. — See u 1 end. — 'Ye gods, O keep us evermore with blessings' — refrain of the Vasiṣṭha-hymns; see Kaegi, note 83c, and Ludwig, iii.129.

SELECTION XLIV. RV. vii. 88. To Varuṇa. — Translated by GKR., p. 10. Like enough stanza 7 is a later addition.

— The poet, forsaken by Varuṇa on account of some sin, calls sadly to mind the by-gone days when he walked so happily with the god, and also the scene when, gliding over the waters with the god of the waters, he received the sacred appointment of Rishi. He asks forgiveness and restoration to divine favor. See Kaegi, p. 68(94). — It is not unnatural that Vasiṣṭha should address himself (cf. Ps. ciii.1) or speak of himself as a third person.

6-7. Pronounce *práy-iṣṭham* and cf. 470³. — *īm*, enclitic pron., with which *vṛṣaṇam* is in epexegetical apposition — cf. 70^{6N}. — *kárate*, root-aor. subjunctive, 836. — See *vṛṣaṇ*3, and cf. the Hebrew conception of the sun that "rejoiceth as a strong man to run a race," Ps. xix.5.

8. *mañsi*, *vman*2, *s*-aor. mid. 1st pers. *s*., 882. — 'So now, having come (805) to the sight of him, as Agni's face I deem Varuṇa's.' When I contemplate Varuṇa, his face seems to me like blazing fire.

9. *ácmann*, 210, 425c. — *abhí* · · *ninīyāt* (accentless), put doubtfully as a *present* opt. of the reduplicating class, 651. — 'The light which in heaven [is], and the dark, let the lord unto me bring, a wonder to see.' The beauty of the heaven by night no less than by day was a wonder.

10. *á* · · *ruháva* implies the subject *āvám*, i.e. (*ahám*) *várunaḥ* *ca*: see 76^{1UN}. At KZ. xxiii.308 is adduced the AS. parallel, *viṭ Scilling song āhōfon*, 'we two, Scilling (and I) raised a song.' — See *vir*+*pra*. — See *mádhyas*3.

11. *ádhi apám snúbhis*, 'ἐν' (*eûpéa*) *vôta θαλάσσης*: pronounce *sânubhis*. — U.f. *preñkhé*. — *prá* · · *īñkhayāvahāi* (1043.2) is apodosis, as the accent shows. — See 1 *gubh* and *kám*.

12. U.f. *nāvi á-adhāt* (829). — Pronounce *su-ápā(s)*.

13. *sudinatvé áhnām* (430a): cf. *εἴποτε εὐήμερίας ἡμέραν ἐπιτελοῖν*, 'if ever he makes a jolly day of it,' Alkiphron's *Letters*, i.21. — U.f. *yāt* (see this) *nú dyāvas* (361d) *tatānan* (810a), *yāt usāsas* (*tatānan*). Cf. Psalm lxxii.5,7,17.

14. Pronounce *kúa tyáni nāu sakhíā* and see *kvā*. — *sácāvahe*: tense, see 778a; depends on *yád*. — See *yád*3. — Muir compares Psalm lxxxix.49.

15. *jagamā* (248c, 793b), 'I had access to:' we *might* expect *jagámā*, accented, and so co-ordinate with *sác*. — V's golden house is built (AV. vii.83.1) on the waters:

*apsú te rājan varuṇa
grhó hiranyāyo mitāḥ.*

16-17. See explanation under *yád*7. — Pronounce *tuām*. — *kṛnávāt*, 715, 700. — 'Doeth sins against thee.' — *sákḥā te*, '(he is yet) thy friend,' as apodosis to the concessively taken *yás kṛnávāt*. So Ludwig. — See √ *bhuj*5. — U.f. *yandhí* (617, 212) *sma* (188a, 248a) *vípras* (see 74^{12N}.) *stuvaté* (619).

18-19. GKR. transpose *pādas b* and *c*. — *tvāsú*: u.f., as given rightly by the *pada-pāṭha*, *tvā* (object of *vanvānās*) *āsú* (loc. pl. fem. 501). 'In these fixed or secure dwellings dwelling, thee we (are) beseeching (√ *van*, 713, 705) for grace from the lap of Aditi.' — *ví* · · *mumocat*, 809, 810a. — Refrain as before, 79^{2N}.

NOTES TO PAGE 80.

Selection XLV. RV. vii. 89. To Varuṇa. — The hymn has been often translated:

so by Müller, ASL. p. 540; Muir, v.67; GKR. p. 12; Hillebrandt, *Varuṇa and Mitra*, p. 64; Bergaigne, *Religion Védique*, iii.155.

—It is the prayer of a man who is *varuṇa-grhīta*, 'seized by Varuṇa, i.e. afflicted with the dropsy.' V. is god of the waters (cf. 7¹⁰N., 79¹⁵N.), and the disease is supposed to come from him and as a punishment for sin: see AV. iv.16.7; also AB. vii.15, *atha ha āikṣvākam varuṇo jagrāha; tasya ha udaram jajñe*; and ÇB. ii.5.2². Cf. Hillebrandt, p. 63–65, 54. Ludwig's interpretation is quite different: see his notes, vol. iv. p. 91.

1–2. *mó*, see u2. —*śū*, 188a. —*grhām*, Kaegi, note 329: cf. also the AS. poem in Thorpe's *Analecta*, p. 142, entitled *The Grave*, and familiar through Longfellow's translation. —*gamam*, 833, 835: with *mā*, 579. —*mṛlā*, 248c, *vmṛd*.

3–4. 'When I go, tottering along, like a bag, puffed up,—have mercy.' —*ṽsphur* implies quick or vigorous motion—see vocab. Here the *iva* is not a particle of comparison; it modifies the mg of the root to that of a languid shake or wobble such as is characteristic of a dropsical person. So *pra-hasan*, 'laughing out;' *pra-hasann iva*, 'smiling.'

—*dhmātās*, 'puffed up' (with wind) or 'bloated' (with serum), has reference not only to the bag, but also to the understood *ahām*. Grassmann, 'schnaufend,' i.e. 'blown, winded, puffing.' Otherwise Bergaigne, iii. 155N. —*adrivas* (454b), always of Indra, except here, and at ix.53.1 (of Soma)! —On this stanza the exegetes differ much.

5–6. *krátvas*, gen., 342. —*dinātā*, 365.1. —*jagamā*, 79¹⁵N.

7–8. Line 7 has trochaic cadences. —'On (me, thy) singer, (though) standing (803) in the midst of water, thirst has got hold' (*avidat*, v2vid2). See Horace's description, Odes, ii.2, *Crescit indulgens*, etc.

9–10. See *yád5*. —See *2idám*. —See *jána*: for loc., 303a. —*dhármā*, 425d. —*yuyopimā*, 793e. —See *vrig*: caus. aorist, 1046, 859; augmentless form as subjunctive w. *mā*, 579.

—'If we mortals do anything (*kím* ca, neut.) here (that proves to be) an offense

(masc.) against the gods, if with folly thy steadfast decrees we have thwarted, do not (cause us to take harm from this sin=) chastise us for this sin.'

—METRE, *jagatī*. This stanza is not a part of the hymn. The stanza is an oft-recurring one—Schroeder, MS. iv. p. 290. Its repetition daily for a year is prescribed at Manu xi.253: cf. *Rigvidhāna*, ii.29.1. The interesting stanza at RV. iv.54.3 = TS. iv.1.11¹ is probably a reminiscence of this. The AV., at vi.51.3, modernizes *ácittī* (340) *yád* to *ácittiyā céd*.

SELECTION XLVI. RV. viii. 14. To Indra. —Indra and Namuci.—For the introduction to the Namuci-myth, see 81¹⁶N. For the later forms of the myth, see selection lxxii., p. 97⁹N.

—Division into five strophes of three stanzas is possible. In respect of contents, the first three stanzas and the last three make very good strophes. Stanzas 1, 2, and 3 form a strophe at SV. ii.1184–6; but 5, 7, and 8 form another at 989–91. The hymn is unsymmetrically divided into three at AV. xx.27–29.

11–12. *īḡiya*: form, 616; acct, 628; mode, 581b, note the second example. Similar idea at 87²⁰f, and often in RV., e.g. viii.19.25, 26. —*vāsvas*, gen. 342.

13–14. See *ṽcak* B2 and 1030. —*ditseyam*, 1030; accented at beg. of clause, though not at beg. of *pāda*, 593². —Note the old mg of *ḡācī-pāti* (vocab.), whence was evolved the later 'Mrs. Might' (see *ḡācī*).

15–16. U.f. *dhenús* te, 188b: similar combinations at 87¹⁹, 84¹⁵. —*sūnftā*, cf. 28¹⁰bN. —*sunvaté*, v1 su, 705; acct, 318. —'Kine and horses,' see under *gó* 1. —*pi-py-ús-i*, vpi, 802 end, 459. —*duhe*, 613, and 70¹⁸N.

17–18. 'Nor god nor mortal is a restrainer of thy blessing, when . . .'

19. U.f. *yád* ('when') *bhūmim ví ávaratayat*: cf. "He taketh up the isles as a very little thing," Isaiah xl.15; also 12.

NOTES TO PAGE 81.

1. *cakrānās*, v1 kṛ8, and 807. 'Putting his plume in the heaven = touching the

heaven with his plume.' Just so, RV. x. 125.7d.

2-3. See *√vr̥dh3* and 807². — *ji-gy-ús-as* (787 — strong stem *ji-gī-vāns*) goes also with *te*. — U.f. *indra ā vr̥pīmahe* (718).

4-5. U.f. *vī antárikṣam* (Whitney, 90b²) *atirat* (Vtr̥). — *ābhinat*, Vbhid, 692. — *valám*, cf. *Indra's* epithet, 51⁷.

6-7. U.f. *úd gās* (361c) *ājat* (Vaj). — *āvis-kṛnván*, 187, 1078.

8-9. *dr̥hāni dr̥hitāni ca*, '(were) made stable and (were) established,' both from *√dr̥h*. — *parā-nūde*: form of inf., 192a, 970a: use of inf., 982c. — 'Steady, not for thrusting away = so steadfast they may not be moved.' Cf. Ps. xciii.1 or 2; xevi.10.

10-11. See under *√mad* 1. — See *√rāj+vi* and 902.

12-13. Pronounce *tuám*. — U.f. *indra-ási*: acct, 595d. — *stotīṇám* (acct, 372), use of objective gen. w. *bhadrakṛt*, which has noun construction rather than verbal.

14-15. U.f. *indrám id kecinā* (441). — *vakṣatas*, 'let them bring,' 893². — See *úpa* 2. — *suráḍhasam* might be 'joined with either *indram* or *yajñám*.

16-17. NAMUCI-MYTH. 'With foam of the waters, Namuci's head, O Indra, thou didst cause to fly asunder, when thou wast conquering all thy foes.' It appears to me likely that the natural phenomenon to which this refers is a water-spout ('Trombe') on an inland lake. This fear-inspiring thing may well be personified as a demon. The verb *úd avartayas* means 'didst cause to move out or fly asunder with a gyratory or centrifugal motion.' This accords well with the facts of the not infrequent phenomenon as seen by unscientific eyes. See Major Sherwill on Bengal waterspouts, JASB. 1860, xxix.366f, with good pictures, and Th. Reye, *Die Wirbelstürme*², p. 17f. The line MBh. v.10.37 = 328 seems to favor my view. The whole passage is a reminiscence of the Namuci-myth.

The head of the column is twisted and made to burst asunder and scatter itself (*phénena*, instr. of accompaniment, lit. 'with foam,' i.e.) in abundant foamy masses. Then, with the dispersion of the column, often

comes (Sherwill, 370; Reye, 32) a heavy rain. All this is set forth as gracious Indra's prowess. — U.f. *ājayas sp̥dhas*, see 741²N.

Bergaigne's discussion, ii.346-7, may be compared and also RV. v.30.7,8 and vi.20.6.

— The form of the myth as it appears in the Brāhmaṇas originates in a misconception of the case-relation of *phénena* (see above), which they take as an instr. of means, i.e. as the weapon by means of which Indra slew Namuci. So Sāyaṇa: *phenena vajrībhūtena*; see vocab., vsic3. Cf. notes to selection lxxii., p. 97.

18-19. *ut-sīsrpsatas* (*√srp*) and *ā-rúruk-satas* (*√ruh*), acc.pl.m. of ppl., 1027, 1029. — *dyām*, 361d. — *dásyūnr*, u.f. *dásyūn*, prop. *dásyūns*, see 209 and b and 338². — See *√dhū+ava* and 706. — Cf. the legend at Odyssey xi.305-20, and see Eggeling, SBE. xii.286.

20-21. *ut-sīrūcim* (408), 'so that it was parted asunder or scattered,' as factitive predicate of *vī-anāçayas* (Vl naç). — See *úttara* 1. 'Becoming victorious (after or as result of) quaffing the Soma.'

NOTES TO PAGE 82.

SELECTION XLVII. RV. viii. 85. 7, 8, 9. Indra and the Maruts, and Vṛtra. — For the corresponding Brāhmaṇa legend, see selection lxvii., p. 94⁴. Cf. also Muir, v.93.

— All three stanzas are addressed to Indra; and might be put in the mouth of the Maruts, were it not for *haviṣā*, st. 8^d. If, on the other hand, they are put in the mouth of the worshippers, then *úpa ā imas* cannot serve as verb to *marútas* nor govern *tvā* of st. 8^a. I therefore suspect that either *pāda b* or *d* of stanza 8 is a foreign intrusion. If it is the former, the original may have contained *ānu yanti* or the like.

1. See *viṣ*. — *viçve devás*, other than the Maruts; for here, presumably, they are not included among the friends who desert Indra; and the Brāhmaṇa says expressly that they do not desert. But at RV. viii.7.31 the contrary is affirmed; cf. p. 364. — *ajahas*, V2hā (661, 657): its object is *tvā*.

2. Explanation under *átha* 2. Similarly *átha* is used after an impr. implying a con-

dition (572²), at 96¹⁷, 97¹⁰. —jayāsi, 736.
—Half-line, cf. 88¹⁵.

3-4. Numerical construction, 486b. —
vāvṛdhānās (807²), 'growing strong, rejoicing
in strength.' —úpa tvémaḥ (accet!) u.f.
úpa tvā ā́imas (127, end). —kṛdhí, 839.
— 'Thy impetuosity = thee, the impetuous.'
—enā́, 502².

— 'Thrice sixty Maruts, in their strength
rejoicing, (do follow?) thee, like hosts of
morning, reverend. Unto thee come we.
Grant thou us a blessing.' Etc.

5-6. áyudham and ánikam are best made
co-ordinate with vájram. —See ásuras.

SELECTION XLVIII. RV. viii.91. To
Agni. —Stanzas 7,8,9 and 13,14,15 form
strophes in the SV. The rest of the hymn
(16-22), after rejection of one stanza, forms
two strophes: 16,17,18 may be safely grouped
together; and of the remaining four, I have
followed Grassmann in rejecting st. 21, on
account of the contents and language. Moreover,
the tense of ídhe is proper to a final
stanza — cf. Delbrück, *Tempuslehre*, p. 106-7.
On the other hand, it must be admitted that
stanzas 20 and 21 occur in juxtaposition at
MS. ii.7.7, TS. iv.1.10¹, VS. xi.73-4, and else-
where.

7-8. Four explanations of dhítí. 1. Grass-
mann, for dítí, q.v.; instances of the con-
fusion of dhí and dī are adduced. 2. Lud-
wig, 'durch die künstlichen mittel des ghr̥ta,'
see 2dhítí. 3. Sāyaṇa takes it from vdhā,
'put,' and renders by nidhānāis, 'with the
deposits' of ghee. 4. Best taken as
'draughts,' vdhā, 'drink,' see 1 dhítí and
reference, and cf. RV. x.115.1.

—tepānās, 794e, 807. —vakṣi, vvaḥ, 624:
so yáḁsi (vyaḁ); accented, 593² middle, cf.
76¹², 77¹⁰, 78¹¹, 80¹³, etc.

9-10. táṁ tvā: see examples under tá2.
Sāyaṇa renders táṁ by prasiddham, 'illum;'
similarly táś, at 83¹, he glosses by tādṛḡyas.
—ajananta (a-class and mid.), classic ajan-
ayan. —See mātí: cf. RV. iii.29.1-3.

11-12. Pronounce tuā. —ní śedire (185),
see vśad+ni2; subject, 'men.' Cf. 88¹⁷.

13-14. Pronounce ásti (595d) ághniā.
—Perhaps, 'There is no ax (with me) de-

siring (it), i.e. I have no ax by me, = own
none.' —See etādf̥ḡ.

—I have no cow from whose milk I might
make ghee for an oblation, nor an ax to
cut sticks for the sacrificial fire. So I offer
thee such as I have, i.e. gathered bits of
wood. — 'One should sacrifice, if only a
bit of wood,' says tradition: cf. the widow's
mites; and see ASL. p.204 and Bhagavad-
gītā, ix.26.

15-16. VS., káni káni cid; MS. and TS.,
yáni káni ca; AV., yáni káni cid; see
1 ka2d. —vdhā+ā2; ending, 548. —Pro-
nounce yaviṣṭhia: the anomalous ending is
solely for the sake of the metre, since
yaviṣṭha makes just as good a catalectic
diambus as yaviṣṭhya. 'Youngest,' for he
starts into life anew every day.

—In old times Agni would not devour fuel
that was not ax-hewn. The Rishi Prayoga,
who was too poor to own an ax and had to
pick up his wood, made it toothsome for
Agni with this stanza, yád agne yáni káni
ca. So TS. v.1.10¹.

—Note how the other texts make 20 and
21 into two anuṣṭubh stanzas by inserting
21^c in the one and adding 20^c to the other.

17-18. See vidh or indh. —See mánas 1.
—idhe, 'I have enkindled,' tense, see above.
Perfect used to state a thing to some one
who has just seen it transpire.

NOTES TO PAGE 83.

SELECTION XLIX. RV. x.9.1-3. To the
Waters. —Rubricated at 105²¹, funeral ser-
vice. This hymn in the RV. has nine stan-
zas; but the first three form a strophe which
recurs very often in other texts: so TS.,
thrice; MS. and VS., twice; K., SV., AV.,
and TA.

—The Gṛhya-sūtras prescribe the use of
this strophe, with the pouring or sprinkling
of water, at the wedding-ceremony, ÇGS.
i.14, in the choosing of a house-site, AGS.
ii.8.12, in the consecration of a new dwelling,
ib. ii.9.8, and in certain funeral rites, ib. iv.6.
14 = 105²¹. Indeed, so frequent is their use
that they have a name and are called the
'three āpohiṣṭhiya stanzas' — cf. 1215a.
The modern Hindus use them daily in their

mārjana, see Monier-Williams, as cited at p. 366.

1-2. ṣṭhā, u.f. stha, 188a, 248c. —tās, see 82ⁿ. —√1 dhā2 and 669. —cākṣase, √caks, 970c. —Lit. 'Bring us to vigor, to great gladness, to behold:' attraction, 982a.

3-4. See √bhaj, caus. —uṣātis, fem. ppl., √vaç.

5-6. U.f. tasmāi, the master of the new dwelling. —gamāma, 848^o. —janáyathā (248c), 'produce, i.e. bring:' for aught the accent shows, it may be co-ordinate with jinvatha (595) or also not (see 594a).

— 'For him may we satisfy you, to whose dwelling ye hasten, Waters, and bring us'—whatever that may mean. It seems to have pertinence only as said by officiating priests in performing the above-mentioned consecration.

SELECTION L. RV. x.14.1-2, and 7-12. Funeral-hymn. —Rubricated at 102^{1,21}, 103¹² —see p. 402. See Whitney's essay, On the Vedic doctrine of a future life, OLSt.i.46-63 (= *Bibliotheca Sacra*, 1859, xvi.404f); also Zimmer, p. 408-22. On immortality as an Indo-European belief, see Kaegi, n. 265 and literature there cited, and n. 283a. On the funeral rites, see introduction to selection lxxv. and literature there cited. Translations of this hymn: Muir, v.292; GKR. p. 146; and Whitney, l.c., p. 58.

—Although maṇḍala x. on the whole is late, it yet contains antique passages; and among these the following seems to belong: so Roth. The hymn contains 16 stanzas, of which 13-16 are palpably later additions. Only 7-12 are actually prescribed by Āçvalāyana for use in the funeral service; but 1 and 2, although not rubricated, are given for their intrinsic interest.

—The passage as it stands consists of an introductory summons to the assembled mourners (1-2); and of an address to the departed (7-8); then, after bidding the mourners disperse (stanza 9), the spokesman implores the favor of the kindly-disposed hounds of Yama, for the departed (11) and for the company (12).

—In stanza 10, on the other hand, these hounds are conceived as ill-disposed creatures standing guard to keep the departed out of bliss—see p. 370; and possibly the stanza which originally belonged with 9 has been displaced by the one in our text. Or is stanza 9 itself the intruder? See Bezzenberger's *Beiträge*, viii.202.

—The stanzas of RV. x.14 recur elsewhere, with more or less interesting variants. Those in the Reader correspond respectively with AV. xviii.1.49,50,54; 3.58; 1.55; 2.11, 12,13. Compare also MS. iv.14.16; ii.7.11; TA. vi.1.1; 4.2; 6.1; 3.1,2. For st. 9, see note thereto, 83¹⁵.

7-8. parā-iyivānsam, vi, 803, 783b². — 'Along after (ānu) i.e. unto the mighty heights,' i.e. to the other world. —anupaspacānām, √1 paç, 807. —vāivasvatām, cf. 85^{13N}. So also in the Avesta, Yima is V's son. — 'Gatherer of the peoples,' precisely so in the Avesta, Vd. ii.21, Yima makes a gathering (hañjamanem) of mortals. Cf. *Ἀϊδης ἀγροῖλαος*, Preller, *Gr. Myth.*³ i.660, Kaegi, n. 276. —Note that Yama is a king, and not, like Varuṇa (line 12), a god.

—Yama is the first mortal (see yamā in vocab.); the first to reach the other world (AV. xviii.3.13); the leader of the endless train of them that follow him; and so the king of the blessed (see yamā-rājan). The comparison of Yama with the Avestan Yima is very interesting: see Roth, *die Sage von Dschemschid*, ZDMG. iv.417-431; and SBE. iv.p.lxxv., and p.10-21.

—We read at AV. xviii.4.7,

tīrthāis taranti pravāto mahīr iti,
By passes pass they to the mighty heights, 'tis felt

This is most interesting as a reminiscence of the same traditional material of which RV. x.14.1 is another outgrowth.

9-10. 'Yamus nobis perfugium primus reperit:' gātúm, q.v., pregnantly, like ῥόπον at John xiv.2. —eṣā gávyūtis, i.e. the gātú, just mentioned. —āpa-bhartavā u: the pada-pātha reads -tavāi u (133); form of inf., 972²; use of inf., 982c. —For the thought, see an Avestan parallel, Kaegi, n. 270. —yātrā, 248a. —parā-iyús, 783b².

—jajñānās, vjan2, 807, '(their) children,' sc. pārā yanti.

11-12. *prā ihi*, 617, see vocab. —The AV. modernizes the forms a little, reading *rājānāu*, *mādanāu*. —*paçyāsi*, subjunctive (760.2), w. future mg, as in Homer. —Note the appropriate connection of this stanza with st. 2 and observe the identical *pādas*.

13-14. The derivation and mg of *iṣṭā-pūrtā* are discussed most carefully by Windisch, *Festgruss an Böhntlingk*, 1888, p. 115f. —*hitvāya*, v2hā, 993b. —*pūnar āstam ā ihi*, 'Go back home,' as if the soul had come from heaven. Illustrative material in Kaegi, n.275. Cf. *zu Gott heimkehren* = 'die.' —*Pāda d* is metrically defective: *te tanūā*, 'with thy (new) body,' is suggested, Kaegi, n. 278, which see; *te tanūā suvārcasā* is suggested by Sāyaṇa's comment. Cf. the Christian conceptions at Philippians iii.21, I. Cor. xv.40f.

15-16. U.f. *āpa_ita*, *vī_ita*, *vī ca sarpatā_ātas*. *asmāi* (accent, 74⁹N.) *etām* . . *śhobhis adbhīs* . . *vī-aktam* (vañj). —*vīta*, ācct, 128 end; so *vīva*, 77⁶N. —*akran*, 831. —Second *asmāi*, accentless, cf. 74⁹N.

—*Pāda c*. '(A place of rest) adorned with days, with waters, with nights:' i.e. where the delights of earth are found again, the change of day and night, cooling waters, etc. Note the especial mention of waters in the enumeration of the joys of heaven at RV. ix.113.7f, and in the description of the 'Assembly-hall' of Yama Vāivasvata, MBh. ii.8.7 = 317. And observe how very frequent are the allusions to the waters in the mentions of Paradise in the Koran, e.g. xlvii. 10-20; lxxvi.5; xliii.35.

—This *pāda* at best is bad. It is avoided by the noteworthy, but not very helpful, variants of the Yajurveda. VS. xii.45 reads

āpeta vīta vī ca sarpatāto
yé ātra sthā purāṇā yé ca nūtanāḥ.
ādād yamō avasānam prthivyā
ākranm imām pitāro lokām asmāi,

and substantially so read MS., TS., TB. The scholiast to VS. takes this as an address to 'Yama's men.' It is a little forced to refer it to the mourners.

17-18. In this stanza, these dogs, the offspring of Saramā, are ill-disposed (*durvidātra*)—see introduction. —Pronounce *ṇānāu*. —'Four-eyed:' later this is taken to mean 'with two eyes and two round spots above the eyes.' Note the Parsi custom of having such a dog (cf. Vd. viii.16) view the corpse before exposure—Monier-Williams, *Mod. India*, 173-6, ed. 1878.

—Respecting Saramā, see Kaegi, n. 149. Respecting the dogs, see ib., n. 274, 274a, and Muir, v.294. Homer mentions the 'dog of Hades,' Od. xi.623f, Il. viii.368. Not till later is he called 'many-headed' and *KépBepos*. With *KépBepos* is identified *gabāla*—see Benfey, *Göttingische Nachrichten*, 1877, p. 8f = *Vedica*, i.149f. In Avestan belief (Vd. xiii.9), dogs guard the entrance of the other world. These beliefs are compared, SBE. iv.p.lxxxvii.

19. In this stanza and the following, the dogs are kindly creatures.

NOTES TO PAGE 84.

1. Pronounce *tābhiām*. —Verbs, 668.

2-3. U.f. *asutṛpāu*: admits several explanations—see vocab., and Bergaigne, iii. 72. —These messengers go about to conduct to the other world those who have received the summons of Yama. —*sūryāya*, attraction, explained at 982a. —U.f. *pūnar dātām* (839) *āsum adyā_ihā*: 'may the two give back again—,' for the mourners have been in the shadow of death.

SELECTION LI. RV. x.16. Funeral-hymn, used at the ceremony of cremation. —Rubricated are only stanzas 1-9 and 14—see p. 402. The rubricated stanzas are translated by Max Müller, ZDMG. ix.p.viiiif, and the whole hymn by Zimmer, p. 402. Most of the stanzas are addressed to Agni; but 3, 6, and 7, to the dead man. The hymn has two parts, clearly sundered by the metre.

—In the first, Agni is to burn the corpse, not rudely, but gently, just enough to "make it done." To this end, a sacrificial goat (st. 4) is provided, and (st. 7) the corpse is covered with a caul, in order that Agni may spend his fury on these things and spare the

corpse from too severe a burning. The original purpose of this custom may have been different. The Greeks had the custom — see II. xxiii.165f, Od. xxiv.65f.

Moreover, Agni is to carry up the departed to the Fathers or Manes, who have their seat in the 'fore-heaven' (AV. xviii.2.48, Whitney, OLSt. i.59). Perhaps st. 8-10 did not belong originally to the first part.

—The second part consists of heterogeneous material, vagrant stanzas, having some connection, verbal or logical, real or apparent, with the words or ideas of the first.

—Every stanza of the hymn, save st. 11, appears in the AV., and some elsewhere also, and with interesting variants.

4-5. *enam*: the minds of all present are so exclusively upon the departed, that the first reference to him may be made by an accentless and gestureless word without unclearness. Similarly *asya*. —*vī dahas*, *abhī ṣocas*, 743, 579. The AV. reads *gūṣucas* (869). —*cikṣīpas*, 869, 579. —*kṛnāvas*, 700. —Uf. *ātha im enam*. —*prā hiṇutāt*: *ṇ*, 192c; form, 570, 704, cf. 91⁵; mg, 571.

6-7. *Pāda d = atha devān vaṣaṃ neṣyati*, 'he shall bring the gods into his control' (cf. RV. x.84.3), i.e. 'win their favor.'

8-9. Note the combination of *triṣṭubh* and *jagati pādas* (11, 12, 12, 11). Pronounce *dīām*. —See *dhārman*. —*apās, oṣadhiṣu*, cf. x.58.7. —See *hitā2*. —*ṣarirāis, Sāyana*, '*ṣarira_awayavāis*' ('members').

—For this stanza there is abundant and interesting illustrative material. See Muir, v.298,319; Kaegi, n. 275,275a. Man is a microcosm. Each element in him comes from some element in nature with which it has most affinity and thereto it returns (cf. Eurip. Suppl. 532f). These affinities are pointed out with much detail in ÇB. xiv. 6.2¹³.

yatra_asya puruṣasya mṛtasya_ agnim vāg apyeti, vātam prāṇaḥ, cakṣur ādityam, manaḥ candraṃ, diṣaḥ gṛotram, prthivīm ṣariram, ākāṣam ātmā_, oṣadhir lomāni, vanaspatin keṣa, apsu lohitaṃ ca retaḥ ca nidhiyate, — kva_ayam tadā puruṣo bhavati? 'In case the dead man's . . . soul goes to the ether, the hair of his body to the

plants, the hair of his head to the trees, and his blood and seminal fluid in the waters are put, what then becomes of this spirit?'

Cf. the formula recited at the slaughter of the sacrificial victim, AB. ii.6.13,

*sūryaṃ cakṣur gamayatāt,
vātam prāṇam anvasarjātāt,
antarikṣam aśum,
diṣaḥ gṛotram,
prthivīm ṣariram.*

Dissolution into the five elements (see *bhūta*) is later the stereotyped phrase for death (see *pañcatva*). Cf. the four elements *ἐξ ὧν συμπέπηγε τὸ σῶμα, γῆς πυρὸς ὕδατος τε καὶ αἰέρος*, Plato, *Timaeus*, p. 82.

—The affinity of the eye and the sun is universally palpable: cf., for example, Plato, *Repub.* 508, *ἡλιοειδέστατόν γε οἶμαι [τὸ ὕμμα] τῶν περὶ τὰς αἰσθήσεις ὀργάνων*. Not less so is that of breath and wind. Bones and earth, *Timaeus*, 73ε; blood and plants, ib.80ε. Cf. Darmesteter, SBE. iv.187, who cites *Iliad* vii.99 and *Empedocles*, 378-82 (ed. Müllach).

10-11. 'The goat [laid limb by limb on the corpse on the fire] (is thy) portion. Burn it with burning; that let thy heat burn; that, thy flame.'—But deal gently with the dead man. —Note the emphatic position of the last two *tām*'s. —The goat is the animal most fit for sacrifice—see the legend, AB. ii.8. Later, *ajā* is taken as *a-jā*, the 'unborn' part: so *Sāyana*; cf. Ludwig, iii.p.435-6; *Pañcatantra*, book iii., fable 2; MBh. xii.338.3 (= 12820) fol.255^b; IST. i.428.

—Agni has 'dreadful forms' (*ghorās tanūas*) as well as 'kindly' ones. —See *lokā* 2b and *sukṛt*. The Hindus regard *u* as a particle; but it may be part of a word *ulokā*, which combination appears in old texts, and even at the head of a *pāda*, where *u* (as enclitic) could not stand.

12-13. See *ṽhu+ā*. 'Who, offered to thee, goes freely.' The corpse may have been conceived—now as yielding easily to the devourer, and now as struggling against it. Otherwise Zimmer, p. 403n.

—'Putting on life (as a garment), let him seek after offspring.' Where is to be found expressed the wish for children in the new life? It is repulsive. But that carnal inter-

course was by no means excluded from the (doubtless later) ideas of heaven would appear from the material gathered by Muir, v.307-9, esp. from AV. iv.34.2 and xiv.2.32. Add AB. i.22.14, and cf. Zimmer, 413.

—After all, may not *çéśas* here mean simply 'those whom we leave behind us,' viz. at the grave (see 63^{17,18}), in order to continue the journey of life without them, i.e. 'those who have gone before?' These the dead man is now to rejoin.

—Pāda *d*: cf. 83¹⁴ and *n*.

14-15. *krṣṇāḥ çakunās* is one of ill-omen. —*utā vā*: function of *utā* like that of *átha* in *átha vā*, see *atha*6. —U.f. *agnís tād* (80^{16N}.) *viçva át*. —See *brāhmaṇá*: no necessary allusion to caste here. —If unclean creatures have done any harm to the corpse, Agni is to remove from it the traces of such imperfections, i.e. 'make it whole.' The 'soma' seems to stand for some purifying sacrifice at which it was used in conjunction with the fire.

16-17. Rubricated at 102²⁰. Cutting out the caul of the *anustáraṇī*, the celebrant covers the head and face of the dead man with it, for the purpose mentioned in the introduction. —*góbhis*, see *gō*2: the caul, suet, and fat are meant. —*vyā+pari*: see the orig. mg of *vyā*. —U.f. *sám prá ūrṇuṣva* (712): acct, 1083-84. —See *néd* and references. —*vr̥ṣ*, intens., 1012. —*vi-dhakṣyán*, *vdah*, fut. ppl. —Subjunctive form, 1068, cf. 736.

—Lit., then, 'Wind a protection (*várma*) from the fire (abl.) around thyself by means of the caul etc., i.e. envelop thyself with the caul as a protection from the fire [addressed to the dead man, although the celebrant actually does the enveloping]; cover thyself completely with suet and fat: in order that the bold one (Agni), very impatient, may not with his grip firmly clasp thee around, to devour thee.'

18-19. *ví jihvaras*, *vhv̥r*, 858¹, in form and use like *cikṣipas*, line 4. —Pāda *c*: metre faulty; read *egá u* or *egá íd*? —See *vmad*, *caus*. 2. —This stanza seems to have pertinence only as an accompaniment of the

ritual (103¹). The hymn proper may have ended with st. 7.

20. For *ñ*, 192c. —*yamárājñas*, cf. 83^{8N}.

NOTES TO PAGE 85.

1. U.f. *ihá evá ayám itaras, jātavedās*, 'Right here is this other one, Jātavedas,' i.e. *agní havya-vāhana*, as distinguished from *agní kravya-vāhana*. The cremation has now proceeded far enough; so the corpse-consuming Agni is dismissed to the Manes, and the oblation-bearing Agni summoned.

2-3. This continues the thought of st. 9. In the presence of the Manes (who don't mind the heat), the dismissed Agni may burn as fiercely as he likes and drive his flames in or to the highest place. —'Him I remove or dismiss (*√ hr̥*3) to the *pitṛyajñá*.' This Ludwig, v.p.423, takes to be a sacrifice to the gods conducted by the Manes; otherwise vocab. —*invāt*: form, 736; quasi-root *inv*.

4-5. The diaskeuasts have put this stanza here on account of the mention of *kravya-vāhana* and the Manes. —*yákṣat*, 893³, *vyaj*. —U.f. *prá íd u* '. —'Both to the gods and to the Manes'—so *Sāyana*, *Mahidhara* (to VS. xix.65), and vocabulary under *áj*2. But Ludwig (see transl.) says 'to the gods also, from the Manes.'

6-7. See *vyag*. —*tvā*, the sacred fire. —*ní dhimahi* (cf. 74¹⁴) and *sám idhimahi*, 837. —'Gladly would we set thee down, gladly make burn brightly' (*sám* gives to *idh* this intensive force). The optative does not imply that they do not suit the action to the word. —'Glad, bring thou hither the glad Fathers, to the oblation (982a) to eat' (*vad*, 970b).

8-9. '*Him* cool thou off (see *√ vā+nis*), i.e. let him whom thou wast consuming cool off again.' And let the burning-place be so cool and moist that even water-plants (*pādas c d*) may grow there.

10-11. Rubricated at 104¹¹. —The four words in line 10 may be either voc's s.f. or loc's s.m.n.: accent, indecisive; the *i* before *k* (1222d) favors the first view. —*sám gamas* (active!), 848³. —The stanza seems to be meaningless rubbish.

SELECTION LII. RV. x.17.1-2 and 3-6. Funeral-hymn.—Under x.17 are included divers elements: **A.** the fragmentary legend of the Children of the Sun (1-2); **B.** the funeral-hymn proper (3-6); **C.** a prayer to Sarasvatī (7-9); **D.** sundry fragments.

—**A.** STANZAS 1-2. This famous fragment begins a new *anuvāka* and has nothing to do with the funeral-hymns. It smacks of antiquity; and it has become the nucleus of later legends. Of these, the oldest is that reported by Yāska, in the *Nirukta*, xii.10; and the next is that of Cāunaka, in the *Brhaddevatā*, vi.33 to vii.2. C's version is quoted in full by Sāyaṇa, in his comment to RV. vii.72.2, in order to prove that the Rishi Vasiṣṭha was a relative (first cousin) of the Aṅvins. Both legends are given in the original and in translation by Muir, v.227-9; also by Kuhn, KZ. i.440-43; L. Myriantheus, *Die Aṅvins oder arischen Dioskuren*, Munich, 1876, p. 1-4; and in substance by Max Müller, *Lectures*, 2d series, no. xi., p. 501 Am. ed. of 1865 = 528 Eng. ed. of 1873. Late form of legend, VP., b'k iii., chap. 2.

—The verbal exegesis of the two stanzas is beset with uncertainties: see Roth, in the essay cited above (83ⁿ.), ZDMG. iv.425; Grassmann, Transl., ii.p.466; Bergaigne, ii. 318; and the very suggestive discussions by Ludwig, iii.332-5 and v.391-2.

—As for their interpretation from the mythological point of view, see Roth, l.c. p.425 (reported by Müller, l.c., p.503 = 530); ISt. xiv.392f; Kuhn, l.c., p.443f; Müller, l.c., p.528 = 556, and 502 = 529; Grassmann, l.c.; Bergaigne, ii.606-7; and esp. Ludwig, iii. 332-5 and v.391-2.

12. U.f. *īti idām*. — Note that *parihyāmānā* is from the same root as *vahatūm*. — Tvaṣṭar, a god, gives the wedding; yet it takes place on the earth!

13. *yamāsya mātā*: proleptically; prop., she who afterwards became Y's mother.

14. *kṛtvī*, 993b. — *adadus*, 668.

15. U.f. *utā aṅvināu abharat yād tād āsīt* | *ājahāt* (2hā 1) u. — *dvā mith-*, 'two pairs' (Yama, Yamī; Aṅvins): Yāska, 'the two (Y. and Y.) that formed a pair' ('she forsook').

"Tvaṣṭar's making a wedding for his daughter"—At this news all the world here comes together. Yama's mother, during her wedding, The wife of mighty Vivasvant, vanished. They hid away the immortal from mortals. Making a like one, they gave her to Vivasvant. And she bare the two Aṅvins when that happened, And left two pairs behind her—Saranyū.

— "A braw story, but unco short." The actual text is tantalizingly fragmentary. We can hardly hope to recover the legend with any satisfactory completeness. Yāska gives it thus:

Tvaṣṭar's daughter, Saranyū, bare twins (Yama and Yamī) to Vivasvant. She foisted upon him another female of the same appearance (*sāvarnām*), and, taking on the form of a mare, fled forth. Vivasvant took on the form of a horse, followed her, and coupled with her. From that were born the two Aṅvins or 'Horse-men.' Of the *sāvarnā* was born Manu.

That is—Vivasvant, the Sun, and Saranyū, were the parents of Yama and Yamī (83ⁿ, 92¹⁴), the first human pair. But there was a coexisting belief in Manu (see *manu* in vocab., and cf. SBE. xxv.p.lvii) as the father of mankind. Are not RV. x.17.1-2 the fragment of a legend which attempted to reconcile the two beliefs by fabling a *sāvarnā* who should give birth to Manu, so that, according to either myth, the human race are the Children of the Sun?

—Yāska tells more than does the text; yet we are not sure that he (to say nothing of Cāunaka) knew anything more than is contained in the two stanzas. We are therefore not obliged to interpret the stanzas so as to fadge with Yāska's story.

A possible rendering of line 14 is (see Ludwig): 'They disclosed (*ἀπεκάλυψαν*) the immortal to mortals (*dat.*). Endowing her with visible form, they gave her to V.' Lit. 'making her (to be) *sā-varṇa*,' i.e. (see 2sa and 1304c) 'making her (to be) having an accompanying *varṇa* or making her (to be) endowed with external appearance.'

B. STANZAS 3-6. The funeral-hymn proper, addressed esp. to Pūṣan *ψυχοποιός*, and rubricated at 103¹⁸. Respecting Pūṣan, see Kaegi, p. 55(77), and notes 209-12. As sun-god and heavenly herdsman, he knoweth

well the ways through the heaven and the spaces, and so is a safe guide to conduct the souls of the dead to the regions of the blessed. Translation by Muir, v.173.

16-17. U.f. tvā (= the dead man) itās cyāwayatu prá (goes with cyāv-, 1081²) vidván. — pári dadat, 650³.

18-19. pári pāsati, √2pā, 893². — See prápátha. — U.f. yátra ástate (628). — See sukṛt.

20. U.f. imās ágās. — See √1 vid+anu. — sárvās, see 77¹¹N. — neṣat, √nī, 893³

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2-3. ajanīṣṭa, 902, √jan2; as we say, 'he was "born and bred" there, i.e. is at home.'

— 'On the distant-way of ways . . . : on the distant-way of heaven; etc.' No matter how long or where the journey is, P. is at home on it.

— 'Unto the two most wanted places — both to and from, he goes, knowing the way.' The construction is faulty — and yet plain enough: abhí sadhásthe harmonizes with á carati; but párá carati requires sadhásthe-bhyas (abl.).

SELECTION LIII. RV. x.18. Funeral-hymn. — Rubricated, all except the last stanza, in the later ritual — see p. 402. The simple ceremonies originally used are inferrible from the hymn. Very different are those of the later ritual. For illustrations of these differences, see Roth, ZDMG. viii. 471f. The hymn is given, with the concordants and variants of the AV., TB., TA., and VS., and the scholia of Sāyaṇa and Mahidhara to the concordant passages, by Windisch, in his *Zwölf Hymnen* (see p. xviii, no. 10 of my *Brief List*).

— The hymn has been translated by Roth, ZDMG. viii.467f (reprinted by Zimmer, 404f); Max Müller, ZDMG. ix., appendix; H. H. Wilson, JRAS. xvi.201f = *Works*, ii.270f; Whitney, *Bibliotheca Sacra*, xvi.409 = OLSt. i.46f; GKR. p. 150; Ludwig, no. 943; Grassmann, no. 844; Rājendralāla Mitra, *Indo-Aryans*, ii.122f; and most of it by Kaegi, 76(105)f. Roth, Whitney, GKR., and Kaegi give "the action" of the hymn.

— The hymn is remarkable for its intrinsic interest and beauty. And it has acquired great notoriety in connection with the discussions of Suttē (= satī) or Hindu widow-burning. Properly, satī (see *sant* 4) means a 'virtuous wife.' Improperly, but more commonly, it has come to be used of the rite of self-immolation which she practised. See the admirable article *Suttē* in Col. H. Yule's *Anglo-Indian Glossary*, with some forty pertinent extracts.

— That Suttē is an ancient custom appears from many references to it in classical authors. See Cicero, *Tusc. disp.* v.27.78; Propertius, iv.12.15; Plutarch, *Moralia*, p.499; Nicholas of Damascus, fr. 143 = frag. hist. graec., ed. Müller, iii.463; Strabo, xv.30, p. 699; 62, p. 714; and esp. the story in Diodorus Siculus, xix.33-34, according to which the rite is authenticated for 316 B.C. These passages are given in full by J. Grimm, in his masterly essay, *Ueber das Verbrennen der Leichen*, *Abh. der Berliner Akad.*, 1849, p. 261f = *Kleinere Schriften*, ii.298f. And Peter von Bohlen, in *Das alte Indien* (1830), i.293-302, cites a great deal of interesting pertinent literature.

— The custom was abolished by the British during the administration of Lord William Bentinck, in 1829. The story of the abolition is well told by H. H. Wilson, in his continuation of James Mill's *History of British India*, vol.iii.(= ix.), 185-192. For descriptions, statistics, etc., see Parliamentary Doc's, 1821.xviii.; 1823.xvii.; 1824.xxiii.; 1825.xxiv.; and esp. the *Calcutta Review*, 1867, vol. xlv. p.221-261. Other descriptions in *Quarterly Review*, lxxxix.257f; Shib Chunder Bose, *The Hindoos as they are*, chap. xxi.; *Das Ausland*, for 1857, p. 1057f.

— From Müller's *Essay on Comparative Mythology*, *Chips*, ii.34f, or *Selected Essays*, vol. i. (ed. of 1881), p. 333f, it would appear that the seventh stanza of our hymn had played a great rôle in Hindu history. At any rate, this idea is current, and seems traceable to the *Essay*. Here it is stated that the stanza was purposely falsified by an unscrupulous priesthood, and that a garbled version of it, reading agnēh for ágre, was

directly responsible for the sacrifice of thousands of innocent lives. That the author is in error on these points is argued with great detail by Fitzedward Hall, JRAS. ns.iii.183-192. He shows that the misreading can be traced to Raghunandana, ca. 1500 A.D., and no further; and that Suttē was deemed to be amply justified by warrants other than those of the Vedic *samhitā*, which was by no means the ultimate appeal for the mediæval Hindu.

—In the literary discussions of Suttē, on the other hand, the stanza has indeed played a rôle. There is probably no other stanza in the Veda about which so much has been written. It was first cited, in mangled form and as sanction for Suttē, by Colebrooke, in 1794, *On the duties of a faithful Hindu widow*, *Asiatick Researches*, 1795, iv.209-219 = *Essays*, i.133-140. It was discussed by Wilson, in 1854, in his paper *On the supposed Vaidik authority for Suttē*, JRAS. xvi.201-14 = *Works*, ii.270-92. In answer to this, Rājā Rādhākānta Deva, in 1858, endeavored to adduce good Vedic authority for the rite, JRAS. xvii.209-17 (reprinted in Wilson's *Works*, ii.293-305). The most exhaustive treatment of the various readings of the stanza is that by Hall, l.c. Finally must be mentioned the paper read by Rājendralāla Mitra in 1870, *On the funeral ceremonies etc.*, JASB. xxxix.1.241-264 (reprinted in his Introduction to the TA., p. 33-58, and with additions in his *Indo-Aryans*, ii.114-155); see esp. p. 257f (= 50f = 147f).

—The Rīgveda gives no warrant for the custom. Čāunaka, in the Bṛhad-devatā, furnishes important positive evidence against it (see *Chips*, ii.37); and likewise Manu, v. 156-8(= 64¹⁰f, see N.). Cf. Kaegi, n.51.

—The hymn was originally used at a burial which was not preceded by cremation. The situation and action are as follows. The corpse lies on a raised place; and by it is the widow.

STANZAS 1-2. The spokesman adjures Death to remove, and to harm not the living (1); and pronounces for them absolution from impurity (2).

STANZAS 3-4. The conductor of the cere-

mony dwells with joy on the fact that, thanks to the efficacy of their prayers, they have not joined the company of the dead (3). Now, for the better safety of the survivors, and wishing them long life, he sets a stone near the grave as a symbolic boundary of the domain of Death, as a barrier, so that he may not pass to the space beyond or domain of the living.

STANZAS 5-6. The wish and prayer for long life is here continued.

STANZAS 7-8. The women are now summoned to make their appearance together, and, provided with ointments, 'to go up to the place,' i.e. of course, where the dead man and the widow are (7).

Here we must infer that they adorn the widow (as a sign that she is to re-enter the world of life), and that the dead man's brother (devṛ, 'levir') then takes her hand in token of the levirate marriage.

The priest then bids her leave her lifeless spouse, and makes solemn declaration of the new relation into which she has entered (8).

STANZA 9. The bow is now taken from the dead man's hand, in order that the power and glory of which the weapon was the symbol may remain with the survivors; and a closing benediction is said for them and for the departed.

STANZAS 10-13. "And now, with gentle action and tender words, the body is committed to the earth."

4-5. *vi+anu-parā*. —te suás, cf. 55¹⁸N. —*ítara*, w. abl., like *anya*, 3⁴. —*devayánāt*, 'going or leading to the gods,' sc. *pathás*, abl. —U.f. *má* · · *rīriṣas* (80¹⁰N.), *má utá*. Note how *utá* follows the repeated portion of the second clause.

6-7. See *padá*3. —Discussions of *vyup*, Ludwig, v.514, Whitney, AJP. iii.402, Roth, *Festgruss an Böhlingk*, 1888, p. 98-99. —*áita*, 620. —See *vi dhā*7. —*vyṇyā+ā*.

6^a. Either 'Clogging Death's foot [by a bundle of brush (*kūḍi*) or a billet of wood, tied to the corpse's foot], as ye came;' or else, 'Effacing Death's foot-print' [by the same means]. I confess, I incline to the former view. But, whichever way we take *padám yop*, the simple symbolism amounts

to the same thing. The clog is attached to the foot of the corpse, which represents Death, in order that Death may not get back or find his way back so easily to harm the living. See AV. v.19.12 (explained by Roth, l.c.) in connection with xii.2.29. Roth adduces the device of Hermes, in the Homeric Hymn to Hermes, 80-84.

8-9. U.f. *vī mrtāis* (2832) *ā avavṛtran* (vṛt+vy-ā): Whitney takes the form as a 3d pl. (5504) impf. mid. of the redup. class, present-stem *vavṛt*, irreg. like *caṅṛ* (expect *vivṛt*). — *ābhūt*, 'hath been,' 928. — *Pāda c* refers — not to "mirth in funeral," but rather — to a fresh start on a new stretch of life, in which, leaving the dead behind, they look for much joy.

10-11. Note radical connection of *paridhīm* and *dadhāmi*. — U.f. *mā eṣām nū gāt āparas* ('an other'). — 'A hundred autumns, numerous, may they live.' Prayers like this are frequent. The love of long life is very clear in the Vedic texts as contrasted with those of the later period. We must not think of 'hundred' as just '99+1'. — See *ṽdhā+antar*, and note carefully the development of the mg. 'May they hide Death by a mountain, i.e. put a mountain (symbolized by the rock or *paridhī*) betwixt themselves and Death.' See *pārvata* 2 and 4.

— There is much evidence that the age of a hundred years was deemed entirely normal. This appears from RV. i.89.9. Again, to a question about a funeral lustration, *Pāras-kara* (PGS. iii.10.14,15) prescribes the use of a special answer "in case the departed was not yet a hundred years old." Weber, *IST*. xvii.500. SBE. xxix. 356. The 'tenth decade of life' has a name, *daṣamī* (see BR.). In the *Jātaka* (Fausböll, vol.ii.p.16), the Bodhisat says to his father, when the latter sneezes,

O Gagga, live a hundred years,
And twenty others added on.
Live thou a hundred autumns yet.

See also Bhartṛhari's fine stanza, *āyur varṣaṇātām nṛṇām* etc., *Vāirāgya-ṇṭaka*, 50 Bohlen = 107 Telang. — Among Semitic peoples, the sacred age was 120 years; while the pious Egyptian prayed to Osiris that he might live to be 110. — Krall.

— Very interesting are the classical stories of Hindu longevity. Sometimes, according to Onesikritos, they capped a hundred with thirty more — Strabo, xv.34,p.701. The Uttara Kurus are said, MBh. vi.7.11 = 264, to live 1000 or 10,000 years, and to this fable is probably due the report of Megasthenes *περὶ τῶν χιλιετῶν Ἱερβορόων* in Strabo, xv.57,p.711 — see McCrindle's Megasthenes, p.79n., or Lassen, *IA*. i2.613.

— Note that years are counted, now by winters, now by autumns, and now by rainy seasons (see *hima* and *varṣa* in vocab.), and that these differences correspond in general with differences of habitat of the people. *IST*. xvii.232, Zimmer, 371-2.

12-13. U.f. *yāthā āhāni, yāthā ṛtāvas* (see 1272): pronounce *yāthāhāni* · · | *yāth-artāva*. — 'As a following one deserts not the former one, i.e. as each season lacks not a successor.' — See *evā* 1: contrast 18^{10,19}. — See *ṽkṛp*: 'so dispose their lives, i.e. make them move on in the same unbroken way.'

14-15. *yāti ṣṭhā* (188a), 'quot estis.' — *karati*, true root-aor. subjunctive, 836¹. — *jivāse*, 970c, 982. — 'Attain ye to (long-life, *āyus*, i.e.) fulness of days, old age your portion making, one after another, in turn (*yātāmānās*) all of you' (*yāti ṣṭhā*). Otherwise *OLSt*. i.53.

16-17. STANZA 7. See introduction, and Kaegi, n.328. — *nāris*, classical *nāryas*, 365. 2. — See *ṽviṣ+sam*. — *Pāda d*: 'Let the wives ascend to the (raised) place (on which the corpse lies), to begin with' (*āgre*). — After which, they are to do their errand, see introduction to stanzas 7-8. It does not mean, 'Let them go (away from the bier) up to a sacrificial altar first, i.e. before others;' for this we should expect *prathamās* rather than *āgre*.

18-19. U.f. *ūd īrṣva (vīr) nāri* · ·. — *gatāsum etām ūpa ṣeṣe*, lit. 'With this one whose life is gone liest thou.' — U.f. *ā jhi*. — 'To take the hand' is the essential preliminary of wedding — see 89⁶ⁿ. — U.f. *didhiṣōs tāva idām*. See 2idām. — *pātyus* (343b) *janitvām* means 'condition of being *jāni* of a *pāti*;' and the whole line 19 (see *bhū+abhi-sam*) means simply 'Thou hast

entered into the state of being wife of a spouse (who was) a hand-grasper (and is) thy suitor now.'

—Hillebrandt, at ZDMG. xl.708f, shows plainly that this stanza, RV. x.18.8, belonged originally to the ritual of the human sacrifice. Weber describes the ceremony at ZDMG. xviii.269f = *Indische Streifen*, i.65f. The king's first queen was obliged to lie with the dead victim. The situation is evident from the connection in which RV. x.18.8 occurs at AV. xviii.3.1-4. She is bidden to rise with our stanza, *úd irṣva nāri*—see *Çāṅkhāyana Çrāuta-sūtra*, xvi.13.13.

In this light, the logical connection of *pādas a b* with *pādas c d* becomes clear. She is to forsake the corpse and "come hither" to the king.

Rise up, woman, to the world of the living.
Fled is the soul of him with whom thou liest. Come hither.

Quitting the embrace of hateful Death, the queen rises and approaches him who had already once taken her hand in wedlock and now stands waiting for her as a suitor once more. Upon thus resuming her proper relation of wife again, she is greeted with the words:

To him who grasped thy hand, thy suitor now,
As wife to husband art thou become related.

—As appears from AGS. iv.2.18 = 1027, this stanza was at an early date appropriated for the funeral-service, where—as an accompaniment of the levirate marriage—it fits very well (*didhiṣu* means also 'a second husband'). Regarding leviration, see Kaegi, n.51. Its existence in Vedic times is proved by RV. x.40.2. —Compare also Deuteronomy xxv.5-10.

20. U.f. *dhānus hāstāt ā-dādānas* (668) *mṛtāśya | asmé* (dat., 492²) *ḡṣatrāya* etc. '(I, the spokesman,) taking from the dead man's hand the bow, for us for power . . i.e. that ours may be the power, glory, might'—Here the construction breaks off short, but without a jot of unclearness. —Note that the bow is left in his hand till the very last. This was their noblest and chiefest weapon: cf. RV. vi.75; the stories of Arjuna's bow, *Gāṇḍīva*; and Strabo, xv.66, p.717.

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1. U.f. *ātra-evā tvām* ('thou,' the departed—sc. *jāyes*); *ihā* . . See *ātra*2. The adverbs are contrasted as in *εὐδαιμονέστεροι εἰσιν οἱ ἐκεῖ τῶν ἐνθάδε*, Plato, *Ap.* 41c. — U.f. *viṣvās*, cf. 74¹²N. —*abhīmātis*, as adj., 'plotting against (us)'—cf. *ṡman+abhi*2.

2-3. Addressed to the departed. —The earth, 'a maid soft as wool to a pious man (*dákṣiṇāvate*)—she shall protect thee from destruction's lap.' —*Pāda c* has 12 syllables.

4-5. *ṡvañc+ud*: note mg of *ṡvañc* and its concinnity with the metaphor of *yuvatī*. —*mā ní bādhatās* (743): compare the formulae

sit tibi terra levis!
ne gravis esse velis!
tu levis ossa tegas!

etc., cited by J. Grimm, l.c., p. 193 = 214. —*asmāi* and *enam*, cf. 84⁴N. —U.f. *bhūme*. —*ṡ1 vr+abhi*, 712.

6-7. *mīt-as*, nom. pl.: cf. 486b. —*grhāsas*: cf. 80¹ and N., and Kaegi, n.329. —Pronounce *santu ātra*. —The like beautiful conception of committal to a place of security pervades the Eng. word *bury*, the Old High Ger. *bi-fēlan*, and Goth. *ga-filhan*.

8-9. Pronounce *tuāt pári*: see *pári*. —U.f. *ni-dādhat*. —See u and 1122a². —*riṣam*, 848³. —*té 'trā*, u.f. *te | ātra: te* is accentless (135²) and so belongs of course to *pāda c*.

—*Pāda b*: 'And laying down this clod may I not get harm.' This seems to refer to the *glebam in os inicere* (a custom which still accompanies the "earth to earth, ashes to ashes, dust to dust" of Christian burial), and to betray the natural "uncanny feeling at having to do with a corpse." Cf. Kaegi, n.330.

—*Pāda c*. The 'pillar' or 'prop' may be a rude beam or tree, laid over the corpse so as to keep the earth from caving in on it: cf. AV. xviii.2.25,

"Let not the tree press hard on thee,
Nor yet the earth, the great, divine."

Sometimes the tree was hollowed out as a coffin (AV. xviii.3.70): cf. the Germanic *Todtenbaum* of sacred oak—Weinhold, *Alt-nordisches Leben*, 497, 491.

10-11. Uf. áhani | íśvās . . á dadhus.
'On a fitting day me, as the plume of an
arrow, have they set.' —The stanza seems
to express the poet's satisfaction at having
made a good hymn at the right time and
place and with as good skill as a skilful
horseman has. Whitney renders,

They've set me in a fitting day,
As one the plume sets on the shaft.
I've caught and used the fitting word,
As one a steed tames with the rein.

—The stanza is fully discussed, JAOS. xi.
p.cxcī = PAOS. May, 1884. It is interesting
as illustrating the varieties of cumulative
evidence that may be brought to bear on
the criticism of the Veda. Thus: 1. The
stanza is at the end of the hymn and out of
connection. 2. It is in a different kind of
metre. 3. The metre is bad of its kind.
4. The form íśvās is bad Vedic — for íśos;
and 5. praticīm is a late form for praticim.
6. The stanza is ignored by Āçvalāyana;
and 7. by Sāyaṇa.

SELECTION LIV. RV. x.33.4-9. The
aged priest to the young prince. —The hymn
has nine stanzas. The first three have nothing
to do with the rest. The rest (4-9) forms
two tṛca's. This passage has more than
common freshness, and also directness of
connection with the life of Vedic time. The
situation would seem to be somewhat as
follows.

—The old priest stood well with the gods,
so that the efficacy of his intercession with
them was of unusually good repute. Accord-
ingly, the foes of king Kuruçravapa had
once tried to win the Rishi over to their side
and away from his master, Kuruçravapa;
but in vain. He had remained faithful to
the royal family in whose service he long
had been.

Now at last king Kuruçravapa has passed
away, leaving Upamaçravas as his son and
heir. And in presence of the young prince,
the priest tells with pride and pleasure of
the old times, and speaks with regret of the
loss of his departed patron.

—Ludwig, iii.182, has called attention to
the genealogical series of the RV. These
cover oftenest, of course, only three genera-

tions, since memory, unaided by records,
does not easily go further back. But for
preserving that amount of genealogical tra-
dition there was frequent need (Weber, IST.
x.78-88, esp. 82): thus, at the offering to
the Manes, the priest has to address by name
the father, grandfather, and great-grand-
father of the sacrificer; see ÇB. ii.4.2¹⁶ or
SBE. xii.365 or OLSt. i.60: similarly at
the pravara; cf. IST. ix.322-3 or x.78-9 or
Müller, ASL. 386.

In the present instance, however, we have
a series of five at least. Trasadasyu is a
prince of the Pūru tribe, and of the line of
Purukutsa (he is not necessarily the latter's
son — RV. vii.19.3), and is often mentioned
for his generosity and for the special favors
shown him by the gods. The series is

Purukutsa
⋮
Trasadasyu
⋮
Mitrāithi
⋮
Kuruçravapa
⋮
Upamaçravas.

Compare Bergaigne, JA. 8.vi.373-4, and
Kaegi, 80(110), and x.340. The Pūrus were
one of several tribes that were ultimately
fused together in the famous Kurus — Olden-
berg, *Buddha*, 403 = 411.

12-13. āvṛṇi: augment, 585²; impf. mid.
(725), 1st sing. 'I, the Rishi, preferred
king K.' (to his enemies); i.e. I chose to
keep him as my master, in order to go out
to battle with him, etc. A choice was in-
evitable. It would appear that priests who
sacrificed for many or for a village were
despised (Yājñavalkya, i.161,163, Manu, iv.
205). The purohitas marched out with their
kings to battle (AGS. iii.12), as did the
μάγνεις, e.g. to the battle of Plataea (Hdt.
ix.33,37), and for similar motives — μεμ-
σθωμένοι οὐκ ὀλίγου — κατὰ τὸ κέρδος.

14-15. tīsrās, 482c. —stāvāi (626, 617),
'I will praise,' sc. tām, meaning Kuru-
çravapa. —sah-, sc. yajñé. —K's horses
(triga) still come to fetch the priest in state
to the sacrifice.

16-17. yāsya: K. is still meant. —
ūcūge, 803, ṽvac. —'Of whom, (namely)
of U's father, the words (were) highly pleas-

ing to (me) the intercessor, as a lovely home.' [? The text is awkward and unclear.] Time was, when king K., to offset the overtures of his enemies, had to make very persuasive offers to the priest. No false delicacy restrains the latter now from alluding to these with satisfaction in the presence of his future patron. —The mention of K. as 'father of U.' is peculiar. Somewhat analogous is the Semitic fashion: cf. *Abd-allah*, 'Gott-schalk.'

18-19. *ádhi* goes w. *ihi*, *vi*, q.v. —U.f. *nápāt* . . *pitús* te (80^{15N}). —*pitús* limits *vanditá* as a possessive (not objective) genitive. The objective gen. would be *devánām*. —*asmi*: the present does not necessarily imply that K. is still alive.

20. *yád íqiya*, cf. 80^{11N}. "Had it depended on me, my maghavan K. should have lived. But—." —But for *utá*, the *vā* would have to follow *mártiānaām*—cf. *atha*6.

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1. U.f. *íd*. —See *maghavan* 1.

2-3. See *vratá* 1. —Passage explained under *caná*2. —'Accordingly, with my yoke-fellow (K.) I have parted'—*√vrt*+*vi*.

SELECTION LV. RV. x.40.10. "Wedding-stanza."—Rubricated at 100¹² and CGS. i. 15.2. Recurs with variants at AV. xiv.1.46. The ritual prescribes that it be recited, if, on the way from the wedding to the groom's home, the bride chance to weep. For such an occasion, its relevance lies solely in the fact that it contains the word 'weep.'

4-5. See *√2mā* or *mī*+*vi*: form made after the model of *nayante*. —*ánu* *dīdhiyus* (AV. *dīdhyus*), 786³. —U.f. *yé idám sameriré* (AV. correctly, *sam-iriré*), 'who have come together here:' *iriré*, perf. of primary conj. (not caus.—vocab. wrong) of *√ir*. —*√svaj*+*pari*, 970a.

—The import of the very obscure (if not hopelessly corrupt) stanza is possibly this. The first half tells what happens at the burial of a wife. While the rest lament aloud, the men show their sorrow for the bereaved husband by pensive silence. The second half contains reflections on the joys

of wedlock, whose appositeness is clear, if we assume that they are uttered in the tone of mournful regret. [But cf. IST. v.200.]

—'They weep for the living one (the widower). They cry aloud at the service. The men thought over the long reach (of his happy wedded life now past).

'A lovely thing for the fathers who have come together here,—a joy to husbands,—are wives to embrace.'

SELECTION LVI. RV. x.52. The gods install Agni as oblation-bearer. —The *motif* is akin to that of the much superior hymn x.51, given by Böhrtlingk (no. 30), and also by GKR. (no. 43), who add a translation of the Brāhmaṇa form of the legend of Agni's hiding (selection lxvi.). The hymn is in dramatic form.

STANZAS 1-2. Agni asks the gods for directions concerning his service at the sacrifice (1); and, with the help of the Aṇvins and with everything in readiness, he proposes to resume his work (2).

STANZA 3. Some gods raise doubts as to his fitness (*pādas a b*). Others answer that he is ready whenever needed (*pāda c*).

The poet accordingly announces Agni's installation, in narrative form (*pāda d*).

STANZA 4. Agni accepts the office (*pādas a b*); and the gods bid him set about his duties (*c d*).

STANZA 5. Agni promises due performance.

STANZA 6. The poet adds a kind of *envoi* in narrative form.

6-7. *√igve devās*: see *devá* 2b; note accentual unity, 314⁴ (JAOS. xi.61). —*gās. tána*: acct, 594a; form, 618. —*manávāi*: *√man*5; form, 713, 700. —*yád* seems superfluous. —See *√sad*+*nī*.

—'Teach me (the way) in which, chosen here as *hótr*, I am to be minded (= what; am to have in view), when (sic) having taken my place. Declare to me (the way) in which your portion, the path by which your oblation, I am to bear unto you.'

8-9. U.f. *áhar-ahar*, 1260. —'Every day O Aṇvins, the office of *adhvaryú* (*ádhv-*) is yours.' —U.f. *samít*, nom. s. of *samidh* —*bhavati*, 'is on hand.' —U.f. *sá-ábutis*

10-11. Explained under yá3. As Yama is king of the blessed Fathers (83ⁿ.), Yama's hotṛ must be competent to satisfy them at the monthly grāddha (p. 402). — 'Has he (see kām2) grasped (√ūh+api), i.e. does he know, (that) which the gods take (see vañj +sam4, and Böhtlingk's smaller dictionary, s.v.), i.e. does he know what they like?' — Is he equal to both sets of duties?

— In pāda c the objections are met. Agni is born anew every day for the agnihotra (ISt. x.328), at which the gods take their food; and anew every month, when the Manes take theirs.

12-13. Pronounce mām. — See √1 dhā5. — √mluc+apa: 'hidden' in the waters — see 93¹⁶. — Classic, bahūni kṛcchrāni: see √car3. — kalp- (1043.2), 'let him —.' — Pāda d (= RV. x.124.1b): The victims of the animal sacrifice were five, 'man, horse, ox, sheep, goat' (see AV. xi.2.9 or ISt. xiii. 292); and its later surrogate is called 'five-fold' as containing the 'essence' of all these victims (QB. i.2.3⁶ — see Eggeling's note). But it may be ill-judged to try to attach special significance to these numbers. 'Three' and 'seven' are of course sacred numbers.

14-15. ā yakṣi: see vyaj+ā; form, s-aor. mid. 1st sing., 882. At first the gods were mortal (96^{3f}). — See yāthā6. — Pronounce bāhuór. — ā dheyām, 837². — Uf. ātha imās: ātha . . . jayāti, 'then (if I do), he shall win,' cf. 82² and N.

16-17. See 486 for construction. '3339 gods.' — vukṣ, 585. — āstṛṇan, 725. — Uf. asmāi | āt id hótāram.

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SELECTION LVII. RV. x.53.6 and 8. Burial and wedding-stanzas. — Rubricated as burial stanzas at 105⁹ and 105¹⁸. The eighth is also used (100¹¹) as a wedding-stanza, in case the bride has to embark and disembark on her wedding-journey. See also AB. iii. 38. Interesting variants of the stanza and reminiscences of its traditional material at AV. xii.2.26, 27, 28^a.

1. tanván (705), see √tan4. The metaphor is frequent. — rájasas appears to be abl. and to refer backwards as well as for-

wards, i.e. to tanván as well as to ánv-ihī. — Note that rakṣa and Eng. keep coincide in having the mgs 'guard' and (as here) 'not quit.'

2. vayata, see √2vā. — See jógū and 352. — mánu, here as the typical originator of prayer, praise, and sacrifice — see vocab., and cf. QB. i.5.1', manur ha vā agre yajñena īje; tad anukṛtya imāh prajā yajante. — Note again that janáyā and Eng. produce coincide in having the mgs 'generate' and (as here — cf. i.31.17, ā vahā dāiviam jánam, and 82⁸) 'fetch along or bring to view.'

— STANZA 6 is really a prayer to Agni and his flames to help in the work of devotion. As the immortal messenger (see Muir, v.201) between men and gods, he is to go from earth, traverse the atmosphere (see rájas in vocab.), and pursue his way to the gods through the súar. Here he is to keep to the paths (cf. TS. v.7.7) which are made by the prayers and oblations that go up to the gods, — the devayānās or 'god-paths,' as the AB. at iii.38 calls them, on which the gods descend to man. Pāda c, continuing the metaphor of a, is addressed to Agni's flames; and d, to Agni.

Stretching devotion's web from gloom to light go on.
Keep to the radiant pathways which our prayers have made.
Without a blemish weave ye now the singers' work.
Be Manu thou. Bring to our sight the heavenly race.

3-4. 'It (sc. nadí) flows stony,' the logical predicate being ácmanvatī — cf. βέουσι μεγάλοι, Hdt. ii.26; cum flueret lutulentus, Horace, Sat. i.4.11. Others, not so well, make ácman a proper name (die Stein-ach), or refer it to the stream from the press-stones, i.e. the Soma. — Note that √tr has special reference to water: thus, ava-tr, 'go down into the water' (49¹⁹); ut-tr, 'come up out of it'; pra-tr, 'advance in crossing it.' — átra, 'there,' with a sneer: cf. amuyá, 70¹⁵ⁿ. — yé ásann (636⁸) ácevas, 'qui infelices sint:' not so well the vocab. — út-tarema abhí, see √tr+abhy-ud.

— STANZA 8. The situation is perhaps this. A band of men, hotly pursued by their enemies, are in the middle of a stream, which they hope soon to have put betwixt themselves and the foe. They call out to each

other encouragingly the words of the stanza. The famous hymn RV. iii.33 involves a situation which is similar (Muir, i².338), and, indeed, familiar elsewhere (Hebrews xi.29; Hdt. viii.138).

The stream is stony. Hold ye well together.
Your footing keep. On! make your crossing, comrades!
There let us leave them in a mood unhappy,
While we go out and on to happy conquests.

SELECTION LVIII. RV. x.85.36, 24-26, 32-33, 27, 43-47. The wedding-hymn.—The stanzas are here given in the order in which they are rubricated at 98^{19f}—see p. 398. Their uses in the ritual are discussed by Haas in his treatise on the ancient wedding customs of India, Ist. v.267-412.

—The hymn is called the *sūryā-sūkta* or “The marriage of Soma and Sūryā,” and has received at the hands of Dr. J. Ehni, ZDMG. xxxiii.166-176, a mythological interpretation, briefly summarized in AJP. i.211. The hymn has 47 stanzas, with an appendix given by Aufrecht, *Rigveda*² ii.682, and comprises somewhat heterogeneous matter (Ist. v.269). Most of the hymn occurs in AV. xiv.1 and 2, with many variants. Partial concordance:

RV. x.85.	AV. xiv.	RV. x.85.	AV. xiv.
36 =	1.50	27 =	1.21
24 =	1.19,58	43 =	2.40
25 =	1.18	44 =	2.17
26 =	1.20	45 =	
32 =	2.11	46 =	1.44
33 =	2.28	47 =	

—Besides the translations of Ludwig and of Grassmann, there is one of hymn and appendix by Weber, Ist. v.177-195. This is followed by one of AV. xiv. (pages 195-217) and of the other wedding-stanzas of the AV. (pages 218-266)—see also Ludwig, iii. p. 469-76. Most of the Reader-stanzas are translated, with explanations, by Zimmer, 311-313. See also Kaegi, 74(102), and notes 317-325.

STANZA 36. Said to the bride by the groom in the very act of taking her hand in token of wedlock.

STANZAS 24-26 and 32-33. Said just before the bride's departure for her new home. Stanzas 24 and 32 are said by a third person; 25, 26, and 33 *may* be put in the mouth of the groom. St. 33 *may*, as the Sūtra says,

be spoken on the way, when people come out of their dwellings to gaze.

STANZA 27. Pādas *a*, *b*, and *c* are said to the bride, and *d* to the couple, on their arrival.

STANZAS 43-47. The groom first prays to Prajāpati on behalf of himself and his bride (43 *a b*), and addresses the latter with good wishes and solemn benedictions (43 *c d*, 44); prays to Indra that the bride may be fruitful (45); bids her hold her own with her new relatives (46); and, finally, beseeches the gods, on behalf of himself and his wife, that they two may dwell in unity (47).

5-6. *gr̥bhnāmi* · *hāstam*: this, the dextrarum iunctio, is the essential feature of the simplest wedding-ritual, see Haas, 277, 316; cf. *hasta-grābhā* (86¹⁹) and *pāṇi-grāha* (64¹⁰); the AV. modernizes, reading, *gr̥bhnāmi*. With the concordant stanza of the AV. are grouped several others (48, 49, 51) of like import. — ‘With me as husband’ (343b).

— *yāthā āśas*, ‘ut sis.’ — U.f. *māhyam tvā adus* (829). — *gār̥h*, ‘for (our) being heads of a household, i.e. that we may establish a family.’

7-8. *ābadhnāt*, 730. — See *ṛtā*2. — See *lokā*2b and cf. *sukṛtā* with *sukṛt*. This phrase is equiv. in *form* to the older one (84¹¹), but refers here rather to the ‘world of the pious’ on earth.

I loose thee from Varuṇa's bond,
With which kindly Savitar bound thee.—
At the altar, in the company of the good,
I put thee unharmed with thy husband.

—The first half-stanza is an allegorical, and the second a literal address to the bride. In the allegory, the bond of Varuṇa is night (Hillebrandt). Savitar is the ‘Impeller,’ not only of the rising, but also of the setting sun (RV. i.35.3^a). He brings rest (ii.38.3,4) by sending night, whose gentle bond he lays (Muir, v.235-7) upon his daughter, Sūryā, ‘The Sun,’ till she is released for her bridal with Soma, ‘The Moon’ (masc.), a union which is the prototype (cf. Haas, 328) of human marriages.

From the more literal point of view, the bond of Varuṇa, as the upholder of the established order of things, is (not night—

still less sickness—but) the tie by which a maid is bound to her father till a man come to loose and take her.—See the discussions of Haas, 319–20, 277–8, and of Hillebrandt, *Varuṇa*, p. 59.

9–10. *prá* . . *muñcāmi*: acct! 596, 597; similar cases at 74¹ and 92¹⁶; supply either *imām*, or (since a change of address to Indra is quite natural) *tvām*. —U.f. *amútas* (171⁴) *karam* (831²) | *yáthā-iyám* . . *ásati*, ‘ut haec sit.’ —*midghvas*, 462a.

—*Sāyana* comments thus: *itaḥ pitṛ-kulāt pra muñcāmi tvām; na amuto bhartr-grhāt pramuñcāmi. amuto bhartr-grhe subaddhām karam.*

11–12. Said to the bride as she gets into the wagon. *Pūṣan* is the best of guides for earthly travellers also—cf. p. 381–2. —See *grhá*, *pl.* —U.f. *yáthā-ásas*. —See *ṽvad+ā*.

13–14. Said just as the wedding-train starts. —*ṽ2vid*, 848. —AV. modernizes, reading *sugéna*. —*āti-itām*, 617. —Pronounce *āpa drāntu* (617).

15–16. *imām sam-ā-ita*, *pácyata* ‘come near to this one together, i.e. crowd around her, (and) take a look.’ Cf. note to 100¹⁵. —*dat-tvāya*, 993, from the quasi-root *dad* (955c). —U.f. *átha-ástam ví párá-itana* (618).

17–18. *priyám* (*priya* 2b), subject of *sám-rdhyatām*. —*enā* (502², here = *anéna*) etc.: ‘with this (man) as husband unite thyself.’ —*ádihā jívri* etc., said to both. ‘Old,’ i.e. until ye become so.

19. This stanza (43) has interesting variants in AV., and at MS. ii.13 end. —Pronounce *sám-anaktu* (689).

NOTES TO PAGE 90.

1. *patilokám*, ‘husband’s home:’ not till later, ‘husband’s heaven.’

2–3. *edhi*, 636. —Pronounce *vīrasúur* . . *sionā*. —AV. reads *devf-kāmā*.

—Note that 44a, b, and c are of 11 syllables, while 44d (= 43d) is of 12. Although this discrepancy is not very rare, it yet helps to bring out the character of *d* as a *formula solennis*:

—‘Be a blessing to our bipeds, a blessing to our quadrupeds.’ It is most interesting

to note that a similarly comprehensive formula occurs elsewhere: in the Avesta, Yasna xix.8(18–19), Vd. xv.19(59), see KZ. xxv. 195; and on the Iguvine Tables, VI b 10–11, see Bréal’s ed., pages XL, 125.

4–5. U.f. *dāça-asyām putrán á dhehi* (668). There is no end of evidence (e.g. Zimmer, p. 319) to show that the desire for male children was very strong, and that the birth of daughters was unwelcome. A wife who bears only daughters may be put away —Manu ix.81. —*kṛdhi*, 839. —‘Put ten sons in her. Make her husband an eleventh.’ The logical incongruity is paralleled by *Paradise Lost*, iv. 323–4, and by the Greek classics.

6–7. Pronounce *çvaçrūām*: specimen of a very rare form of transition to the *devi*-declension, see 358. —Pronounce *nánāndri*: AV. reads *nánāndus*. —See *ádhi*.

—This throws an interesting light on ancient family-life. —Note that of the Ger. correspondents to *çvāçura* and *çvaçrū*, viz. *Schwäher* and *Schwieger*, the former has died out and given place to the term *Schwieger-vater*. The mothers-in-law have thus made their mark in the language—see Kluge.

8–9. U.f. *sám* (sc. *añjantu*) *āpas hfda-yāni* (note neglect of dual) *nāu* (gen.). A real anointing of both took place. —In line 9, a *dadhātu* goes with each *sám*, and *nāu* is acc. —*Dhāt* is esp. the deity who ‘puts’ fruit in the womb—RV. x.184.1. —See u 1 end.

SELECTION LIX. RV. x.137. Exorcism for a sick person.—Tradition assigns each stanza to one of the Seven Rishis as author. Stanza 4 is spoken by the Wind, personified; the rest, by the exorcist. Respecting the general character of the hymn, see Kaegi, 85–86(115). See also the beautiful essay of Kuhn, KZ. xiii.49–74 and 113–157, who compares similar Vedic and Germanic spells. Nearchus says (Strabo, xv.45, p. 706) that the Hindus trust to wandering enchanters (*ἐμφοδοί*) for cures, and that this is about all their *ιατρική* amounts to. The hymn is translated by Aufrecht, ZDMG. xxiv.203. It corresponds in general to AV. iv.13; but see note to stanza 6.

10-11. Note the accentless and accented vocatives. — See *ñi+ud* and 248c. — U.f. *utā āgas cakrūsam* (= *cakṛvāṁsam*, 462c). The disease is a punishment for sin, cf. p. 374.

12-13. See *lidām* end. — Zimmer queries, p. 45, whether the two Monsoons are here meant. — *ā sīndhos*, see *ā 4*. — 'Away let the other blow what infirmity (there is,' 512b).

15. Pronounce *tuām*. — See *vi*.

16-17. *ā . . agamam* and *ā abhārṣam* (882): note use of aorists (928) — 'I have just come and brought,' says the Wind. — *ātho*, 1122a², 138c. — *√2su+parā*.

18-19. *Pāda c*, bad metre. — *ayām*, the sick man.

20. U.f. *id vāi*, see *vāi*.

NOTES TO PAGE 91.

1. 'The waters are healers (lit. healing) of everything.' On use of *sārva*, see 77¹¹N. The AV.-concordants of this stanza are at AV. vi.91.3 and iii.7.5 and read *vīgvasya*.

— STANZA 6. In place of this stanza the AV. has interpolated RV. x.60.12, evidently because it has to do with the laying on of hands — see the following.

2-3. That the laying on of hands has especial virtue is a wide-spread belief — cf. Acts viii.17f, and above, p. 369^a top. The Greeks attributed to each of the *Δάκτυλοι* 'Idāoi a name and a particular healing power. The finger next to the little finger (see note to 104¹¹) is called, *digitus medicus* by Pliny, and *medicinalis*, in the laws of Henry I. of England; and it has a special and beneficent magic power. — W. Grimm, *Kleinere Schriften*, iii.440f, 442.

— 'With hands, ten-fingered (the tongue is leader of the charm), healing, — thee with these thee we touch.' The parenthesis may mean that the tongue brings out a charm to precede the laying on of hands. Text probably corrupt; AV. variants interesting.

SELECTION LX. RV. x.154. To Yama. — Funeral-hymn. — Rubricated at 103¹³, see p. 402. Recurs at AV. xviii.2.14-18, with interesting variants. Translated, Muir, v.310. To judge from the ritual, the subject of *āpi gacchatāt* in each stanza is the spirit of the

departed. He is to go and join the Fathers — saints, warriors, poet-sages, — a description of whom makes up most of the hymn. In stanzas 4 and 5, *gacchatāt* (see 570) is a 3d sing., 'O Yama, let him go;' in the rest, it may be a 2d or a 3d. — Ludwig, ii.394, v.311, interprets otherwise, taking *mādhu* as subject of *āpi gacchatāt* (*vgam+api*).

4-5. 'Some . . others' (*ēke*), i.e. of the Fathers, "who revel in bliss with Yama" (83¹⁸). — See *vās+upa*. — 'For whom *mādhu* flows:' Yama and the Fathers are the eager recipients of sweet drink-offerings — cf. AV. xviii.2.1-3, and RV. x.15 passim. — *tāṅṅ cid* = 'those:' *tāṅṅ cid evā* = 'just those.'

6-7. Pronounce *sūar*. — 'Who made *tāpas* their glory.' — Heaven can be won only by the pious and (stanza 3) the brave: cf. MBh. iii.43.4 = 1759, and 42.35 = 1748f.

10-11. See *cid2*. — U.f. *pūrve ṛtasāpas*. — Cf. 85⁴.

12-13. 'Who keep (= confine themselves to) the sun, i.e. who hover about the sun.' The righteous after death are transformed into rays of the sun or into stars (Muir, v. 319f; see 100⁸N.). Thus ÇB. i.9.3¹⁰, *ya eṣa tapati, tasya ye raçmayas, te sukr̥tas*. So MBh. iii.42.38 = 1751f:

ete sukr̥tinah, Pārtha,
yān dr̥ṣṭavān asi, Vibho,
tārārūpāni bhūtale.

SELECTION LXI. RV. x.155.5. Burial-stanza. — Rubricated, 105²¹. The preceding four stanzas are a *deprecatio* addressed to Arāyī, a vile and murderous witch. This stanza, the last, dwells upon the safety of the godly.

14-15. *pāri . . aneṣata* and *pāri . . a-hṛṣata*, 882; *akrata*, 834a. Note the use of the aorists, 928 — where all is translated. — *ā dadharṣati*, perf. subj., 810b.

SELECTION LXII. MS. ii.13.23. *Hiranyagarbha*. — The god Ka or Who (see notes to selection lxviii.). — The RV. version (x.121) of this famous hymn has been translated by Max Müller, ASL. 569, and *Chips*, i.29; by Ludwig, no. 948; and by Muir, with comments, iv².15-18.

—STRUCTURE of the hymn. The seven stanzas here given (or perhaps only 2-6) constitute the original stock of the hymn. To this is added, in the MS.-version, an eighth stanza, quite impertinent to the rest; and in the RV.-version, three stanzas (8, 9, 10), whose character is determinable by various and interesting criteria.

Pāda *d* of each stanza is a refrain, 'Whom as god shall we worship with oblation? i.e. Who is the god that we are to worship with oblation?' The later Vedic texts understand it, 'We will worship the god Who or Ka,' making of the interrogative pronoun a deity whom they identify with Prajāpati (selection lxviii.). The other pādas of stanzas 2-6 are relative clauses with *yás*, *yásya*, *yéna*, *yásmin*. These may refer

A. To *devāya*: 'Who (interrog.) is the god,—who (relative) became king, etc. etc.,—that we are to worship?' Ludwig: 'Ka, the god,—who is become king, etc. etc.,—we would wait upon with havis.'—Better, perhaps,

B. To *hiranyagarbhás*, although stanza 1 (and 7 as well) looks as if it might have been an afterthought. This leaves the connection of the refrain with the rest of each stanza very loose; but this is perhaps just what it ought to be.

—The hymn corresponds to RV. x.121. The comparative study of the differing versions of the same traditional material, as it appears in different Vedic texts, is interesting and instructive; and there is no better opportunity for it than this (see Preface, p. v, n.2).

The hymn occurs also at TS. iv.1.8; in the VS., with the stanzas scattered, at xiii.4, xxiii.3, xxv.13, xxv.12, xxxii.6,7, xxvii.25; and at AV. iv.2. The TS. version follows that of the RV. most nearly. Disregarding the order, the same is true of the VS. The AV. version looks like an unsuccessful attempt at writing down a half-remembered piece.

—ACCENT-MARKS, etc. The vertical stroke designates the acute accent; the horizontal hook, the circumflex. Details in L. von Schroeder's ed., book i., preface, p. XXIX.

Phonetic peculiarities, *ibidem*, XXVIII. Final *m* before sibilants, *y*, *r*, and *v*, is marked by the 'dot in the crescent,' e.g. *praçīṣam*, line 4. See also Preface to this Reader, p. v, note 7.

16. Cf. 57ⁿ.

NOTES TO PAGE 92.

1. *dyám* · · *imám*, see *dív*3.

2-3. *pra-anatás* (192b), gen. s., pres. ppl. —*īge*: form, 613, cf. 70¹³ⁿ; acct, 628. —*asyá*, acct1, 74⁹ⁿ. —*dvipādas* etc., see 90³ⁿ. —RV.-reading better in this stanza.

4-5. 'On whose command all wait, on whose (command) the gods (wait) —.' —*châyā* etc.: cf. *Bhagavad Gītā*, ix.19.

6-7. *mahitvá*, as instr. sing., 280. Müller's rendering — 'Whose greatness (as acc.n.pl.) the mountains and sea (neuter, as at vi.72.3) with the *Rasā* proclaim' — would require *pra-āhús*. —*devís*, as adj. (see *devá* 1), 'heavenly = of heaven,' not 'divine.'

—Pāda *c*: *dīç*, q.v., is 'a point of the sky:' of these there are usually four; sometimes are mentioned 5, 6, 7, 8, and 10 (explained by BR. s.v. *dīç*). When five are mentioned, we may understand them as N., E., S., W., and the zenith: cf. AB. vi.32, *pāñca vā imā dīçaç*: *catastras tiraçcya*, *ekā-ūrdhvā*. Occurring with *dīçaç*, the word *pradīçaç* may mean 'intermediate points,' and, with the zenith, count as five. But considering the (faulty) concordant of RV., TS., and VS.,

yásya imáh pradīço yásya bāhú,

further, RV. ix.86.29^b, AV. i.30.4^c, and esp. iii.4.2^b,

tuám imáh pradīçaḥ pāñca devīḥ,

I am inclined to deem the pāda before us a jingle of incoherent reminiscences.

Whose (are) all these mountains, by reason of (his) greatness; Whose (possession) they call the ocean, with the *Rasā*; The points, whose are the five fore-points of heaven; . .

8-9. *ṛḍhā*, spondee, 224a. —U.f. *súar*, see 178 and 173a, and 74¹²ⁿ. —The adjectives *ugrá* and *ṛḍhā* may be attributives, and *stabhitá* or *stabhitás* supplied as predicate for the substantives of line 8. —Pāda *c* = RV. ii.12.2^c. —vi-mamé, vi1mā. Respecting the tripartite world, see under

rájas, and Kaegi, 34(49) and notes 117-8. — antárikṣam: ÇB. i.2.1¹⁶, antarikṣeṇa hi ime dyāvā-prthivī viṣṭabde; cf., at Od. i.54, the *klōvas*

μακρὰς, αἱ γαῖαν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.

10-11. Pronounce -prthvī. — See ádhi and ṽtan+vi. — U.f. sūras éti: in the MS., final -as and -e if accentless, become -ā before an accented initial vowel. So 93¹².

12-13. U.f. yád mahatís viṣvam áyan (620). See viṣva 1c. — The RV., TS. [with nīr for sám], and VS. read

táto devānām sám avartata ásur ékaḥ.

The athetesis of the hypermetric ékaḥ, made by Bollensen, *Orient und Occident*, ii.485 (1864), and again by Grassmann, is here beautifully confirmed by the MS.

SELECTION LXIII. MS. i.5.12. Legend of Yama and Yamī. — The creation of night. — Respecting Yama and Yamī, see notes to 85^{12f}.

— The prose of the Brāhmaṇas is not difficult. In reading it, the chief thing is some familiarity with the style, i.e. ability to divide up the discourse aright into the little clauses and choppy sentences with which it proceeds. As a help to this it is important to observe that the particle *átha* marks the beginning of a new clause, and that the postpositive *vāi* marks the foregoing word as the first of its clause. Analogous is the use of *nāma* to distinguish a proper name from an identical appellative. Cf. Pliny, *Epp.* vi.31, *evocatus in consilium ad centum cellas (hoc loco nomen) ...*

As my colleague, Professor A. P. Peabody, has observed in his translations of Cicero's *Offices* and *Tusculans*, there are certain connectives and illatives which are employed as mere catchwords for the eye. In manuscripts (Greek, Latin, Sanskrit) written with letters of one size, with no separation of words, and with very few stops, these particles serve the purpose effected now-a-days by capitals, by division or spacing, and by punctuation. In spoken language it is often wrong to render them otherwise than by inflection or by stress of voice.

14. U.f. vāi. — See ṽbrū+apa.

14-15. U.f. tám yád āprchan (207), sá abravīt: "adyá amṛta" iti. té abruvan: "ná vāi iyám etc." — Difference between imperf. amriyata and aor. amṛta (834a) illustrated at 928². — Accent of tē, Whitney 84d, 135.

15-16. Lit. 'Not (if things keep on) in this way (itthām) does she forget him.'

16. Note the fine distinction. The gods use the solemn old Vedic form rátrīm; the narrator, the later and more colloquial

rátrim. Similar distinction at ÇB. xi.5.4¹ cf. 98^{20N}, 103^{14N}. Not uncommon is the assumption that the gods have words or a dialect peculiar to themselves. Thus ná with the gods means the same as iva, AB. ii.2.14,15. Cf. Iliad i.403, ii.814, xiv.291. xx.74, Od. x.305; and A. F. Pott's *Antikaulen*, p. 71.

—srjāvahāi, faulty reading for -mahāi?

—U.f. áhar vāvá tárhi ásit, ná rátris verb-acct, cf. 89^{9N}.

— 'Yama died. The gods sought to console Yami for the loss of Yama. — When they asked her, she said, To-day hath he died. They said, In this way she will never forget him. Night let us create. Only day in those times existed — not night. The gods created night. Then came into being the morrow. Then she forgot him. Therefore they say, 'Tis days and nights make men forget sorrow.'

SELECTION LXIV. MS. i.10.13. Legend of the winged mountains. — The myth is often alluded to by the later poets: see Stenzler's note to Kumāra-sambhava, i.20, and Bollensen's to Vikramorvaçī, str. 44. BR. observe that it is often difficult to distinguish between the mgs 'mountain' and 'cloud' which belong to párvata. In letting loose the heavenly waters, Indra splits open the 'mountains' as well as the 'clouds.' The Maruts house on the 'heights' or in the 'clouds,' etc.

19. Explained under yá3.

NOTES TO PAGE 93.

1. U.f. parā-pátam (995) āsata, yátra-yatra (1260 — see yátra) ák-. —iyám, see 1 idám, middle: so imám, line 2.

2. tēṣām = párvatānām. —achinat, 692. — táis = párvatāis, used evidently in the manner of paper-weights. —adrñhat, ṽdrñh. The like achievement at RV. ii.12.2.

3. Explained under yá3.

4. U.f. yónis hí eṣām (accentless, 74^{9N}) eṣás, 'For this is the'r place-of-origin.'

SELECTION LXV. MS. ii.1.12. The potency of the sacrifice. — A passage much resembling this occurs at TS. ii.4.13 = Muir, 1².21. Respecting the myths of Indra's birth and Aditi's motherhood, see Hillebrandt, *Aditi*, p. 43; Perry, JAOS. xi.127f, 148f; and *Lit. eratur-Blatt für Orient. Philol.*, ii.4.

5. 'The Āindrābharhaspatyan oblation he should offer (nir-vapet), who, as a sovereign, shouldn't exactly succeed in his attacks.' This is a typical Brāhmaṇa passage. It invents a legend showing the efficacy of some ritual observance in former times, to prove the usefulness of repeating the same rites in analogous circumstances. — Peculiar interest attaches to this occurrence of the *vetigh* — see Schroeder's ed. of MS., Introduction, p. XIV; also ZDMG. xxxiii.194f, where the substance of the passage is given.

6. U.f. *odanám apacat*. — *ūñṣṭam*, see this: final *t* (= *d*) before *ḡ* becomes *ñ* in MS. — *āṇnāt*, *ṽ2aḡ*.

6-7. U.f. *tām vāi indram antár evá śántam* · · *ápa-āumbhat* (*vubh*; augment, 585): 'Indra, being (yet) an embryo, within (her), she bound with an iron bond.' — *āpa-ubdhas*, 160.

8. *ayājayat*, see *vyaj*, caus.

9-10. *tāsyā = indrasya*. — *vyāpadyata* = of course, *vī-apadyata*: cf. Whitney, 84a. — U.f. *abhi-pary-ā-avartata*, 1080, 1083.

10. U.f. *yás* · ·, *tām eténa yājayet* · ·, 'One should teach him to sacrifice with this Āindrābharhaspatyan (oblation), who etc.'

11. *eśás*, same as *yó* and *tām*, line 10.

12-13. U.f. *nir-upyáte*, impers. 'it is offered:' combination, 92¹n.; form, *vṽvap*, 769; accent! 596. *kriyate*, *v1kr* 12, 'it is sacrificed.' — 'Offering is made to B., sacrifice is made to I.: (then) on all sides (the god) releases him' (*enam*). 'Him,' i.e. the sin-bound king of lines 10-11, who is also the subject of *abhi-pary-ā-vartate*.

SELECTION LXVI. TS. ii.6.6. Legend of Agni the oblation-bearer, and of the fish. — This is the Brāhmaṇa form of the myth which is the subject of RV. x.51, and is adverted to in x.52 = selection lvi. To their version of x.51, GKR. add on p. 106 a translation of the selection before us (lxvi.). It is also rendered by Muir, v.203, and by Eggeling, SBE. xii.452. Ludwig, v.504-5, gives other Brāhmaṇa forms of this myth: cf. esp. ÇB. i.2.3¹ = SBE. xii.47. For Epic forms of the same, see Ad. Holtzmann, *Agni nach den*

Vorstellungen des MBh., p. 11, and esp. MBh. iii.222.7 = 14214f.

14-15. *tráyas*, 482c. — *√2mi+pra*, 770a.

15-16. 'Agni feared, (thinking), "In this way, surely, he (syás) will get into trouble, i.e. if things keep on in this way, I shall get into trouble."' He speaks of himself here (as also at x.51.6*) in the 3d person (syás). Note the common root of *ā-artim* and *ā-arisyati*.

16. *nīlāyata*: in strictness, to be divided thus, *nīl-āyata*, 'he went out, took himself off, hid.' This is for *nīr-a-ayata*, an imperf. mid. of *vī* (after the model of *a-jayata* from *vji*) with the prefix *nī* or *nir*; for according to Pāṇini (viii.2.19), the *r* of a preposition with forms of the verb-stem *aya* is regularly changed to *l* — cf. 1087c.

In the Hindu mind, these forms of the verb-stem *nīl-aya* were evidently confused with those of *nī-laya*, which yield a like *mg* — see BR. under *vī+ni*. On this account, doubtless, the *pada-pāṭha*, which usually gives the division of compound verbs, refrains here. The confusion is further attested by the analogous passage of the ÇB., which has, in the Mādhyamīna text (i.2.3¹), *nī-līye*, and in the Kāṇva text, *nī-layām cakre* — see SBE. xii.p.xlvi. The proper form from *vī* in the passage before us would of course be *ny-ālayata*.

16-17. U.f. *pra-éśam* (see *√2is+pra* 2 and ref.) *āicchan* (*v1is*, 585). In the metaphor, Agni is implicitly likened to a hunted beast.

17-18. *tām aṣapat* etc., 'Him (the fish) he (Agni) cursed (as follows): "dhiyā · · *pra-āvocas*,"' See *dhi* 1. — *vadhyāsus* (form! 924) and *ghnanti* (637) have as subject 'people.' — The loose use of *sás*, *tām*, etc., is one of the chief stylistic faults of the Brāhmaṇas.

19. *ánv-avindan*: *√2vid*; subject, 'the gods.' — See *√vrt+upa-ā*.

NOTES TO PAGE 94.

1-2. U.f. *grhítāsya* (sc. *ghrtásya*) *á-hutasya* (see *vhu*) · · *skándāt* (736), *tád me* · · *asat*. — *bhrátrṇām*: the TS. reg. has short *r* in the gen. pl. of these words. — 'He said: "Let me make a condition (*√2vr*): Just what of the (sc. ghee) (when) taken (into the

sacrificial ladle, but) not (yet) poured into the fire (â-hutasya), may fall outside the enclosure, let that be the portion of my brothers.”

SELECTION LXVII. AB. iii.20. Legend of Indra and the Maruts, and Vṛtra.—Translated, Muir, v.93. In selection xlvii. = RV. viii.85.7f, the Maruts are praised because they stood by Indra when all the other gods forsook him. The passage before us is an expansion of that myth, a “reproduction plus ou moins amplifiée d’un cliché emprunté au livre des hymnes.”

From other passages, it would appear that the Maruts also were faithless, cf. Muir, v. 92 and 82ⁿ. Both views are involved in the explanation of the Mid-day Soma Feast, ÇB. iv.3.36^f, where the Maruts first withdraw from Indra and afterwards help him (SBE. xxvi.334f).

4-5. haniṣyan, 948². —U.f. “anu mā upa tiṣṭhadvam; upa mā hvayadvam” (vñū). Note the free position of the prefixes (1081). —tathā_iti, “Yes,” said they.’

5-6. U.f. sas (Vṛtra) avet (see √1 vid3, and 620): “mām etc.; hanta! imān bhīṣayāi” (vñī, caus., 1042f, 1043.2).

7. vṇvas+abhi-pra: imperf., 631. — adraṇan: simple root dru, without prefix; note that the prefix ā with √dru exactly reverses its meaning; so with √dā, hr, and muc.

8-9. U.f. m- ha enam na ajahus (√2hā, 661, 656): “prahara bhagavas! (454b) jahi! (637²) vīrayasva!” iti eva enam ∙ upa_ atīṣṭhanta. See vác.

9-10. tad etad (see etad) = ‘this.’ —See √vac+abhy-anu. — ‘The Rishi, seeing this (occurrence), described (it) in the Vedic words, “At Vṛtra’s snorting, thee.”’ These words are a quotation of the beginning of RV. viii.85.7f, and illustrate the way in which the Vedic stanzas are cited in the secondary literature.

10-11. U.f. sas (Indra, this time) avet: “ime ∙; ime ∙; hanta! imān asmin ukthe ā bhajāi.” See vñhaj+ā: the subjunctive has the force of a future.

SELECTION LXVIII. AB. iii.21. Legend of Indra and the god Ka or Who.—Compare selection lxii. and see Müller, ASL. 432f. The identification of Prajāpati with Ka is very common: see, e.g. ÇB. i.1.1¹³, vii.4.1¹⁹, xi.5.4¹.

13-14. U.f. ∙ ∙ vijitya, abravīt prajāpatim: “aham etad asāni (636), yad tvam (sc. asi); aham mahān asāni.”

15. U.f. “yad eva etad avocas.” The etad, q.v., goes appositively with yad, marking the thing designated by yad as something preceding, and so may be rendered by ‘just’ or ‘a moment ago.’ P. asks, “Who am I, then?” “Exactly what thou just saidst,” replied Indra.

15-16. ‘Then P. became Ka by name = got the name of Ka. (For) P. is Ka by name = has the name Ka.’ Note that the predicate comes first.

16-17. See yad2. ‘As for the fact that Indra became great, therein (lies) Great-Indra’s Great-Indra-ness’ (cf. ÇB. ii.5.4⁹). This is a specimen of the verbal and etymological explanations of the Brāhmaṇas: cf. 64ⁿ.

SELECTION LXIX. ÇB. ii.2.2⁶. The two kinds of deities, the gods and the Brahmins. —A little oratio pro domo of an oft-recurring kind (see Ist. x.35). Translated by Muir, ².262 (he quotes TS. i.7.3¹ by way of illustration), and Eggeling, SBE. xii.309.

18. U.f. devās (predicate) aha eva devās (subject): ‘The gods of course are gods.’ So mārtyā ha vā āgre devā āsuḥ, ‘In the beginning, the gods were mortals’ (not ‘The mortals were gods’). —Delbrück, *Altindische Wortfolge*, p. 26.

18f. ‘Then (they) who are the Brahmins. the learned (√gru 1), the scholars (see √vac +anu, and 807),—they are the human gods.’

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2-3. ‘For (*lit.* of) the gods, (the sacrifice is) just the oblations; for the human-gods, the B., the learned, the scholars, (it is) the dakṣiṇā.’ —prīṇāti, subject indefinite.

4. U.f. brāhmaṇān ṇugruvūṣas, 203. — Note the fond repetition. —enam, same as subject of prīṇāti.

SELECTION LXX. ÇB. ii.2.2¹f. Truth, untruth, and silence.—Translated by Delbrück, *Wortfolge*, 29,79; Eggeling, SBE. xii. 312,452.

6-8. *abhi-śiñcet*, 758. —‘Of this fire-consecration a (concomitant) duty is TRUTH. He who speaks the truth,—as (if) the enkindled fire, it with ghee he should besprinkle, so he makes it blaze up; of him greater and greater the dignity becomes; from day to day better he becomes.’ —Note the childish verbal anticipations and repetitions, esp. of pronouns.

11-12. U.f. *tad u ha api*: Eggeling renders all four particles by a simple ‘Now.’ —“‘Thou’rt old (enough). Establish thy two fires.”’ See √ *dhā*: ā3. This ceremony was an essential preliminary to matrimony and to setting up in life as a householder. Described at ISt. v.285f, x.327f.

12-14. U.f. *sas ha uvāca*: “te mā etad brūtha: ‘vācamyamas eva edhi.’ na vāi . . vaditavyam; na vadan jātu, na anṛtam vadet. etc.” ‘He said: “What ye say to me, then, amounts to this: ‘Just hold thy peace.’ By no means by an āhitaṅni may untruth be spoken. By not speaking at all, one would not speak untruth. (I.e. Only by silence can one wholly avoid untruth.) To such an extent (of silence, namely), is truth a duty.”’ —See *ha* end. —See *ta2*. Lit. ‘Ye, those, to me this are saying.’ —See *tāvant2*.

SELECTION LXXI. ÇB. x.4.3¹f. How the gods got immortality and how Death got his share.—Translated, Muir, iv².57f; in part, v.316f. Cf. iv.54f and v.12f. Metrical paraphrase by Monier-Williams, *Indian Wisdom*, 84, = Hinduism, 35, = *Religious Thought and Life in India*, 24. On the symbolism of the Brāhmaṇas, see p. 357, § 92; Oldenberg’s *Buddha*, 19(20)f; Schroeder, ILuC. p. 127f.

15-18. ‘Death (subject) is this thing eṣas, predicate, masc. to conform in gender with *mṛtyus*—cf. 78²⁰ and n.), what the Year is. For this one, by means of days and nights, exhausteth the life of mortals. So they DIE. Therefore ’tis this one that is called DEATH. The man who knoweth this

Death to be the Year, not of him doth this one before old age by days and nights exhaust the life. To perfectly complete duration of life attaineth he.’ —U.f. *sarvam ha eva āyus*: cf. 86¹¹N.

19. U.f. *āyusas antam gacchati*, see √ *gam3*.

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3-5. U.f. *antakāt . . bibhayām cakrus* (1071d) *yad* (see 38¹N.) etc. ‘The gods were afraid of this Ender, Death, the Year, Prajāpati, [hoping] “May this one by days and nights not get at the end of our (no) life.”’ Similar construction (*yad . . na* and optative) after verb of fearing, ÇB. iv.3.3¹¹.

5. U.f. *te . . yajñakratūn tenire* (794e).

5f. THE SACRIFICES are described by Weber, ISt. x.321f. The Hindus did not class them according to their purpose, as thank-offerings, expiatory offerings, etc. They grouped them

A. according to the MATERIAL used, as: 1. oblations of milk, ghee, corn; 2. animal sacrifices; 3. libations of Soma. And again

B. according to the TIME, as: 1. at the beginning (x.328) of each day and of each night (*agnihotra*); 2. at the beg. (x.329) of the lunar half-month; 3. at the beg. (x.337) of the three seasons,—spring, rains, autumn; 4. at the beg. (x.343) of the two harvests. The offering of first-fruits or *nava-sasya*, *iṣṭi*; in the spring, of barley; in the autumn, of rice; 5. at the beg. (x.344) of the solar half-year, the *paṇu-bandha*; 6. at the beg. (x.352) of the new year, the Soma-sacrifice.

With this last, often occurs the elaborate ceremony of building the fire-altar of bricks, ISt. xiii.217-292. This ceremony is called the ‘Fire-piling,’ *agni-cayana* (see √ *ci*), or briefly *agni*.

Schröder gives in brief compass a sketch of a specimen-sacrifice, ILuC. p. 97-109.

7. U.f. *na amṛtatvam ānaṅire* (788⁴). *te ha api agnim* (= *agni-cayanam*) *cikyire* (787). —That the gods were once mortal (94¹⁸N.) is doubtless a late notion. The path of Death is *itaro devayānāt*, 86⁴: cf. also ZDMG. xxxii.300.

8-9. See √ *dhā*+*upa*. —U.f. *yathā idam*

(see 2idam) api etarhi eke upa-dadhati: "A polemical hit aimed by the author of the Brāhmaṇa at some contemporaries who followed a different ritual from himself." — Muir. Cf. Chāndogya Upaniṣad, i.12.4 = SBE. i.21. — See iti 1.

10-11. Ppls w. cerus, see √car2 and 1075b. — See √1 rudh+ava, desid., 1027.

11-13. U.f. "na vāi . . . upa dhattha: ati vā eva . . .; na vā . . .; tasmāt na . . ."

13-14. See ha end. — See explan. under ta2. — See yathāḥ.

15-18. The protasis-clauses begin with ṣaṣṭim and ṣaṣṭim and atha lokampr̥ṇas: the apodosis-clauses, with atha me and atha amṛtās. The second protasis-clause has an appendix, adhi ṣaṭtriṇṇatam, see adhi. — For impv. with conditional mg, cf. example under atha2, and 82^N. — For daṣa etc., see 480.

— 'Put ye on 360 P's; 360 Y's, and 36 besides; then 10,800 L's. Then (if ye do) shall ye etc.' The days of the year number 360; and 360 × 30 = 10,800. But see also Weber, Ist. xiii.254-5. Note that 108 = 2² × 3³.

18-19. The acquisition of immortality is otherwise related, ÇB. ii.2.2^{8f}, Muir, ii³.372.

21-23. U.f. "na atas . . . asat (636³): yadā eva . . . harāsāi (736), etc." See atas3. "From this time on, not any other with his body shall be immortal: just when thou this (thy) allotted-portion shalt seize, then parting with his body he shall be immortal, who is to be immortal either by knowledge or by works."

23f. See yad2 end. 'As for their saying that, "Either by knowledge or by works," — this is that knowledge, (lit. which is agni=) namely agni; and these are those works, namely agni.' Here agni=agni-cayana. — Cf. 66²³.

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1-2. U.f. te, ye evam etad vidus, ye vā etad karma kurvate, etc. Promises to them "who have this knowledge" recur times unnumbered in the Brāhmaṇas. As between 'knowledge' and 'works,' knowledge is the better: ÇB. xiv.4.3²⁴ = SBE. xv.96. On this passage, see Oldenberg, *Buddha*, 46 = 47.

4. U.f. te etasya (= mṛtyos) eva annam.

SELECTION LXXII. ÇB. xii.7.3^{1f}. Legend of Indra and Namuci. — For the origin of this story, see 81^{16f} and notes. Translated, Muir, v.94. Other forms of the story: Muir, iv².261; Ludwig, v.145. The MBh. has it at ix.43.33 = 2433f; see ZDMG. xxxii.811.

6-7. 'N. stole I's strength etc., along with his surā.'

7-10. U.f. sas (Indra) . . . upa-adhāvāt: "çepānas asmi (see √vṇap, as) namucaye, 'na tvā . . . na ādreṇa;,' atha me idam ahāṛṣit. idam me ā jihīṛṣatha?" iti. — Note the difference (929, 928) between aharat and ahāṛṣit. — Note reversal of mg (94^{7N}) effected by ā with jihīṛṣatha (1028b): "Are ye willing to fetch it back for me?"

10. "astu nas atra api; atha ā harāma:" "Let there be of us in this also (a share); in that case, we'll fetch (it) back."

10-11. "Together ours (is) that; so fetch it back." Thus said he.'

11. iti (the one before tâu aṣvīnāu) = 'on the strength of that agreement.'

12. asiñcan: see √sic3.

13. vy-uṣṭāyām (√1 vas) rātrāu, 303b. So an-udite āditye.

14. √3vas+ud — a queer verb to use for this mg. — U.f. ṛṣiṇā abhy-anu-uktam "apām phenena" (81¹⁶) iti.

SELECTION LXXIII. Nirukta ii.16. Explanation of RV. i.32.10, selection xxxii., page 70^{19,20}. — See Roth, *Erläuterungen*, 21f, and Muir, ii³.174f.

15-16. The iti marks aniviṣamānānām as a gloss to the quoted "ātiṣṭhantīnām." So asthāvarāṇām is a gloss to the "aniviṣamānām" of the sacred text; and in like manner, meghas to "çārīram."

16. Starting from the 3d pers. s. pres. ind. act. of a verb-root (e.g. çamnāti from √3çam), and treating it as a declinable noun-stem, like mati, the Hindu forms an ablative sing., e.g. çamnātes, to express "derivation from a root." Render: 'çarira is from the root çṛ break, or from the root çam harm.' So with drāghati and the following two.

19f. After the verbal explanations, comes the mythological discussion. 'Who then is Vṛtra? "A cloud" say the etymologists.

"An Asura descended from Tvaṣṭar" say the tellers of old legends.' There were, then, already schools of conflicting opinions. Cf. Muir, ii⁸.170f.

NOTES TO PAGE 98.

1. The genitives limit miçribhāva-, 1316.
- 2-3. -karmanas is abl. — 'In this process (tatra), . . battles, so to speak, take place.'
3. ahivat etc.: 'The m- and b- (sc. speak of V.) as a dragon.'
4. v1 vṛ+ni (1045): subject, Vṛtra.
5. U.f. tadabhivādini eṣā ṛk bhavati.

SELECTION LXXIV. Wedding-customs and the wedding-service. Āçvalāyana Gṛhyasūtra, book i., chap's 5, 7, 8. — Stenzler published the text in the *Abhandlungen für die Kunde des Morgenlandes*, vol. iii., 1864; and the translation, vol. iv., 1865. Cf. Weber, *Indische Streifen*, ii.296f. The text appeared with a Hindu comment in the *Bibliotheca Indica*, 1866-69. English translation by Oldenberg, SBE. xxix.159f.

—On the subject-matter of this selection, the following essays and books may be consulted. The most important is the essay of Haas, with additions by Weber, *ISt.* v.267-410; cf. esp. the synoptic index, 410-12. Haas gives the text and an annotated translation of our selection at pages 289f, 362f.

See also notes to selection lviii., p. 389. Further, Kaegi, 74(102), and notes; Zimmer, 309f; Kaegi in *Fleckeisen's Jahrbücher*, 1880, 456f; and Colebrooke's *Essays*, i.217-38.

—Birth, reproduction, and death are the three great facts of all organic life. It is therefore natural that the customs connected with marriage and burial should take so important a place in the traditions of primitive peoples. It can hardly be doubted that a considerable body of these customs have their root in Indo-European antiquity. For we find, as between the various members of this family, many and most striking coincidences of usage. The systematic exposition and criticism of these coincidences form one of the most interesting chapters of comparative philology. It is not feasible to point them out in detail here. In lieu of this may be cited —

For purposes of comparative study: Joachim Marquardt, *Privatleben der Römer*, i². 28f; A. Rossbach, *Die Römische Ehe*, Stuttgart, 1853; G. F. Schömann, *Griechische Alterthümer*², ii.529-36; K. Weinhold, *Die*

Deutschen Frauen (Wien, 1851), p.190-274, or *Altnordisches Leben* (Berlin, 1856), 238-59; Spiegel, *Eränische Alterthumskunde*, iii.676-81.

—SYNOPSIS of the subject-matter (with references to passages in vol. v. of the *ISt.*, where Haas and Weber treat of the Hindu customs or cite analogous ones):—

CHAPTER v. Test of the bride by means of exorcised lumps of earth. See *ISt.* v.288f.

CHAP. vii. The marriage ceremony. Dextrarum iunctio (v.277,311). Bride led around the fire and water (v.318N.2, 396N.). Amo 'ham asmi (v.216). Mounting the stone (v.318N.1). Oblation (v.318N.3). Loosing braids (v.320). Seven steps (v.320f, 321N.).

CHAP. viii. Wedding journey (v.327f). Arrival at new home (v.329). Pellis lanata (Rossbach, 113f, 324; Marquardt, 50). Continence (v.325f, 331).

VEDIC CITATIONS. If the entire first pāda of a stanza is quoted, the entire stanza is meant. If only part of the first pāda of a hymn is quoted, the entire hymn is meant. If more than a complete pāda is quoted, then three stanzas are meant. — Stenzler, note to *AGS.* i.20.9.

SYNOPSIS of RV.-mantras
cited at

98 ¹⁹	grbhñāmi te	= 89 ⁵
99 ²²	pra tvā muñcāmi	= 89 ⁷
99 ²²	'The following'	= 89 ⁹
100 ¹⁰	pūṣā tveto	= 89 ¹¹
100 ¹¹	açmanvatī (½ stanza)	= 89 ⁸
100 ¹²	'The following' (½ stanza)	= 89 ⁴
100 ¹²	jivām rudanti	= 88 ⁴
100 ¹⁴	mā vidan	= 89 ¹⁸
100 ¹⁶	sumaṅgalir	= 89 ¹⁶
100 ¹⁶	iha priyam	= 89 ¹⁷
100 ¹⁸	ā naḥ prajāṃ (4 stanzas)	= 89 ¹⁹
100 ¹⁹	sam añjantu	= 90 ⁸

6. 'The family (of the intended bride or groom) in the first place one should consider, according to the rule, "Who on the mother's and on the father's side,—" as aforesaid.'

The rule referred to is in Āçvalāyana's Çrāuta-sūtra, ix.3.20 (p. 714, *Bibl. Ind.*), and continues thus,

"—for ten generations back, are endowed with knowledge, austerity, and works of merit." See Weber's interesting discussion of ancestor-tests, *ISt.* x.84-8.

8-11. U.f. aṣṭāu piṇḍān kṛtvā (127²), ... piṇḍān abhimantrya, kumārīm brūyāt, "eṣām ekam grhāṇa" (722). 'Making eight lumps (of earth), conjuring the lumps with the mantras "ṛtam . . . dṛgyatām," he should say to the girl, "Take one of these."' —Germanic bride-tests cited, 1St. v.288N.

11-12. U.f. kṣetrāt ced ubhayatah-sasyāt grhṇiyāt, "annavātī asyās prajā bhaviṣyati," iti vidyāt. 'If she take (the lump made) from the field that bears two crops a year, "Rich in food will her children be," that he may know.' —'Two crops:' cf. Megasthenes, as preserved by Diodorus (ii. 35,36) and Strabo (xv.20, p. 693).

12-15. Most of the remaining seven conditional periods are abbreviated to two words: thus goṣṭhāt answers to kṣetrāt and paṇumatī to annavātī; and the rest is to be supplied from the first period. No's 4, 5, and 7 begin respectively with avidāsinas, ādevanāt, and iriṇāt. But patighni is predicate to a supplied kumārī rather than to prajā.

14. dvi-pravrājini: to be preferred, perhaps, is the reading vipavrājini (vraj+vi-pra), 'wandering hither and thither;' but the mg amounts to the same thing.

16. In order of extent stand deṣa, 'country,' janapada, 'district,' nagara, 'town,' grāma, 'village,' kula, 'family.' But at weddings and funerals, village-customs stand first in importance — PGS. i.8.11,13 or SBE. xxix.285. On conflicts, cf. Stenzler's note to AGS. i.7.2, and 59¹⁸N. —tān begins new clause. —prati-iyāt, 616.

17-21. dṛṣadam aṣmānam, 'a millstone (which is) stone' (not, e.g. burnt clay). Ap-
position, cf. 101¹². —See vṛabha+sam-anv-ā: sc. kumāryām, loc. absol. —Note how the quoted sacred text has grhṇāmi, while the later one has grhṇiyāt: cf. 92¹⁶N. —kāma-
yita (1043.3), as if of the 1st gen'l conj., instead of kāmāyeta. So vācayita, 101², 106⁴; kalpayiran, 105¹. —pumānsas etc.; δύνασθαι . . . ποιεῖν καὶ ἀρρενογόνους καὶ θηλυ-
γόνους etc., Megasthenes, in Strabo, xv.60, p. 713; also QB. xiv.9.4¹⁴f or SBE. xv.219f.

—'To the west of the fire, a millstone setting, to the north-east, a water-jar, while

she touches him, he, offering, standing facing west, of her, facing east, seated, with RV. x. 85.36, the thumb only should grasp, in case he should desire "pumānsas . . . jāyeraṇ."'

NOTES TO PAGE 99.

1. pari-ṇayam: we should read pari-ṇay-añ or (BI.) -an, pres. ppl. —'Leading (her) thrice to the right around the fire and the water-jar.' The analogies are remarkable: cf. ἐπιδήξια, the Roman *dextratio*, the Gaelic "walking the deasil," etc. Consult SBE. xii.37, 45, 272, 442; Rossbach, 231, 314f; Marquardt, i².51 and n.1. Circumambulations followed the course of the sun on occasions of joy; and were reversed (104²¹) on occasions of sorrow.

2-3. Pronounce: sā tvam asi; amo aham. —These interesting formulae occur at AV. xiv.2.71; QB. xiv.9.4¹⁹; PGS. i.6.3; AB. viii.27; QGS. i.13.4. For pāda d, the first three have sāmāham asmi; ṛk tuam.

—The sāmān is conceived as male (QB. iv.6.7¹¹), and as sprung from the ṛc (as it is), or as husband of it (QB. viii.1.3⁶). But to the Hindu mind this lugging in of sāmā has a charming mystic significance, inasmuch as sā plus ama makes sāmā (see AB. iii.23; and SBE. i.13). —The conception of heaven as male and of earth as female is common — see Preller, *Gr. Mythologie*³, i.37f.

—The Vedic formula has a general significance not unlike that of the ancient *quando* (or *ubi*) *tu Gaius ego Gaia* and the German *Wo ich Mann bin, da bist du Frau, und wo du Frau bist, da bin ich Mann*. For the Latin formula, see Rossbach, p. 351; 1St. v.216; Fleckeisen, 1880, p. 457; and esp. the discussion by Marquardt, i².49N.2. For the German, see 1St. v.216. Another use of the Vedic formula, 1St. x.160.

4-5. ehi, used just like ἄγε or φέρε; but cf. the variants noted 1St. v.332N. —If we could read priyān, the metre would be in order (8+8+11+8); but cf. TS. iv.2.5¹.

6. Force of repetition — 'With each leading-around' (1260). —She mounts the stone or puts her foot on it as a symbol of the way in which she is to put her foot on her enemies.

9. U.f. vadhv-añjalāu (134 end) upa-stīrya (see vstr+upa). The loc. is adjunct of ā-vapati as well as of the gerund.

9-11. The first pouring (upastaraṇa) of ājya and the two strewings of parched grain on the bride's hands, and the second sprinkling (pratyaabhigāraṇa) of ājya, constitute the four portions "cut off" or separated from the havis or sacrificial food. The first is done by the groom; the rest by the brother. The descendants of Jamadagni used to "cut off" five such portions (ISt. v.366; x.95) and so had to strew grain three times. — Oldenberg's note. — eṣas, refers back.

— '(The groom) having poured the sacrificial butter on the bride's hollowed-and-joined-hands, her brother or brother's representative strews parched grain (on her hands) twice [Thrice (is the custom) of the Jamadagnians.], sprinkling again (sc. ājya) over the havis (= what he has left of the grain in the basket) and over the avatta (= what grain he has strewn on her hands). This (as just stated) is the cutting-off-usage.'

12-17. ayakṣata, 882. — pra . . muñcātu (cf. 89⁹), impv., w. lengthening (ISt. v.340n.): so nudātu, svadātu. — These stanzas are mere adaptations of blank forms, so to say. For examples of the changes (called ūhās) which circumstances demand, see AB. ii.6.6; cf. AGS. iii.8.7. The forms are filled out (see nigama in BR.) with a deity-name, which, as here, does not always fit the metre.

18. 'With the above mantras (uttered by the groom), she, not-parting (fem.) her joined-hands, should offer (the grain in them), as with a sruc.' The nose of the sruc is at the side. She is therefore to pour out the grain so, — not over her finger-tips.

— For the case of families who do not strew grain but twice, we must assume that the bride, when making her second oblation, does not offer all the grain in her joined-hands, but leaves some for her third oblation. Her fourth is from the basket.

18-19 (§ 14). 'Without (any) leading around (on the part of the groom), (the bride should offer grain) with the nose of the basket towards herself in silence the fourth time.' The "silence" refers of course

to the groom. The bride does not say anything at any time (cf. SBE. xxix.37).

— As prescribed above, the rites are performed in the order following:

I. II. First and second rounds:

- a. leading around, § 6;
- b. mounting stone, § 7;
- c. strewing grain, § 8;
- d. oblation w. mantra 1 or 2, § 13.

III. Third round:

- a. leading around;
- b. mounting stone;
- c. sprinkling ājya, § 10;
- d. oblation w. mantra 3, § 13.

IV. Fourth time:

- a, b, and c fall out;
- d. oblation in silence.

19-20. U.f. ā-upya ā-upya (127 end) ha (see ha) eke etc. 'Some lead her around after each strewing (of) the grain. In this way (tathā) the last two oblations do not fall together.' That is, some do the rites in the order:

- c. strewing or sprinkling;
- d. oblation w. mantra;
- a. leading around;
- b. mounting stone.

In this way, the fourth oblation comes directly after the third mounting of the stone.

20-21. asyāi, 365.3. 'Then he loosens her two braids, if they are made; (i.e. if) two braids of wool at her two temples are tied.'

22. He loosens the right one with RV. x.85.24. — uttarām (sc. ḡikhām) uttarayā (sc. ṛcā): see uttara 3, 4.

23. The AB. at i.14.5f tells why the NE. is called a-parājitā. See also A. Kuhn, *Entwicklungs-stufen der mythenbildung, Abh. der Berliner Akad.*, 1873, p. 126f.

NOTES TO PAGE 100.

1-3. U.f. iṣe ekapadi (sc. bhava), etc., 'be taking one step for strength = take one step for strength; two for vigor;' and so on.

— The body consists of five elements. At one period, the seasons are reckoned as six: ḡḡira, vasantā, grīṣmā, varṣā, ṣarād, hemantā.

4. See saptapada in vocab. Seven, as a sacred number, became the symbol for 'many' or 'all.' Doubtless the word always suggested both the literal and the transferred mgs. Orig., sakhā saptapado bhava,

'Be a constant friend,' was a mere general formula, used on sealing a friendship, e.g. between two men, who would take seven steps together hand in hand by way of ratifying their bond. *Sāptapadam māitram*, 'Friendship (if genuine) is constant,' became a common proverb.

—The application of the formula to the wedding-ceremony is prob. only a secondary and special use; although it came to be exceedingly important. Here *saptapadī* being taken with strict literalness, it became necessary to lead up to it by six other formulae—as in the text. The matter is explained at length and illustrated, by Haas and Weber, *Ist.* v.320–22: cf. *BR.* s.v. *saptapada*; and *AV.* v.11.10.

6. The two gerunds seem to go with the subject of *abhy-ut-kṛamayati*, i.e. the groom.

8. *vaset*: subject, the bride. —*sapta ṛṣin*, 127². —See *iti* 3.

8–9. *dhruvam*, as symbol of fixity and constancy (see *PGS.* i.8.19 and *ÇGS.* i.17.3). For the legend of Dhruva's translation to the skies, see *Viṣṇu Purāṇa*, book i, chap. 12. —*arundhatim*: cited, with many other examples of faithful and happy wifehood, at *MBh.* i.199.6 = 7352 and v.117.11 = 3970; cf. also *Ist.* v.195. There was a superstition that one whose life was near its close could not see these stars (*Ist.* v.325: *Indische Sprüche*, 2d ed., no. 2815). —*ṛṣin*: here, as so often, the heavenly lights are the souls of pious sages and saints departed—see note to 91¹². —The bride has nothing to say during the ceremony, and keeps silence after it until (cf. 103²⁰) starlight.

10. U.f. *prayāṇe* (loc. 303b), the wedding-journey, from the bride's village to the groom's. See *Ist.* v.327f.

11–12. Rules 2 and 3 are for the case that they have to cross a stream.

12. *rudatyām*, 'if she weeps,' loc. abs.

13. So in Rome a boy went ahead with a nuptial torch. Cf. *Roszbach*, 362–3.

14–15. 'At every dwelling'—as the wedding-train passes it. The procession called out eager gazers then, as now. Indeed, to judge from *AV.* xiv.2.73, even the Manes were supposed to crowd about for a look at

the bride (*Ist.* v.277). —U.f. . . *iti ikṣakān ikṣeta*.

17. U.f. *ānaḍuham carma ā-stīrya*: compare the *pellis lanata* (*Roszbach*, 112, 324). —*tasminn* = *carmaṇi*. The two foll. words are loc's s. fem., supply *kumāryām* (303b).

18–19. *catasṛbhis*, sc. *ṛgbhis*.

19–20. *dadhnas* (431) etc.: 'Partaking of curds, he should offer (them) in turn (to her); or, with the rest of the *ājya*, he anoints (*anakti*, *vañj*) his and her heart.' *hrdaye*: better as dual, on account of the *nāu* (dual, 90⁸) in the stanza which accompanies the action.

20–21. See *ūrdhvam*. —*brahma-cāriṇāu*: see *Ist.* v.325n.3, 331. —U.f. *alam-kurvāṇāu*, 714.

22. Counting of time by nights: see *Kaegi*, n.68* and citations, and *Zimmer*, p. 360. —'Or, "(They should be continent) a year," (say) some: a Rishi is born in this way (*iti*).' 'In this way' = 'on condition and as reward of such self-restraint.'

NOTES TO PAGE 101.

1. Marital intercourse is declared by *Āpa-stamba* to be a duty resting on the authority of Holy Writ (*brāhmaṇa-vacanāc ca sam-veṇanam*, ii.1.19 = *SBE.* ii.101). The Scripture-passage, acc. to *Bühler*, is *TS.* ii.5.1⁶, *kāmam ā vijanitoḥ sām bhavāma*, 'Let us have intercourse after our heart's desire till a child be begotten.' Explicit is *Baudhāyana*, iv.1.17 = *SBE.* xiv.315; *MBh.* xii.21.12 = 626. Cf. *Ludwig*, v.549 (n. to *RV.* i.179.2), and iv.315: also *Exodus* xxi.10f, and *I Cor.* vii.3.

2. See *vac*, *caus.*: form, cf. 98²⁰n.

SELECTION LXXV. The customs and ritual of cremation and burial. *Āçvalāyana Gṛhya-sūtra*, b'k iv., chap's 1–6.—Text and translations as at the beginning of introduction to selection lxxiv. Roth compares the ceremonies here described with those implied by the text of *RV.* x.18 in his essay, *die Totenbestattung im indischen Alterthum*, *ZDMG.* viii.467–75, reprinted in part by *Zimmer*, p. 404f. The same subject is treated at length by *Max Müller*, *ZDMG.* ix.p.I-LXXXII. We may mention also *Colebrooke's*

Essays, i.172-95; the papers of Wilson and of Rājendralāla Mitra, cited above, p. 382f; and especially Monier-Williams, in *Religious Thought and Life in India*, chap. xi., *Death, Funeral Rites, and Ancestor-worship*, and in *Ind. Ant.* v.27. Cf. also in general the introduction to selection liii., p. 382f.

The ceremonies in question have three main parts: the cremation; the gathering and burial of the bones; and the expiation. —These are followed by the *grāddha*, described at AGS. iv.7, SBE. xxix.250f, 106f.

SYNOPSIS of RV.-mantras
cited at

102 ¹	apeta vīta	= 83 ¹⁵
102 ⁷	ud irṣva nāri	= 86 ¹⁸
102 ⁹	dhanur hastād	= 86 ²⁰
102 ²⁰	agner varma	= 84 ¹⁶
102 ²¹	ati drava	= 83 ¹⁷
103 ¹	imam agne	= 84 ¹⁸
103 ¹²	prehi prehi	= 83 ¹¹
	and 23 others, see note	
103 ¹⁷	ime jīvā	= 86 ⁸
104 ¹¹	ṣṭike	= 85 ¹⁰
104 ¹⁴	upa sarpa	= 87 ²
104 ¹⁵	'The following'	= 87 ⁴
104 ¹⁶	'The following'	= 87 ⁶
104 ¹⁶	ut te stabhnāmi	= 87 ⁸
104 ²⁰	kravyādā (½ stanza)	= 84 ²⁰
105 ⁵	ihaivāyam (½ stanza)	= 85 ¹
105 ⁹	tantum tanvan	= 89 ¹
105 ¹¹	ā rohatāyur	= 86 ¹⁴
105 ¹²	imam jivebhyah	= 86 ¹⁰
105 ¹⁴	param mṛtyo (4 stanzas)	= 86 ⁴
105 ¹⁶	yathāhāni	= 86 ¹²
105 ¹⁷	imā nāri	= 86 ¹⁶
105 ¹⁸	açmanvati	= 89 ³
105 ²¹	āpo hi ṣṭhā (3 stanzas)	= 83 ¹
105 ²¹	parime gām	= 91 ¹⁴
106 ³	'Sun-hymns,' see note	
106 ³	'Blessings,' see note	
106 ³	apa naḥ (8 stanzas)	= 72 ⁹

—For purposes of comparative study (cf. p. 398) we cite: Joachim Marquardt, *Privatleben der Römer*, i².340f; Schömann, *Griechische Alterthümer*², ii.539f; K. Weinhold, *Altndordisches Leben* (1856), 474-504; the same author's *Heidnische Todtenbestattung in Deutschland* (with illustrations), *Sitzungsberichte der Wiener Akad.*, 1858, 1859; Spiegel, *Eränische Alterthumskunde*, iii.701-6; Geiger, *Civilization of the Eastern Irānians*, i.84f; and finally the masterly essay of J. Grimm, *Ueber das Verbrennen der Leichen*, *Abh. der Berliner Akad.*, 1849, p. 191f = *Kleinere Schriften*, ii.

211f, who treats of the custom among almost all peoples of Indo-European stock. See p. 230=261f for the custom among our Anglo-Saxon forefathers, a remembrance of which lives in the modern English *Bale-fire*. Cremation is common throughout the MBh. — Holtzmann, *Agni*, p. 10.

3-4. Protasis, 'ced upa-tapet; apodosis, 'ud-ava-syet (vsā).

5. enam, the sick householder.

6. U.f. 'paçunā iṣṭyā iṣṭvā (vyaj), ava-syet. See Stenzler's note to § 4. —See vsthā + sam.

7-8. The quarter and the slope are in general to the south, the region of the dead (cf. ÇB. i.2.5¹⁷).

9. ity eke, see iti 2c. —tāvad-āyāmam (sc. khātam syāt), 'the trench should be having so much length.'

10. vitasty-avāk, 'span-deep': or, for vitasti-mātram avāk. — 'On all sides, the çm- should be an open space.'

11. "But thorn-plants and milk-plants" as aforesaid' [viz. at AGS. ii.7.5, "he should dig out with their roots and remove them"]. Cf. 98^{9N}.

12. çm- is both a burning-ground and a burial ground: here, the former, as is shown by ādahanasya. For a similar definitive apposition, cf. 98¹⁷.

13. 'This has been stated above' — at Çrāuta-sūtra, vi.10.2, given in Stenzler's note.

14. Rule 17, sc. 'should be.'

16. etām diçam, 'to that quarter,' mentioned 101⁷.

16-18. Rules 2-7: nayanti may be repeated w. the accusatives. Rule 2, cf. 104⁹.

20. The cord is usually worn over the shoulder; cf. Stenzler's note to AGS. iv.2.9. —On returning (103²¹), the order of march is reversed.

21. evam, in the order named. —kartā, subject of pra_uksati, next line. —prasavyam, cf. 99^{1N}.

NOTES TO PAGE 102.

2-3. The oblation-fire, the householder's fire, and the southern fire are the three sacred fires which are to be started and maintained in every family. Here they are

set respectively in the SE., NW., and SW. parts of the sacred place.

3-4. enam, 'for him,' i.e. the dead man (Oldenberg), or the conductor of the ceremony (see Stenzler). This second accusative with (idhmacitim) cinoti is strange.

4-6. The first tasmin, masc., refers to -citim, fem. !; the second, neuter, to -ajinam. 'On it they set the dead man, carrying (hṛtvā) him to the north of the g, with his head towards the ā.'

6. 'To the north (of the corpse) they set the wife; and a bow for a Kṣatriya.'

7-8. U.f. tām (= patnim) ut-thāpayet ... vā, 'ud irṣva nāri etc.' See 86¹³N.

8. 'The conductor of the ceremony should repeat (the stanza) in case of a Çūdra (= in case a Ç. raises her up from the pile).'

9. dhanus, sc. apa-nayet. —Rule 21 = exactly 'Ditto in case of a Çūdra.'

9-10. 'Having strung it, without (= before) piling the pile (of things mentioned below), breaking (√l ṣṛ) it, he should throw it on the fuel-pile.'

11 f. Müller gives pictures of these various implements, ZDMG. ix.p.VII f, LXXVIII f.

14. bhittvā ca ekam, 'and breaking (it in two pieces, in case there is only) one (sruva).'

18. āsec-, sc. pātrāṇi. —See √l pr. —putras, the dead man's.

19. 'And the metallic ware (and) pottery.'

21-22. U.f. vṛkkāu (134 end) ud-dhṛtya (√l hṛ). —dakṣiṇe (sc. pāṇāu) dakṣiṇam (sc. vṛkkam ā-dadhyāt), etc.

22-23. "And two meal-cakes," (say) some [, he should put on the hands of the corpse]. "(Only) in the absence of the kidneys," (say) others.' —sarvām, sc. anustaraṇīm.

NOTES TO PAGE 103.

1-2. See √mantraya+anu: 'accompanies the fetching . . w. the stanza "imam etc."'

2-4. U.f. . . jānu ā-acya, . . juhuyāt, "agnaye svāhā etc." —pañcamīm (sc. ājya-āhutim juhuyāt) urasi pretasya —

4-5. U.f. "asmāt (accent, asmāt, 74⁹N.) vāi (see vāi) . . . tvat adhi (see adhi) jāyatām," a metrical mantra, substantially

identical with VS. xxxv.22. —asāu, voc., 'O so-and-so.'

6. See √2iṣ+pra3.

6-8. 'If the āh- should reach (the corpse) first, "In the heaven-world it has reached him"—this may one know. Happy will that one be in that world: so (will) this one, that is, the son, in this (world).' U.f. rātsyati (vrādh) asāu amutra: evam ayam asmin, iti putras. The last iti marks putras as an explanation of ayam.

8-11. Rules 3-4 are counterparts of 2.

11-12. Rule 5: loc. = 'in case of.' — rddhim vadanti, see √vad3. — "The higher the smoke of the pyre rises, the more distinguished will the departed be in the other world." —Weinhold, *Altnord. Leben*, 480-1.

12. tam, like sas (line 13) and eṣas (16), refers to the departed.

12-13. . . . iti samānam, 'with the mantras "prehi prehi etc." in the same way' — as indicated, namely, in the Çrāuta-sūtra, at vi.10.19-20 (p. 505-6), i.e. with the 24 stanzas there enumerated. They are RV. x.14. 7,8,10,11; x.16.1-6; x.17.3-6; x.18.10-13; x.154.1-5; and x.14.12. The text of all these stanzas is given in the RV. order in the Reader, pages 83-91.

14. svargam lokam: note the fine distinction between this and the later svargalokam (as cpd). The old two-word form is used in lines 14 and 16, as virtual quotations from an older text; and above, at line 5, a quoted mantra; but the cpd is used in the Sūtra proper, line 7. Cf. 92¹⁶N.

15. U.f. avakām, ṣipālam iti (marks ṣi- as a gloss to avakām) ava-dhāpayet. tatas (= gartāt) ha (see ha) vāi etc.

17. With regard to the pertinence of the mantra, see Roth, ZDMG. viii.472, 468. — savyāvṛtas, cf. 99¹N.

18-20. The end of each clause is marked by a gerund. —U.f. udakam a-vahat . . un-majjya, . . ṛghitvā, ut-tīrya, . . enāni (= vāsāni, i.e. the ones they had on before changing) ā-piḍya, . . āsate. —See 44. — Similarly, the bride keeps silence till star light, 100⁸N.

—See nāman2. —Each of the relatives, facing southward, performs the lustration,

saying to the departed, "O thou of the family of the Kāçyapans, O Devadatta, this water is for thee" (kāçyapagotra, devadatta, etat te udakam). — Scholiast.

21. 'Or, while (a bit) of the sun is (still) seen, they may go home.' — Rule 12: cf. 101²³N.

22. U.f. prāpya agāram, . . . a-kṣatān, tilān, apas etc.

NOTES TO PAGE 104.

1. More fully, kritena vā, utpannena vā (sc. annena): see vpad+ud.

3f. Render the locatives by 'in case of,' i.e. here 'in case of the death of.' — dāna, adhyayane, acc. dual n., 1253a.

8. See ūrdhvam. — 'Tenth' (see daçamī) — counting from the day of death. — kṣṇapakṣasya ayujāsu, sc. tithiṣu. — See eka-nakṣatra. Of the 28 lunar mansions, six form three pairs, named 'former' and 'latter' Phalgunī (9-10), Aṣādhā (18-19), and Bhādrapadā (24-25). Accordingly, under these asterisms, or in the lunar months named after them, the gathering is forbidden.

See Whitney, OLSt. ii.351f, 360. But cf. Weber, *Abh. der Berliner Akad.*, 1861, p. 322.

9. 'In a plain male urn (they put) a man (i.e. his bones); in a plain female (urn—sc. kumbhyām), a woman.' If the urn has protuberances on it, like a woman's breasts, it is regarded as a female urn. Many such have been found by Schliemann—see his *Ilios*, numbers 986, 988-93. A male urn is one without these breasts.

9-10. § 3, cf. 101¹⁷. — prasavyam, 99¹N.

11-12. U.f. aṅguṣṭha upakaniṣṭhikā-bhyām (cf. 105¹⁰) ekāikam asthi a- etc. Even the Brāhmanas give evidence of a well-developed body of popular beliefs about the fingers: cf. ÇB. iii.1.3²⁵; iii.3.2².13f, and Eggeing's Index, SBE. xxvi.461, s.v. *fingers*. See the beautiful essay of W. Grimm, *Ueber die bedeutung der deutschen fingernamen*, *Kleinere Schriften*, iii.425-50.

But with the finger next the little one is associated—now something mysterious, now something uncanny (as here): this appears from the fact that it is the 'nameless' one

not only in Sanskrit (a-nāmikā), but also with Tibetans, Chinese, Mongols, Lithuanians, Finns, and North American Indians. See Grimm, l.c. 441-47; and 91²N.

13. The scholiast takes pavana as a 'winnowing-basket' used to sift out the small bones yet remaining among the ashes, and not picked up by hand. Is it not rather a 'fan to blow the ashes from the carefully gathered bones in the urn'?

13-14. U.f. yatra . . na abhi-syanderan, anyās varṣābhyas, tatra (sc. kumbham) . . . ava-dadhyus. 'Whereunto from all sides no water other than rain would flow.'

15-16. Rule 8: uttarayā (sc. ṛcā) = RV. x.18.11 = 87⁴. — ava-kiret, √3kr. — Rule 9: uttarām (= RV. x.18.12 = 87⁶), sc. japet.

16-17. U.f. kapālena (sc. kumbham) api-dhāya, atha an-avekṣam praty-ā-vrajya, apas etc. — asmāi, the deceased.

18. See √1mr+abhi. For the force of the prefix, cf. what was said by a little newsboy, as reported by my colleague, Professor Lane, "My mother died on me and my father runned away." — See √2kṣi+apa.

19. U.f. purā udayāt.

20-22. tam = agnim. — ny-upya, √2vap. — See under yatra. — prasavyam: the left is associated with evil or sorrow (see 99¹N.); cf. Latin *laevum omen* or *numen*. — U.f. savyān ūrūn ā-ghnānās (637).

NOTES TO PAGE 105.

1. upa-kalpayiran (for -yeran, see 98²⁰N.), 'they should provide': the verb has 11 objects (lines 1 to 4).

2-3. U.f. çamimayyāu arapi. A legend explaining why the sacred fire is made with sticks of çamī (see this) is given at MBh. ix. 47.14 = 2741 f.

4-5. agni-velāyām, 'at the time of the (evening) agnihotra': cf. 96⁵N.

6. U.f. āsate etc., similarly 103²⁰.

7. U.f. itihāsa-purāṇāni iti (see iti3) ā-khyāpayamānās (1042d). Story-telling followed the cremation in Germanic antiquity also—cf. Weinhold, *Alt nord. Leben*, 482, and the very end of the *Beowulf*.

7-10. 'When sounds are hushed (vram),

or when (the others) have gone home or to bed, starting (pra-kramya) from the south side of the door, a continuous water-stream (the conductor of the ceremony) should offer, with the words “...,” (going round) to the north (side of the door—u.f. iti ā uttarasmāt).’

10-12. Rule 8: cf. 100^{16f}.

13-15. uttaratas, with agnes. —U.f. amātyān ikṣeta.

17. U.f. akṣiṇi (343f) ā_ajya (vañj) parācyas (407³) vi-srjeyus (sc. taruṇakāni).

18. añjānās (sc. yuvatis) ikṣeta (subject, ‘the conductor,’ kartā).

19-22. ‘Then, standing off (ava-sthāya) in the NE., while (the others) circumambulate (pari-krāmatsu) with fire, and bull’s dung, and a continuous water-stream, with the tṛca “āpo hi ṣṭhā etc.,” he should repeat “parime gām etc.”’ —ud-ā-haranti, compare 101⁴.

NOTES TO PAGE 106.

1. U.f. yatra abhi-raṅsyamānās (vram 939) bhavanti, ‘where they are about (= intending) to tarry’: not so well the vocab. —See ahata. Respecting the Hindu washerman, his work, and tools, see G. A. Grierson, *Bihār Peasant Life* (Trübner, 1885), p. 81f.

2. U.f. ā udayāt. udite etc.

3. The scholiast to AGS. ii.3 end, enumerates the “Sun-hymns” and the “Blessings.” The “Sun-hymns” are RV. x.158; i.50.1-9; i.115; and x.37. The “Blessings” are RV. i.89; v.51.11-15; and x.63. Cf. SBE. xxix.114. Of all these, only the second is given in the Reader—see Preface, page v note 4.

3-4. U.f. annam saṁskṛtya (1087d, “apa nas ṣoṣucāt agham” (= RV. i.97 = 72^{8f}) iti pr- hutvā. Cf. Preface, p. v, n.4.

4-5. vācayita (see √vac, caus.): we should expect -yeta—cf. 98^{20N}.

POSTSCRIPT.

Not without grave misgivings can a Vedic commentary be put forth. The hard places are very hard. Nevertheless, an unsatisfactory bit of exegesis may be a valuable approximation to the truth or may even suggest the correct solution of a difficulty.

Inasmuch as Professor Whitney has been so kind as to look over the manuscript of the Notes, it ought to be said that there are various things in the Vedic part of the work of which he does not approve.

The earliest English version of the Fables of Bidpai, *The Morall Philosophie of Doni*, by Sir Thomas North (see above, p. 313), has just been reprinted, with a valuable introduction by Joseph Jacobs, and published by David Nutt, London, 1888.

The second edition of Whitney’s Grammar may soon be looked for. The section-numbers are substantially unchanged; but the subsections are marked with a, b, c, etc. The references in the Notes (see p. 289, above) are to the first edition of the Grammar. Users of the second edition will often have to seek, e.g., 844² under 844a, 371¹² under 371k, and the like.

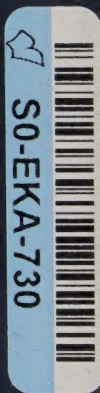
In addition to the lexicons mentioned above, page xviii, there has recently appeared a *Sanskrit-Wörterbuch nach den Petersburger Wörterbüchern bearbeitet von Carl Cappelle* (Strassburg, Karl J. Trübner. 1887. Royal 8°, pages 541. Price 15 Mark). This is so excellent, cheap, and convenient as to deserve the warmest commendation. An English version is in progress.

C. R. L.

HOLLIS HALL, HARVARD COLLEGE,
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